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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, historical, theoretical, or critical, dealing with the common problems of psychoanalysis and the humanities.

DESCRIPTION OF THE PRESENT ISSUE (2008/3)

The **MAJOR ARTICLES** section of our present issue is devoted to the Russian psychoanalyst Sabina Spielrein. In her introductory article “Fragments of a fate. Memories, dreams, thoughts on Sabina Spielrein” **EMESE MOLNÁR** shows some aspects of Spielrein's complex personality, life history, relationships, and reveals the personal and intellectual roots of her creative contributions to psychoanalysis. Following this introduction we publish **SABINA SPIELREIN's** essay **Die Destruktion als Ursache des Werdens [Destruction as a Cause of Coming Into Being]** which had formulated as early as in 1911 the concept what later Freud called “the death instinct”.

In the **WORKSHOP** section we publish two contributions which had been originally presented as papers at the conference entitled “The stepchildren of psychoanalysis” (University of Pécs, 2007 December)

ÁGNES BÁLINT, “The kindergarten's bare foot kids” – **Laura Polányi's Experimental Pedagogy**. Beside the famous members of the Polányi family we rarely hear anything of Laura Polányi, who was also blessed with various talents. She later became a famous historian, but in the early 1910s she started a pedagogical experiment: founded a kindergarten in Budapest. She used a method which tried to unite Freudian psychoanalysis with health education, and with the efforts to shape children's thinking in a natural scientific way. Her aim was to form a so-called ‘secular morality’ in the children. The kindergarten was attended for a brief period by the later journalist and writer Arthur Koestler, too, in his age of five. The article reveals the theoretical basis of Laura Polányi's educational principles which she tried to adapt in her kindergarten. The relationship between the Polányi family and psychoanalysis is also emphasised.

MELINDA FRIEDRICH, **The Strategies of Exclusion in Psychoanalysis**. The author attempts to uncover the mechanisms which were used by Freud and his inner

circle to make undesirable persons harmless. Such devices were: discrediting by a diagnosis (this may happen during the life of the person who was to be banished, as in the case of Otto Gross, or pathologising may occur after his or her death, as Kurt Eissler did it in the case of Tausk); raising a conflict within the movement (according to Stekel, Freud used Tausk as a “battering-ram” to take in the fortress of Stekel); or the critique of the theories of the person to be exiled (the formula in use was this: “The new thing in his theories is already known, the real new thing is worth nothing.”). It was characteristic of the judging of Gross, Tausk (and of other analysts) that no appreciative statement could be made of them without being immediately followed by a negative one (“he was very good [...], but remains to be an uncontrollable meshuge”, “he is an extraordinarily talented but psychopathic personality”). All of the tactics can be demonstrated on the examples of Gross and Tausk.

In the FORUM section we publish JENS DE VLEMINCK’s article “*Es ist schwer, ein Mensch zu werden.*” **The Tragic Humanism of Psychoanalysis.** According to the author, psychoanalysis can be seen as a worthy inheritor of the Greek attempt to put the psychic vicissitudes of human existence on display. Freud reveals the tragic experience of the everyman’s individual life. He introduced the view of an uncontrollable, unconscious force that determines the individual in the same way as fate controlled Oedipus. One of the most intriguing aspects of this tragic unconscious determination is the dominance of the so-called ‘compulsion to repeat’. Freud speaks of the ‘daemonic character’ of this fateful repetition. He argues that this daemonic motive cannot be understood as going back to the personal repressed. It must be interpreted as originating in a deeper, biological core of the Unconscious. In order to understand the tragic vicissitudes of the psyche, Freud starts focusing on the conceivable importance of the constitutional factor. It is Freud’s conjecture that gives the impetus to the development of one of the most interesting theories in psychoanalytic literature: the so-called ‘Fate-analysis’.

In this paper the author shows how Lipót Szondi’s Fate-Analysis establishes a connection between ‘fate’, ‘destiny’ and ‘the tragic’. Szondi develops the idea that the basic choices of human existence are not made freely or by chance, but that they are influenced by unconscious pre-personal forces. According to Szondi, individual choices can only be understood by uncovering recurrent patterns in the trans-generational family. By making destiny a central theme, Szondi enters into dialogue with Post-Homeric Greek literature where destiny is also interpreted in terms of ‘necessity’ (anankè). Individual choice seems to have a tragic kernel. It consists of a complex mixture of personal choice and constraint. The latter is interpreted in terms of a compulsive repetition of ancestral choices. Szondi, in order to develop this thesis, discerns a new domain of psychodynamic life that he called ‘the familial Unconscious’. This newly discovered, unconscious layer is analyzed into eight structural strains or ‘radicals’: the psychopathological ‘roots’ that condition and maintain human existence. These radicals, named after psychiatric categories, are seen as the universal drive determinants, the psychopathological ‘figures of the unconsciousness’. It will be explicated that

Szondi, by doing this, not only radicalizes the Freudian idea of the continuum between psychopathology and normality. In fact, he also leads us to the discovery of a potential tragic deterioration of psychic life at the very kernel of human subjectivity. Nevertheless, Szondi's understanding of human fate isn't 'fatal'. Szondi claims that the confrontation with our tragic essence can facilitate a wide range of possible fate-choices, i.e. canalizations of psychic life. Finally, the paper wants to make clear how Szondi's specific elaboration of the tragic can be made relevant to contemporary developments in psychoanalysis and philosophical anthropology. By triangulating between the Greeks, Freud, and Szondi, it will develop a tragic understanding of psychic life where 'fate' and 'destiny' tend to go together.

The ARCHIVES section contains one contribution. In his article "**Mum Róza. On Sándor Ferenczi's mother**" KRISZTIÁN KAPUSI draws a lively portrait of Mrs. Ferenczi, Róza Eibenschütz. In the biography the authors shows Mrs. Ferenczi's complex and sometimes ambivalent relationship with their children, first of all, with Sándor.

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, reflections, and suggestions should be sent to Dr. Ferenc Erős, Institute for Psychological Research of the Hungarian Academy of Sciences, Victor Hugo u. 18–22, H-1132 Budapest. Phone/fax: (36-1) 239-6043 E-mail address: thalassa@mtapi.hu and erosf@mtapi.hu
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CORRECTION of the English summary of Michael Ghil's article "Georges Devereux. From quantum physics to complementarist etnopsychiatry" published in the issue 2008/1.

The author of the essay entitled **Georges Devereux. From quantum physics to complementarist etnopsychiatry**, MICHAEL GHIL, is a mathematician and geoscientist; his links to Devereux are through family ties and shared interests. The article is based on personal conversations and family recollections. The author describes Devereux's life story, and he argues that the latter's fairly advanced studies in physics contributed largely to the development of his anthropological complementarism.

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