

Edited by János Ambrus, Antal Bókay, Ferenc Erős (editor-in-chief), Kinga Göncz, György Hidas, Judit Mészáros, Julia Vajda

THALASSA is the journal of the Sándor Ferenczi Society, Budapest.

THALASSA is the title of Sándor Ferenczi's classical work.

THALASSA symbolically refers to the sea, the womb, the origin, the source.

THALASSA is an interdisciplinary journal devoted to free investigations in psychoanalysis, culture and society.

THALASSA has roots in the historical traditions of Hungarian psychoanalysis, but is not committed to any particular school or authority.

THALASSA welcomes all original contributions, be they historical, theoretical or critical, dealing with the common problems of psychoanalysis and the humanities.

THALASSA comes out twice a year in Hungarian; we also plan to publish the most important contributions in English in yearbook form.

The first issue of THALASSA (1990/1) is based on the proceedings of the first scientific conference of the Sándor Ferenczi Society, held in Budapest, 1989, under the title *Psychoanalysis and Society*. The second issue (1991/1) is devoted to the life and work of Sándor Ferenczi. The third issue of our review (1991/2) deals with the relationship between psychoanalysis and hermeneutics. The fourth issue (1992/1) is devoted to the problems of the relationship between psychoanalysis and politics. The fifth issue (1992/2) is a memorial volume on Géza Róheim. The sixth issue (1993/1) contains psychoanalytic studies on language, fiction and cognition. The seventh issue (1993/2) is the first introduction in Hungarian language to the life work of the French psychoanalyst, Jacques Lacan. The next (1995/1) issue of our review will be dealing with the problems of the relationship between psychoanalysis, interpretation of art and deconstruction.

#### Description of the present issue (1994/1-2)

This issue commemorates the fiftieth anniversary of the Hungarian Holocaust and provides the reader with a systematic overview of the psychoanalytic and psycho-sociological study of Holocaust. As a motto of the whole volume, we publish an excerpt **Niht fordem kind from Napkönyv (The Book of Sun)** a novel by the Hungarian writer MIHÁLY KORNIS, in which the author retells his childhood memories of a family visit to the Martyrs' Wall in the Budapest Jewish cemetery. Then we publish a speech by GÁBOR FODOR, the Minister of Culture and Education of the Republic of Hungary. This text, under the title **Culture and racism**, raises the question of how culture may help people to overcome prejudice and hatred.

After this introductory essays the CASES AND STUDIES section follows. The first author of this section, MILTON E. JUCOVY, in his article **Psychoanalytic contributions to Holocaust studies**, provides a comprehensive overview of how effects of trauma incurred by victims of Nazi persecution during the holocaust may affect survivors and their children. Powerful defences employed by survivors themselves and the world about them led to a „latency period" which delayed investigation of the late sequelae of holocaust trauma,

and the effects of massive and cumulative trauma were transmitted to the second generation in most cases. The author argues that psychoanalytic theories of trauma have to be reconsidered in the light of these inquiries. He provides examples of how recurrent themes and conflicts in children of survivors are encountered in treating members of this traumatized group. Finally, the paper considers issues involving unresolved mourning and questions of commemorating the holocaust. Then we publish the translation of EDITH LUDOWYK-GYÖMRÓI's classical study **Analysis of a young concentration camp victim**. In this case study of a young girl, the author discusses the following problem: can one reconstruct a person's ego development only through dissecting her present personality and observing its changes in the analytic process, without the emergence of specific early memories: in what ways is it possible to adapt the analytic technique to the task of treating a person whose object relations did not proceed beyond the identifications of earliest infancy, and: is it possible to help to build a new concept of reality instead of the first conditioned by artificially cruel circumstances? The next article, KLAUS D. HOPPE's **Persecution, aggression and depression** tries to clear the relation of aggression and depression. In order to clear this problem it deals with the different degrees of reaction and adaptation of people who in their early years had survived similar extreme burden. The new pathography, chronic reactive aggression is described through the methodology of psychoanalysis. It proved how important the development of an externalized negative super-ego and a hysterical identification is for the fate of the instinct. The paper shows that in the dynamic background of the pathography of chronic reactive depression there are disturbances of the self-esteem, the narcissistic regression accompanying the more or less explicit separation of the libidinal and aggressive drives and with apathy, the feeling of the time lived through being shut out. In her study **Transgenerational effects of the family unconscious** ÉVA FÜZESSÉRY, a Hungarian psychoanalyst living in Paris presents a case in which the symptoms of a young child can be traced back to the persecution of the grandparents. The author provides a Lacanian interpretation of the case while attempting to reveal the effects of the parental unconscious. Then JUDITH S. KESTENBERG's contribution **Children of survivors and child-survivors** follows. Her study is based on accounts from analyses of children of survivors and from their contacts with them on the one hand and on treating as well as interviewing child-survivors on the other. The paper compares the problems encountered by children of survivors with those from which child-survivors suffer. She presents five main categories in the symptomatology of these people with special emphasis on differences between children of survivors and child survivors. 1.) transposition to parents' past versus forgetting and acting out one's own past; 2.) problems of identity transmitted by one's parents versus identity shattered by one's own traumatic past; 3.) too close relationship to parents versus a difficulty in coming close to others; 4.) psychosomatic sequelae of a depression of vital functions; 5.) aggression and depression. In her article **Working through the vicissitudes of trauma in the psychoanalysis of Holocaust survivors' offsprings** ILANY KOGAN attempts to explore the impact or re-traumatization upon children of Holocaust-

