

EÖTVÖS LORÁND UNIVERSITY

Summer University 2021

Psychoanalysis, Art, Society & Culture

The Budapest School of Psychoanalysis.

The Legacy and the Innovations of Sándor Ferenczi
and other Remarkable Hungarian Psychoanalysts

2021 2nd – 8th August, Budapest

Organizers:

Krisztian Indries & Zoltán Kövári

Detailed programme description and abstracts

INTRODUCTION:

By psychoanalysis, we do not mean just a psychotherapeutic approach; it is also a hermeneutic- phenomenological qualitative research method on human subjectivity, society, and culture. We invite students to delve into the mysteries of the unconscious and discover what the Hungarian and the Global Psychoanalysis could say about art, culture, and society.

The lectures of the Summer University will focus on the most fundamental psychoanalytic concepts and current theoretical constructs. The lecturers will introduce the basic concepts needed to properly understand a lecture, so applicants with limited immersion in psychoanalytical thought will follow the presentations.

Sándor Ferenczi (1873-1933) occupies an essential place in the curriculum of our Summer University. Ferenczi was Sigmund Freud's brilliant disciple and an innovative psychoanalyst. Ferenczi and other Hungarian psychoanalysts played an active role in Budapest's cultural life, and Budapest played a vital role in developing the Hungarian School of Psychoanalysis. Ferenczi is well-known for his essential role in propagating psychoanalytic ideas and contributing to psychoanalysis's understanding and global awareness.

Why is it important the Budapest School of Psychoanalysis? The Budapest or "Hungarian" School of Psychoanalysis denotes a trend of psychological ideas developed by psychoanalysts with strong ties to Hungary, Hungarian language, Hungarian culture, and Hungarian Jewish culture. Certain theorizations of the Budapest School were developed further in exile or emigration. Besides the "Ferenczi Phenomenon", many other psychoanalysts impacted the development of depth psychology. Imre Herman contributed with the "clinging instinct" theory, Michael Bálint's innovative thought on "basic fault" and his so-called "focal therapies" are important as well Balint's psychoanalytically informed case sharing group for medical doctors in which they discuss psychodynamic factors concerning patients. Géza Róheim also contributed to the development of ethnopsychanalysis and Georges Devereux (née György Dobó,) on ethnopsychiatry. Franz Alexander (née Alexander Ferenc Gábor) laid down the fundamentals of psychoanalytical psychosomatics. Ferenczi's theoretical work and methodological experiments marked the work of Melanie Klein (née Reizes Melánia), René Spitz (née Spitz Árpád René), Margaret Mahler's (née Schönberger Margit), David Rapaport's work is also rooted in the Budapest School's tradition. The Hungarian School catalyzed the development of psychoanalytical theory and techniques, and its theories were the starting point

in the 1980s for the relational paradigm-shift, which philosophically is closely allied with social constructionism.

The Summer Universities' courses are open to all who are studying or graduated in human or social sciences, psychology, and anyone interested in Psychoanalytic thought and re-reading from the perspective of current philosophical, social, artistic, and cultural perspectives.

Besides introducing the students to the various psychoanalysis theories, emphasizing the Budapest School of Psychoanalysis, as a part of our academic program we offer interactive programs, workshops too: the participants will have the opportunity to get insight into an art-therapy group experience.

Students can discover Ferenczi's cultural and professional connections in the frame of guided video-walks by visiting prominent places in Budapest related to his life and work – including his last residence in the elegant Buda side (Film).

Opening lecture:

The Ferenczi Renaissance and the Budapest School

Judit Mészáros

Eötvös Loránd University, Budapest, Hungary

Sándor Ferenczi Society, Budapest, Hungary

Why Ferenczi today? What is his role in the international psychoanalytic movement? How have Ferenczi's theoretical and therapeutic initiatives been integrated into our recent knowledge from the early mother-child relationship through a paradigm shift in trauma theory to relationship-based psychoanalysis?

What is the essence that our generation finds for itself in the oeuvre of this man who was simultaneously an '*enfant terrible*' and a '*wise baby*' and who created the Budapest School of psychoanalysis, a school with no walls, no director and no students in a formal sense, yet one that imbued in those who belonged to it a similar perspective and particular psychoanalytic approaches to psychological phenomena?

