

Edited by Tihamér Bakó, Antal Bókay, Anna Borgos, Ferenc Erős (chairman of the editorial board), György Péter Hárs, György Hidas, Anna Kovács (technical editor), Kata Lénárd, Judit Mészáros, Júlia Vajda, Anna Valachi.

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 (2007/1)*

In our MAJOR ARTICLES section we publish three contributions. **JACQUES LACAN's Agressivity in psychoanalysis** was originally a speech given at the Congrès des Psychanalystes de langue française in 1948, and became one of Lacan's most celebrated essays. The Kyoto professor **KAZUSHIGE SHINGU** in his article **Freud, Lacan and Japan** revokes Lacan's reflections on Japan, and discusses the possibility and consequences of applying Freudian and Lacanian psychoanalytic concepts on Japanese psyche, culture and society. In his article **Science and religion: the problematics of objectivity and critique in psychoanalysis** **JOEL WHITEBOOK** argues that the new theorists in psychoanalysis used the arguments of the post-modern philosophers to successfully criticize the scientific, dogmatic and authoritarian elements in the reigning psychoanalytic establishment. The problem is, however, that the new theorists have become bogged in deconstruction and continue to rail against objectivism, scientism and authoritarianism, as though the argument had not already been won. This paper calls for a next reconstructive step in which the attempt would be made to rethink the concepts of objectivity, science and authority after the critique of objectivism, scientism and authoritarianism. The paper argues that it is apparent that the rise of postmodernism and the worldwide resurgence of religion were not only contemporaneous—both movements having arisen in the 1970's—but were logically connected as well. By discrediting the ideas of objectivity and science, the Postmodernists undermined the possibility of critique, as it has traditionally been understood. Furthermore, when the Postmodernists reduced science to one language game among many, there was no reason to choose it over religion. Finally, much contemporary anti-secularism is parasitical on the postmodern critique of Enlightenment. Implicitly and explicitly, the fallacious inference is often made that the meta-critique of religion ipso facto reestablishes the validity of the religious position. While this paper acknowledges the severe limitations of the Enlightenment's treatment of religion - including Freud's—it

nevertheless insists that “epistemological maturity” is still called for in the face of the irrational forces that have been unleashed in our postmodern world.

In the **WORKSHOP** section **JÚLIA GYIMESI** in her article **God-complex in psychoanalysis** discusses Ernest Jones’ paper on “God-complex” (1913). She argues that this paper was an important point in the history of psychoanalysis. Although it is well elaborated and clear, did not become part of the psychoanalytical literature. The aim of the article is to investigate the psycho-historical relevance of Jones’ text and to examine the hidden content of this particular writing. **EMANUEL BERMAN** in his paper **Call of the Wild** argues that from its early stages, psychoanalysis was conflicted between its revolutionary message and its striving to become an established and respectable field. Both sides have deep roots in Freud’s complex personality. Freud supported—at times ambivalently—the institutionalization of psychoanalytic organizations and training programs, such as the Berlin Institute. At the same time he was drawn to individuals such as Ferenczi, Rank and Groddeck, who—each in his individualistic way—expressed more creative and anarchic impulses, often defying accepted rules, authority and structure. While for many decades the institutionalization of psychoanalysis appeared very successful, its present crisis, and the growing acceptance of divergent individual versions of psychoanalytic thought, training and practice, renews our attraction to these “wild analysts”, as a source of fresh inspiration.

In the **ARCHIVES** we publish two historically important texts: **SIGMUND FREUD’S Observations on “wild” Psychoanalysis** (1910) and a lecture held by **SÁNDOR FERENCZI** in 1923 in Kassa (Košice) under the title **Psychoanalysis in the service of general practitioners**.

In the **IN MEMORIAM** section **GÁBOR PANETH** commemorates the Hungarian psychoanalyst **LÍVIA NEMES** who deceased in 2006.

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](mailto:thalassa@mtapi.hu) and [erosf@mtapi.hu](mailto:erosf@mtapi.hu)

Homepage: <http://thalassa.mtapi.hu>

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Csabai Márta

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