survivors, who have been traumatized by their parents. Her thesis is that the elaboration of real trauma in analysis weakens the impact of the transmitted trauma over internal psychic reality, since it brings a transformation in processes of mourning and guilt. Working through these processes facilitates individuation which was hampered by the transmitted trauma, and brings to a renewal of self-cathexis and to the reconstruction of a differentiated new self. This thesis is illustrated by two clinical cases. The last essay in this section, ANNA MARIA JOKL's **Two cases on the theme of dealing with the past** presents the reconstruction of two cases from the „two sides". Jehuda is a child-survivor while Volker is the son of a persecutor. The two parallel cases show us what elaboration of the past" means and how extremely difficult it is to be free from the past since the relation between murder and murdered is one of the closest bonds which remains glowing until solution is not found.

Our WORKSHOP presents the work done by Hungarian psychoanalysts. The section's first contribution was written by TERÉZ VIRÁG, a Hungarian psychoanalyst who recently started to run a consultation and therapy center KUT, under the auspices of the Hungarian Jewish Cultural Association, offering help to those who suffered directly or indirectly by the Holocaust. In her article **The Holocaust syndrome in the practice of psychotherapy** she presents the activities of the centre, and illustrates them by exposing a few cases. GYÖRGY VIKÁR's study **Jewish fate(s) in the mirror of analytic treatment** presents further interesting cases from the practice of Hungarian psychoanalysts who had started their pioneering work on the Holocaust syndrome in the early eighties. He argues that in children the age of life during traumatization is important, because this will mostly determine the degree of traumatic fixation of personality development, and the possibility of late verbalization in psychotherapy. He describes the psychodynamics of trauma transmitted to the offspring, and the importance of psychotherapy in the elaboration of repressed emotions, longitudinal integration of personality and restoration of impaired confidence toward other people. A Hungarian doctor, the general practitioner GYÖRGY VÁRNAI, in his study **Late psychosomatic and psychosocial effects of the Holocaust** shows cases from his own medical practice where somatic symptoms are clearly connected to the patients' victimization in the Holocaust. The contribution of another Hungarian psychoanalyst, JULIA SZILÁGYI's **Reflections on the analysis of a patient of Jewish origin** is based on the presentation of one single case where the female patient's psychosomatic symptoms can also be traced back to the traumatization of her parents.

The LIVES AND HISTORIES section deals with the problem of reconstructing life histories on the basis of interviews. The French psychologist JOSETTE ZARKA, in her essay **Life histories and testimonies** raises methodological and ethical issues of conducting interviews with Holocaust victims, and discusses the problem of how the gap between the interviewer's and the interviewee's experiences can be overcome. LENA INOWLOCKI, in her article **Grandmothers, mothers and daughters: women of formerly displaced families in three Jewish communities** discusses the question, what happens when generations in a family cannot talk to one another about what was most important for their lives. Those who experienced Nazi persecution,

the loss of their family and the destruction of their community have since then been preoccupied by these events. But, at the same time, because of the intensity of the trauma, they have not been able to talk about this period of their lives. Most of their experience can not be turned into a story for the grandchildren who must be protected from knowing about the pain and absolute despair, the complete absence of meaning of the individual and collective suffering. How are these experiences represented in the family communication? How does the older generation hand down the traditions to the younger generation? In the article the author analyses the three-generation interviews she made in three different Jewish communities, Amsterdam, Antwerp and Frankfurt/Main while attempting to understand the phenomena of transmission. In her contribution **German war memories: the biographical and social functions of narration and remembering** the German sociologist GABRIELE ROSENTHAL analyses the stories told by German interviewees about the period of the two world wars. When German witnesses of World War II narrate their life history, stories about the war period account for a disproportionately large part of the total narration. Biographical narrative interviews - be they focused on the „Third Reich" or on life history - produce long, epic and dramatic stories about war. What causes the difference in narrability and the readiness to narrate about these different periods? Firstly, experiences which can be brought into a sequential order are more easily narrated than diffuse and chaotic experiences. Secondly, whenever a certain period of life influences the rest of that life by affecting the present and the future of the biographer, then this period must somehow be balanced. Thirdly, if certain periods of history require collective justification and if a nation or group is faced with the question of political responsibility, then it is possible that cover-stories will appear which deal with personal suffering and serve to normalize the past. The mutual influence of these three components make the collective thematization of historical phases possible. In an other essay entitled **Family biographies: National Socialism and anti-Semitism in intergenerational dialogue** the same author, GABRIELE ROSENTHAL examines how the Nazi past of the grandparents's generation effect the life history and everyday life of the next generations in those families where the grandparents were adults in national socialist times? How do the children and grandchildren of those people who identified with the Nazi ideology or took part in the Nazi crimes live together with this part of their family histories? What do they know about their parents' or grandparents' deeds and what sort of phantasies do they have about it? The article reconstructs the biographic strategies of the grandparents' generation which they use to repair their problematical and burdening past, and the strategies of the children's and grandchildren's generation uses to get rid of the problematical Nazi past of the family. The reconstruction of a family's life history illustrates what is said in general. The Israeli social psychologist DAN BAR-ON publishes here an article under the title **First encounter between children of survivors and children of perpetrators of the Holocaust**, which is a first report of an unusual workshop that took place at the University of Wuppertal in Germany, June 18-21, 1992. Five American and three Israeli children of Holocaust survivors encountered for the first time a group of children of perpetrators of the

