

# AN EXAMPLE OF CONTRIBUTION TO THE PSYCHO-ANALYSIS TRANSMISSION

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**Abstract:** After the war, the therapists are trained first after the morenian psychodrama and then they turned over the psycho-analysis due to the exchanges with the analysts from the “Analytic Espace”. There were created after that other groups, but “The Space for Analysis” obtained the greatest number of requests. Till its foundation have been organised three Congresses, many books have been translated, the French analysts travel regular for educational courses, analysis and control.

**Key Words:** Psycho-analysis, East-Europe regimes, formation, The Analitic Space, The Space for Analysis

Jean-Paul Sartre said that the man was reason from part to part. Confound it than with the irrational bourgeois ideologies such as the religion – “the opium of the people” after Engels - or the psycho-analysis which seemed to grant privileges to the unconscious in contradiction with the priority give to the conscious with the aim of building the beaming future of the humanity. That means that in spite of the analysts formed before the Second World War, as Sabina Spilrein dissapeared after the October Revolution, or Vilma Kovacs, or the Balints who were obliged to exile themselves – during twenty years very few psycho-analysts could survive out

of prison in Hungary, due to a more exceptional situation in which the group resisted to the intimidation tentatives and succeeded to help each other till the end.

For all the other countries, the new ideologies have covered any trace of the psycho-analysis and even of psychology. For all this regimes, any free expression was the sign of a severe hit to the State security, which “listened” to all the things which could be said with the purpose to better persecute those who dare to discuss. An impossible situation in which to discuss or to listen is in the same time insane and destructive.

And “it’s to us, citizens of this dreary Europe to testify about what was happened” – said Czeslaw Milosz, the Nobel Prize for literature in 1980. In front of a world submitted to the systematic learning of the hate and delation, facing this time which seemed as suspended to the edge of an inevitable disaster, it had been necessary the courage to refuse the only possibilities of a “beaming” future proposed by the dictators in exchange: the collaboration, the conformism, the messianism or the alcohol, the chase after the illusion of an other world possible. It was necessary to set free from that “captive thinking” – one of the Milosz’ titles –and to speak with real words, an “aliving” language and ot a dead language – “nothing is worth than a dead language” (1), the unmentionable, the unthinkable, the horror of a thinking before the worlds, with the risk of the exile, of the revange on the relatives, of the collective responsibility, with the risk of even the own life .... or of the death or the torture always possible.

Here is a description of this system by the Polish poet Stanislaw Baranczak:

“We are speaking in a language in which the word security  
Gives an horror tremble  
In which the word truth is the name of a journal

In which the words freedom and democracy  
Are the administrative facts  
Of a police general  
How does-it happened?  
How are we fallen in the trap of words game,  
Of the calembour and the significance spoiling,  
This poetry for a linguist ? ” (2)

Or as Vassili Grossman (3) said, in those years “the power of the misfortune was immense”. And if Milan Kundera could write in “The book of laughter and oblivion”: “All will be forget and nothing will be repaired” (4), we can also say the contrary: nothing will be forget and nothing will be repaired.

After the Second World War, the falling of Berlin wall and the falling down of the regimes shook the foundation of that world. The Hungarian writer Peter Esterhazy, spoke as it follows, the 16-th of June 1989, with the occasion of Imre Nagy rehabilitation: “This afternoon the terrible and cynic solitude of East Europe comes to an end” because “the language of the dictatorship is the silence, the deadly, infinite, immobile silence” (5).

This change brought, of course, a lot of decompensations, suddenly identity loss, delirious explosions and others acute psychic sufferings. Before that, it was not allowed to think by your own or to be an autonomous individual, it was necessary to plunge in the mass, to give up passively, to face the events as an object and not as a subject, as pointed out Rita Montalcini, Nobel Prize for medicine in 1968 (6). The settling down of the democracy, requires on the contrary, independent personalities, having strong inner convictions, fed by satisfying human and social relations. This change - which is still in progress – is not possible without misfortune. The therapists were overwhelmed by the increasing number of the requests, the pthologies

accumulated by the traumas rehearsal on many generations and the few means that they had to their disposition.

At the end of the 80-th years, immediately after the falling dawn of the Berlin wall, two groups of therapists begin a formation in Moreno psychodrama. Jacob Levy Moreno is a psycho-sociologist a little younger than Freud (1892-1974) who professed as psychiatrist in Vienne. He was in the same time influenced by Freud and by Marx, contesting both the theory of the infantile sexuality of Freud and les a priori of the marxiste theory which did not take into account the groups psycho-affective structure.

Great lover of the theatre, he created an improvised theatre (Stegreiftheater) in which each actor must improvise his role. This is the way in which was born the psychodrama.