The talk seeks to find answers to these questions, while showing the contributions of members of the Budapest School – among them Michael and Alice Balint, Margaret Mahler, René Spitz and Franz Alexander – to contemporary psychoanalysis and touching on both why these people had to leave their motherland and how psychoanalysis and psychoanalysts themselves were impacted by the history of the 20th century.

Keynote Speaker:

Zoltán Kőváry, Eötvös Loránd University, Budapest, Hungary

Psychoanalysis and Creativity

The psychoanalytic approach to creativity and arts has always been one of the most popular and influential utilizations of depth-psychology. The birth of this concept was connected to Freud's very specific and important relationship with aesthetic phenomena. Apart from the fact that he was an outstanding writer and in his publications, he cited much more writers than scientists, it was not even incidental that he began to investigate the psychology of artistic creativity. His ideas about creativity were based on the theory of sublimation, and studying creative process he invented an outstanding but much-debated research method called psychobiography. During the decades of the 20th century, the psychoanalytic ideas about creativity transformed according to the development of psychoanalytic theory and practice. The most outstanding authors of this research area were ego-psychologist Ernst Kris and British object relations theorists Melanie Klein and Donald Winnicott. In the last decades of the 20th century different representatives of self-psychology (Heinz Kohut, Daniel Stern, Robert Stolorow & George Atwood) established a new theoretical framework for psychoanalytic creativity research: they broke up with Freud's biologism and concentrated on the importance of personal and intersubjective affective experiences. In this lecture, I will present these historical-theoretical changes, but I will focus on two other important topics as well. One of them is the question of illness and health in the creative process, while the other is the influence of psychoanalytic creativity theory on other psychological trends like neo-analytic schools, existential psychology or transpersonal psychology.

Lectures:

Aleksandar Dimitrievic, Private Psychoanalytical Praxis, Berlin, Germany

Was Shakespeare the grandfather of psychoanalysis?

In recent years, the narrative of Freud as a solitary hero and the father of psychoanalysis is being replaced by the historical research of various sources that influenced the formulation of psychoanalytic principles. The lecture will focus on what reading Shakespeare could reveal about psychoanalysis. A close reading of language, form, and characterization in two of Shakespeare's central tragedies may reveal that the plays are all about the discovery of one's own and other people's minds: as Hamlet is mostly about "I have that within me that passeth show", Iago is all "think and ne'er disclose [the] mind." As Shakespeare is everywhere in Freud – in his correspondences, papers, lectures – this presentation will investigate whether some of the roots of psychoanalysis can also be found in this influence and offer a hypothesis related to its possible trajectory.

Noémi Ford, University of Iowa, Carver School of Medicine, Iowa City, USA

Transgenerational Transmission of Trauma of Immigration

During the last decades, the increase in international immigration along with the refugee crisis have brought many patients to seek understanding of their emotional experiences, often from therapists who do not share or understand the vicissitudes of immigration. While immigration can include experiences of exile, being a refugee, a victim of various external traumas, a certain aspect of this journey is often missed, which is the intra psychic experience of the Self.

The aim of my lecture is to introduce some of the classical and contemporary views on the development of the Self, the individuation-separation process and of identity development via the theories of Freud, Mahler and Bromberg. Students will learn how these developmental milestones need to be re-negotiated during the process of immigration and what can promote or

disrupt a healthy integration and enhanced experience of the continuation of Self and Self-states. Relevant mitigating factors will also be discussed, such as the role of age, gender, sexuality, race and other cultural factors.

Clinical examples of psychotherapy patients will be shared to highlight experiences of interrupted Self-states, causing both the individual and their family a sense of disintegration, and psychic trauma. These examples will also provide a view on Ferenczi's concept of trauma in the parent child relationship further supporting the process of transgenerational transmission of trauma of immigration

Joseph Dodds, University of New York, Prague, Czech Republic

**Inside and Out of the Ecological Imaginary:
an Ecopsychoanalytic Approach to Aesthetics**

Human effects on planetary systems now rival the great forces of nature with scientists proclaiming a new geological epoch: the Anthropocene. The psychological causes and consequences of this momentous fact are in urgent need of psychoanalytic investigation. Recently years several psychoanalytic thinkers (eg. Dodds 2011, Weintrobe 2012, Lertzman 2016, Searles 1972) have attempted to explore this ecological terrain and the existential threat of climate change. In this paper, I will focus on how these ideas can be put into relation with art and aesthetics. For it is art that many of our deepest anxieties and desires, including those that cant be spoken in any other way, are given form and expressed. Art can be seen both as a way into the ecological unconscious, as given form and creating various landscapes of the ecological imagination, but also a form of working through, a psychological composting of part objects and split of beta elements. In art we see how the psyche moves from inside to outside, but also how the world moves from outside, in. In this lecture I will introduce key ideas of ecopsychoanalysis and its relation to art, in a way which enriches both.

