

## English Summaries

The present issue celebrates eminent anniversaries: the Hungarian and the British psychoanalytic societies were founded hundred years ago, in 1913. Sándor Ferenczi, the founder of the Hungarian society was born 140, and died 80 years ago. The articles published in this issue focus on the achievements and the impact of the Budapest school of psychoanalysis in broader historical and theoretical contexts. The publication of this issue was made possible by a generous support of the IMAGO INTERNATIONAL (London) and was advised by JUDIT SZEKACS-WEISZ and edited by FERENC ERŐS.

After a foreword by FERENC ERŐS and the introductory remarks by JUDIT SZEKACS-WEISZ the **MAJOR ARTICLES** section follows. In this section we publish three publications which had been originally published in the volume *Ferenczi for Our Time: Theory and Practice* edited by Judit Szekacs-Weisz and Tom Keve (The History of Psychoanalysis Series. London: Karnac, 2012): JOAN RAPHAEL-LEFF, **Intimacy and Trauma**; MEIRA LIKIERMAN, **The ‘here-and-now’ in Ferenczi’s thinking and its influence on Melanie Klein**; RACHEL ROSENBLUM, **“In more favourable circumstances”: ambassadors of the wound**. In the same section we publish two original contribution of Hungarian authors. ZOLTÁN KŐVÁRY in his essay **Psychobiography and pathography in Hungary 1912-1990** summarises the history of psychobiography and pathography in Hungary between 1912-1990. The article surveys the contributions of psychoanalysis, psychiatry and psychology to psychobiography, and focuses on the relevant historical context for understanding the local Hungarian specialities. It also emphasises the significance of Imre Hermann’s psychobiographical works. GYÖRGY PÉTER HÁRS in his article **Frigyes Karinthy and psychoanalysis** completes his earlier studies on the Hungarian writer Frigyes Karinthy. He reports a few details on the writer’s relationship with Ferenczi, with the poet Milán Füst and with the German analyst Georg Groddeck. Furthermore, he argues that Karinthy’s unique idea of the Ego is fundamentally different from Freud’s thought.

In the **OUTLOOK** section we publish two contributions. TOM KEVE's essay **Physics, metaphysics, and psychoanalysis** was taken from the volume *Ferenczi and his World: Rekindling the Spirit of the Budapest School*, edited by Judit Szekacs-Weisz and Tom Keve (The History of Psychoanalysis Series. London: Karnac, 2012) LÁSZLÓ SURÁNYI in his article **On Hermann's concept "Soul and Space" – remarks of a mathematician** the author argues that by analyzing the thought processes of several mathematicians, Imre Hermann means to show that mental insanity does not preclude genius. He also attempts to derive the characteristics of János Bolyai's hyperbolic geometry and general mathematical thinking from his illness. However, further and more adequate analysis shows that these characteristics cannot be derived from the psychic level of existence, indeed they are the agents bringing the psychic and spiritual forces into continuity. This continuity in turn – as Hermann himself points out – is the definition of a healthy mind.

In the **WORKSHOP** section two contributions are published. PETRA KOVÁCS & KATA LÉNÁRD in their essay **Variations of Thalassa. A psychoanalytic interpretation of *The Big Blue*** examine the different aspects of trauma in Luc Besson's *The Big Blue*. The authors argue that this film can be convincingly interpreted by Ferenczi's theory of "Thalassa": sea and depth are the main symbols of the desire of returning to the womb. The childhood isolation of the main character reflects the process of fragmentation described in Ferenczi's trauma concept; the movie also reminds us to Peter Pan's "Never Never Land". ADRIENN KROÓ in her study **The trauma of torture and the post-traumatic identity** argues that torture is an extreme interpersonal trauma, which one human inflicts on a fellow human, intentionally and systematically. This interpersonal and systematic characteristic of torture has great impact on the personality changes following torture trauma; interpersonal traumas radically alter the psychosocial identity of the survivor, destroy their most valuable relationships, and shatter their self- and world beliefs. Refugees are particularly affected by the experience of human rights abuses, organized violence and systematic torture. Baker (1992) developed the concept of 'Triple trauma paradigm' to describe the reality of tortured refugees, which involves massive losses, severe interpersonal violence, and the traumatic experiences of life in exile. The multiple losses and exile difficulties experienced by refugees constitute an additional source of challenge to identity and coping. A theoretical framework is offered that outlines posttraumatic identity changes among torture survivor refugees, as well as a clinical case vignettes to demonstrate the phenomenon.

In the **ARCHIVES** section we present the facsimiles and the transcriptions of two manuscripts by SÁNDOR FERENCZI written in Hungarian: **Parallel between Marxism, Communism and Anarchism**, and **Parallel between psychoanalysis and liberal socialism**. These manuscripts are parts of the Ferenczi legacy recently donated to the Freud Museum in London by Judith Dupont. FERENC ERŐS in his introduction attempts at discovering the origin and the background of these texts, pointing out the influence of several socialist and liberal thinkers, such as the German economist Franz Oppenheimer, the American economist Henry George and the Hungarian political thinkers Oszkár Jászi and Aurél Kolnai. GYÖRGY PÉTER HÁRS in his article **A short contribution to the genesis of Ferenczi's Thalassa** suggests a possible source of Ferenczi's concept of "Thalassa". He argues that Ferenczi might have been inspired by the concept of symbol suggested by the Hungarian poet and writer Mihály Babits.

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