Its double “filiation” Freudian and Marxiste explains with no doubts its faster penetration in the ex-countries of the East block. Gone in 1925 for the United States he developed his theories on the psychodrama between 1944 and 1954 in a series of articles “Psychodrama Monograph”. This detour by the United States gives to this technique a halo charged with all the prestiges and the phantasms of the “american way of life”. But the disappointment is very quickly because of the absence of the strong theoretic fundaments and the limits of the method. The need is therefore about a formation more appropriate and profound and which responds better to the therapeutic and clinical needs.

In the same moment the director of a Morenian psychodrama group invited in 1995, some analysts belonging to the association “Analytic Space” founded by Maud Mannoni and established a contact with physicians and psychologists who are looking for another formation, and who, as a consequence, will choose the psycho-analysis. An affiliated association to the “Analytic Space” is created on the spot: “The Space for Analysis”. Till that period and even today French psychanalysts teachers are going regularly in these countries, for conferences either at the University or within the

framework of the Association, for individual or group controls and, of course, for analysis seances, which are completed by the regular meeting in Paris two times a year, with the founder members of this “Space”. These ones could also be formed in the best Parisian institutes of psycho-analitic orientation.

Many texts were translated, which before were inaccessible to the francophone public, as “The Body unconscious image” by Françoise Dolto or “The moron child and his mother” by Maud Mannoni. Nevertheless, there still are a lot of things to do, in spite of the intensive work of the psychanalists on the place.

After that other French associations were interested to the requests of these therapists. The S.P.P. had installed for a certain time an analyst who subsequently was gone. In the present moment it remains a little group, connected to I.P.A., a group privileged in some way. Indeed, all the European cooperation agreements, as the “Erasmus” style, were always realised with students affiliated at the Psycho-analytic Society of Paris, by the choice of French authorities. A small group of the Freudian Cause, was born latter, even that they pretend *urbi et orbi* being the first and the most important one. The seminars of the “Space for Analysis” are open for all the people, psychoanalysts of any groups, profans, journalists etc., but the contrary is not yet realised. Otherwise it is grievously to see that the expansion of the psycho-analysis is accompanied by exportation of Parisian dissensions.

In 1997, a first Congress of psycho-analysis took place, under the management of Julia Kristeva and Maud Manonni. It reunited three or four hundreds of psychotherapists, physicians and psychologists and it could public prove the efficacy of psycho-analysis. Starting from that moment the pscho-analysis began to provoke a lot of questions, discussions and interest including the large public.

A second Congress (organised by the A.C.E.T., The European Association against the Torture) took place in 2004, with the financement of

the European Community. There were psycho-analists from all the horizons: Bengalis, Israelites, Serbians, Guineans, Frenchman who met with this occasion the victims of the violence from all over the world. The confrontation was very moving and very full of consequences.

Finally, a third Congress took place in 2007, on the theme of “The Anxiety”. This meeting allowed the sensibilization of a far-off public, and this as more as the society is in the same time attracted by this unknown part which is part of us, and very affraid in front of the phenomena that the psycho-analysis allows to bring forward. Many practising psychologists, psychiatrists, educators, teachers or social workers met there, all had many questions referring to their practice, to their clinic, theoretical, ethical and technical questions to which they are looking for psycho-analitic responses. The papers of this congress will appear soon.

At the New University, there is, of course, a course of clinical psychology of a most Kleinian orientation, but this means a drop of water in an ocean of demands.

Other projects are in progress to be realised: a congress on the psycho-analysis with children, the collaboration between universities more consistant, the creation of a psycho-analysis journal, the editing of a Vocabulary of psycho-analysis which tighten and unify the vocabulary are only few of these projects. But the most important is maybe to support and maintain the enthusiasm that the psycho-analysis enjoied.

This experience proves that adjusting itself to the social and cultural particularities of each country, the psycho-analysis may find one of the first places in the treatment of the human suffering.

## Notes

- [1] BYDLOWSKI, Rodolphe : « Le devenir en psychanalyse », in Psychanalystes, n°48, 1993-1994, p.72.
- [2] BARANCZAK, Stanislaw : « N.N. commence à se poser des questions » in Anthologie de la poésie polonaise , L'Age d'Homme, 1985, p.483.
- [3] GROSSMAN ? Vassili : Œuvres, Robert Laffont, 2006, p.252.
- [4] KUNDERA, Milan : Le livre du rire et de l'oubli, Gallimard, 1979, p. 174.
- [5] ESTERHAZY, Peter : « Discours pour la réhabilitation d'Imré Nagy, p.6 ;
- [6] LEVI-MONTALCINI, Rita : Senz'olio contro vento, Baldini Castoldi, Milano, 1999, p.10.