Júlia Gyimesi, Pázmány Péter Catholic University, Budapest, Hungary

Sándor Ferenczi and the Budapest School of Psychoanalysis

The aim of the lecture is to provide a general overview of the theoretical and technical innovations of the Budapest School of Psychoanalysis, focusing mainly on the works of Sándor Ferenczi. A further objective of the lecture is to introduce the students into the basic concepts of Ferenczi and illuminate their significance within the broader context of early and contemporary psychoanalysis. The historical and cultural context of the Budapest School of Psychoanalysis will be also discussed.

Emőke Sarungi, Institute of Psychology University of Szeged, Hungary

Cultural, Health-related and Theoretical Viewpoints of Grief

In my lecture I try to gather some point of views and some rituals about death, and bereavement of different cultures with the purpose to find some common background. As the death and other emotional losses can cause a similar psychological reactions, we will go through the development of the theoretical approaches of grief from the first generations psychoanalytical theories (Freud, Lindemann) to get the new conceptions (Neimeyer, Hogan, Tedeschi and Calhoun) . Some topics of the lecture will be the various psychotherapeutical methods and techniques (e.g. psychoanalytical-psychodynamical psychotherapy, family therapy, Jungian psychoanalysis), structural group or individual methods and self-help groups/methods which could be helpful. Another part will be a short over-viewing how put the process of unresolved grief a massive negative effect on mental and physical health, trying to gather the results of the last scientific researches.

Robert Kramer, George Washington University, USA

From Interpretation to Relationship: Ferenczi and Rank in the 1920s

In the early 1920s, Sándor Ferenczi and Otto Rank, Freud's closest colleagues, concluded that psychoanalytic therapy was not effective in curing neurosis. Rigidly following Freud's papers on technique, analysts were imposing pre-conceived theory onto patients rather than listening to their feelings.

Dissatisfied with Freud's "classical" technique, Ferenczi and Rank began to mount a campaign to shift the paradigm of therapy from interpretation to relationship – from offering patients insight into their past to being with them, empathically, in a here-and-now relationship.

In *The Development of Psychoanalysis* (1924), Ferenczi and Rank levelled a sharp critique against analysts who were displaying a "fanaticism for interpreting" (p. 29) the unconscious of their patients while ignoring their feelings in the moment.

This attitude had led to "an unnatural elimination of all human factors in the analysis" (ibid., pp. 40-41). Patients were being treated with indifference, merely as objects of research into the Oedipal unconscious, not as human beings. Oedipus was "much 'too complex,'" wrote Ferenczi and Rank, "to be treated as elements which could not be further reduced" (ibid., p. 31). But for Freud there was nothing "before" Oedipus.

This lecture tells the story of Ferenczi and Rank's failure to persuade Freud and the tragic consequences for psychoanalysis.

Krisztián Indries, Eötvös Loránd University, Budapest, Hungary,

Amae, a Basic Concept in the Japanese Psychoanalysis.

Dialogue between Doi Takeo and Michael Balint.

From the the earliest reception of Freud's method the Japanese considered psychoanalysis a tool that they can use to articulate and strengthen their own cultural and national identity. The so-called "Nihonjinron," the movement of Japanese uniqueness from the end of the 18th century, has significantly impacted the discourse on what does it mean "Japaneseness." Japan in World War II suffered a collective narcissistic trauma in military, economic, and political terms, but also in a cultural sense. The Nihonjinron discourse transformed the theory on Japanese "warrior

soul" the "bushido" in its pacifist version, the "wa," the harmony seeking national soul. Nihonjinron had a significant impact on Japanese social sciences, including psychoanalysis. The Japanese psychoanalysts were able to serve with additional theoretical support to the Japanese thesis of uniqueness through amae theory. Amae may be described as a mutual dependency, a concept somewhat like the "passive object love" described by Michael Balint (Bálint Mihály). My presentation will open a dialogue between Michael Balint and Doi Takeo, thus offers new viewpoints regarding the role of the Japanese (ethno)psychoanalysis and its relation with the Nihonjinron nationalist movement.