Holocaust who met regularly as a self-help group since the author interviewed them as part of an exploratory study, between 1985-1988. The workshop was not pre-designed, so the members of both groups could help structure its schedule. The members devoted most of the time to getting acquainted with each other's personal stories. A very supportive and open atmosphere evolved, which helped people share intimate details of their life stories. Members of both groups evaluated the workshop as being a beginning of a „therapeutic and inspiring” process. The closing contribution of this section was written by two Hungarian, ÉVA KOVÁCS (sociologist) and JULIA VAJDA (sociologist and psychologist) under the title **I have a certificate of not being an anti-Semite**. Being non-Jewish in a Jewish community on the one hand, and being referred to as a „Jew” outside it is a tricky situation, in which the non-Jewish children sent to the newly founded Jewish elementary schools find themselves. Why do parents do that to their children? The answer lies in their individual life stories. The article demonstrates an individual case of a father who struggles against his burdening family-past and unconscious anti-Semitism by becoming a „quasi-Jew” through sacrificing his daughter by sending her to a Jewish school.

The next section, DEATH UNTO DEATH provides the reader with further perspectives on the Holocaust. A Hungarian artist and psychoanalyst, FERENC JÁDI, who lives in Berlin, in an essay under the title **Death unto death...** (Halálnak halálál holz) analyses the so-called „diluvio” drawings by Leonardo da Vinci. According to the author, there is a striking parallel between Leonardo's cataclysmic view of the world and the Holocaust, and both can be examined from a psychoanalytic point of view. A Dutch sociologist, LEO LUCASSEN in his paper **The persecution of „Gypsies” during the Second World War in the Netherlands** presents a historical analysis of persecution of the Roma and Sinti population in the Netherlands by the German and Dutch authorities. Finally, we publish the protocol of a discussion meeting of the New England Psychoanalytic Association in the presence of CLAUDE LANZMANN, the French director who made the film SHOAH. In his provocative speech **The obscenity of understanding**, Lanzmann explains why he dislikes the traditional approach to Holocaust; according to him, Holocaust can not be „understood”.

In our ANNIVERSARY section we celebrate the ninetieth birthday of LAJOS SZÉKELY, a Hungarian psychoanalyst living in Sweden and congratulate him with the words of Livia Nemes. An autobiographical sketch **Themes of my life** and a scientific article **The role of tradition and infantile phantasy in the modern anti-Semitism** is reprinted here from Székely's oeuvre. In the OBITUARY section we commemorate ERIK H. ERIKSON and the Hungarian philosopher FERENC FEHÉR, member of the Ferenczi Society and author of our journal. As a commemoration, we reprint here his article **Psychoanalysis, and those who don't need it**, originally published in a daily newspaper on the occasion of the international conference of the Sandor Ferenczi Society in 1993. In the same section, we publish an interview made in the early eighties by SÁNDOR RADNÓTI with LILLA SZILÁGYI, a Hungarian psychologist and psychotherapist, founding member of the Sandor Ferenczi Society, who died in 1993. In the ARCHIVES section we

reprint a study of the Hungarian psychiatrist István Kulcsár, who later emigrated to Israel. The study - **Those who survived: the Hungarian Jewry in 1946 - a psychological overview** - is historically important, because it is one the very first psychological reflections on the Holocaust immediately after the war.

We accept contributions in Hungarian, English, German or French. Authors are requested to provide their papers with an English and/or Hungarian summary. Original articles, reviews, reflexions and suggestions should be sent to Dr. Ferenc Erős, Institute of Psychology of the Hungarian Academy of Sciences, Terez krt. 13, H-1394 Budapest. Phone: (36-1) 122-0425, telefax: (36-1) 142-0514.

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