Barbara Miklós, Eötvös-Loránd University, Budapest, Hungary,

Zombies on the couch:

Loss, Aggression and Threatened Identity in the Zombie movies from Romero to Jarmusch

Zombies are the most hideous creatures of horror movies, although they are the most popular ones - beside superheroes - of contemporary film production.

The undead don't speak but their body is very „talkative”: through an analysis so-called „zombo-morphologic” we can understand their language. Psychoanalytic concepts help us as well to discover the unconscious of zombie movies. Zombie bodies talk a pre-linguistic way about the vicissitudes of the elaboration of personal and collective loss, about human aggression, about consumerism, about a sinister vision of the future of mankind.

Through short scenes of zombie movies and series (from George A. Romero, over the most popular TV-series like The Walking Dead to the last movie of Jim Jarmusch: The Dead

Don't Die) we discuss about how these creatures affect on us as a unique self-experience, an abjection (Kristeva), how they reveal us our pre-symbolic Real (Lacan).

Laura Tarafús, Université Paris XIII/Spiritan Asylum Services Initiative, France/Ireland

**From broken mirrors to speaking subjects:
the psychoanalytically informed clinic of working with torture survivor asylum-seekers**

Although the refugee crisis only gained the attention of the media in recent years, the phenomena of flight, migration and trauma are as old as civilization and are part of the history of psychoanalysis itself. Psychoanalysis differentiates between levels of trauma. Survivors of torture experience something which aims at crushing their physical and psychical integrity, forcing them into the position of a pure object. The revival of the traumatic event is a form of repetition, but an unusual type which is not produced by the unconscious of the subject (Bailly, 2007). What repeats has to do with sensoriality and not with representation: we are dealing with the absence, rather than the effect of the signifier. Another cardinal problem is the fundamental distrust in the Other: the Other-perpetrator, an often passive State, the host country State doubting the subject's right to asylum and last but not least Language itself, which is unable to capture the unbearable experience the subject suffered.

How can therapy contribute to the psychic reanimation of the subject? Can the therapist stay present, and bare both what is said and what cannot be said with their body? What can non-western cultures teach us about working with torture survivors? Why shouldn't the therapist shy away from working with the body? What are the particularities of working with unaccompanied minors growing up across different countries, being exposed to multiple traumas? How did Ferenczi's technique of "mutual analysis" (1932) inspired the notion of "emerging scenarios" (Lachal, 2015) in addressing transference-counter-transference dynamics in trauma work? When there is no going back, how could the subject – as the psychological concept of resiliency suggests – "bounce back"? Or rather, how can the therapist help the subject to "bounce forward"?

The lecture aims at articulating ideas about these questions with the help of Clinical Ethnopsychiatry, Psychoanalysis and Sensorimotor Psychotherapy.

Anna Borgos, Institute of Cognitive Neuroscience and Psychology, Budapest

Women's Issues and Women Analysts in Hungarian Psychoanalysis

The lecture consists of two parts: First, it will explore the psychoanalytic representations of femininity at the early 20th century, with a special focus on the theoretical standpoints and therapeutic practice of Sigmund Freud and Sándor Ferenczi. I will focus on how the representation of woman in classical psychoanalytic theory reflects and creates other forms of women's cultural representation in the era. In the second part, I will discuss the phenomenon and the roots of women's increasing presence in the psychoanalytic profession. I will explore the social background, professional positions, and fields of research of some significant, "first generation" Hungarian women analysts and the way they developed their activities among the professional, social, and political circumstances. The lecture will cover the exploration of the career of Vilma Kovács, Alice Bálint, Lilly Hajdu, and Edit Gyömrői in the first place, briefly touching upon a few other female analysts like the Hungarian-born Margaret Mahler and Therese Benedek. I will also examine women analysts' views of the subject of femininity, female sexuality and the mother-child relationship and the role of gender in their personal and professional identity. The career of the first female analysts represents a special angle of the Budapest school of psychoanalysis, and their exploration may throw new light upon its institutional and intellectual development. It also offers new viewpoints regarding the role of gender (and other identities) at the establishment of a new science under changing social conditions.

Vera Békés, Yeshiva University, New York, USA

Emphatic Failure and Attunement in Self Psychology – The Impact of Ferenczi's Trauma Theory

Sándor Ferenczi, in his Confusion of Tongues paper, claims that traumatic experiences are originated in tragic misinterpretations of the child by the caretaker, as if child and caretaker were using different languages. This emphatic failure and the subsequent abuse by the caretaker stands in the center of Ferenczi's trauma theory, which has influenced psychoanalytic thinking till the modern days.

This presentation will review the impact of Ferenczi's trauma theory on Heinz Kohut and the development of self psychology in the 1970ies. Self psychology emphasizes the central role of early emphatic failures in the development of a range of psychological problems and psychopathologies, as well as the necessity of experiencing emphatic attunement for healthy development. We will also review recent psychoanalytically informed neurobiological findings related to the mother-infant communication which may support some evidence to these notions.

Tímea Zsédely, International & Independent Hungarian Cultural Mission, New York USA

The beneficial pain in historical traumas. From the displeasure to the creativity.

Today our society undergoing rapid change and suffering from transgenerational traumas, which doubts its own possibilities of survival, calls into question the meaning of pain and the worth of psychoanalytical theory and practice. An emerging line of research is exploring how historical and cultural traumas affect survivors' children for generations to come. Massive historical traumas affect people and societies in multidimensional ways, so it is necessary to study this area as widely as possible, from the basic theories of the trauma to the historical viability and healing process. In order to understand the pain itself and "our displeasure" we can

learn from people's suffering and how to prevent it for future generations. My lecture introduces some researches studying Native American and Canadian populations which are likewise finding broad effects among children and grandchildren of survivors of massive cultural oppression. During the last decades, the work of the Hungarian psychoanalyst Sándor Ferenczi has been rediscovered and the importance of his reflections on trauma has been acknowledged. However, his work contains many other different contributions as the sophisticated epistemological and metapsychological theory in his writings, which is less studied and appreciated internationally. It is a theory that goes beyond Freud and allows for a deeper understanding of mental processes and the possibility of knowledge and creation (creativity) itself. Ferenczi's theory of the acquisition of the sense of reality is based on Freudian hypotheses, but goes beyond these and links it to a constructive aspect. Like Spielrein, he places the death drive as the impeller of mental development. In this way, the destruction and displeasure is a condition for creation at the heart of the process of knowing and adapting to the external world. My lecture emphasizes that Ferenczi's theories from the following aspects: the communicative and intersubjective perspective; the receptive, reflective, and self-reflective capacities can be the most creative and meaningful solutions of a mentor of our possible future development.

Psychoanalysis and the City - Interactive Guided Walk (Videos, Film)

Ágnes Drelyó, Psychologist, Private Praxis, Budapest:

The Cobblestones of Budapest School of Psychoanalysis

What happens if we do not look for the history of psychoanalysis in books or articles? What do we know about the „cobblestones of psychoanalysis” in Budapest? Where are the places, buildings, streets where the famous representatives of the Budapest School lived and worked? So we invite you for a virtual walking tour to learn more about the history of Budapest School of Psychoanalysis.

Mónika Takács, *Sándor Ferenczi Society, Budapest, Hungary:*

Home of a Spirit and Spirit of a Home- Ferenczi's last residence (Film, presentation)

In 1930 Sándor Ferenczi moved to a beautiful villa in the elegant 1st district of Budapest, on the so called „Sunhill”. He was able to spend here only three years....

The Sándor Ferenczi Society and the International Ferenczi Found purchased one apartment in the house in 2011.

In the first part of the program a film titled *Ferenczi villa in Naphegy* will be showed.

Dr. Judit Mészáros, a prominent researcher of Ferenczi, President of the Sándor Ferenczi Society (Budapest) talks about the history of the House and what it meant to Ferenczi to become a houseowner. Then she outlines the importance of this „late” – both painful and fruitful – period of Ferenczi’s life and work (marked by such writings like the *Confusion of tongues between adults and child* and the *Clinical diary*).

The unicity of the film is that a descendent of Ferencz’s wife, Gizella shares deeper information about the age 1930-1940’s when he was a young child and spent a great deal of time in the house. A resident of the house, who lived there in 1942, also tells exciting details about the war times and what followed after.

While the film provides valuable facts about Ferenczi and his home, one can also visually discover the villa and its garden by the help of a camera. These all make possible to capture the atmosphere of Ferenczi’s last residence at a certain extent.

The virtual walk is followed by a short presentation wich describes Ferenczi’s cultural connections through the relics exhibited in the Ferenczi House.