



ELTE BUDAPEST SUMMER UNIVERSITY



PSYCHOANALYSIS, ART AND CULTURE

PROGRAM DESCRIPTION

5th-10th August 2019

Introduction

Organizers:

Júlia Gyímesi - Krisztián Indries - Barbara Miklós

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

The lectures of the Summer University focus on the most fundamental psychoanalytic concepts and current theoretical constructs. The courses will cover various topics, such as the Budapest School of Psychoanalysis, ecological-psychoanalysis, creativity, literature, a critique of consumerism, occultism, gender studies and further interesting areas of research.

You will also have the opportunity to get insight into an art-therapy group experience and to discover the residence of Sándor Ferenczi and his cultural connections to Budapest in the frame of interactive guided walks.

The summer course is open to all who are studying or graduated in human and social sciences or psychology. Besides introducing the students into the manifold theories of psychoanalysis, we offer non-academic programs, too: tours in Budapest and a trip to Lake Balaton will be also organized. We are looking forward to welcoming you in Hungary!

Keynote Speaker:

Kazushige Shingu Sensei (Nara University, Japan): Psychoanalysis and the Psychotherapeutic Culture in the Tradition of Japanese Buddhism

LECTURES

Shaul Bar-Haim

Shaul Bar-Haim (University of Essex, U.K.): Psychoanalysis and the Historian: why Historians of Emotion dismiss Freud (and how is he still so important for them)

In my lecture, I aim to present a hypothesis about the reluctance of emotion scholars to use psychoanalysis as an analytic tool, or even as an object of study. In the case of historians, there is an ongoing growth of interest in emotions as a major – and hitherto somehow overlooked – dimension for understanding the past. At the same time, however, historians of emotions are less and less interested in the history of psychoanalysis, even in cases where it is one of the obvious sources to look at. Under the growing influence of neurology in emotion studies, some historians rehabilitated pre-Freudian and neo-Darwinian traditions, and thus left psychoanalysis as irrelevant to the field. Other scholars immediately identify psychoanalysis with Freud and thus neglect other traditions within the history of psychoanalysis that had more to say about emotions (Ferenczi, Balint, Klein). Still, other historians conflate studying the history of psychoanalysis within the framework of emotions studies and using psychoanalysis as an analytic tool for understanding history of emotions. Finally, some historians dismiss the importance of psychoanalysis by arguing that its real impact on 20th century history is largely over-estimated, history of emotions included.

My objective in this paper is not only to defend psychoanalysis – with all its limitations – as key for understanding of 20th century history of emotions, but also to explain the reasons for the avoidance of using psychoanalytic sources among some historians. The paper aims to challenge all the objections against studying 'psychoanalysis and emotions' presented above. Moreover, I argue that overlooking psychoanalysis by some recent historians is the outcome of a theoretical crisis in the history of the humanities and the social sciences, which is the outcome of rejecting many forms of hermeneutics and interpretation, and thus leaving the historian of subjectivity with limited analytical tool in his or her work.

Anna Borgos

Anna Borgos (Hungarian Academy of Sciences): 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.

Antal Bókay

Antal Bókay (University of Pécs, Hungary): Perversion, Language, Literature. Trauma Representation in Lewis Carroll's Alice Novels

Lewis Carroll, the famous author of the two Alice books was a strange fellow. Born in a deeply religious family, studied in Oxford to become Anglican priest and mathematician but as he stammered he stayed with mathematics. He never married but he entertained himself with 7-10-year-old little girls. He was an excellent photographer (in the 1850s!) his collection showed even nude pictures of his little guests. His pathological character was represented in the strange events and style of the Alice book. Besides the psychoanalytic interpretation of the author the works also represent the traumatic language and narrative. Freud, Sándor Ferenczi, Jean Laplanche and others ideas on the nature and consequences of traumatization may explain these stories.

Joseph Dodds

Joseph Dodds (University of New York, Prague, Czech Republic): Inside and out of the Ecological Imaginary: an Ecopsychanalytic 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 ecopsychanalysis and its relation to art, in a way which enriches both.

Ferenc Erős

Ferenc Erős (Hungarian Academy of Sciences): Freud, Ferenczi and the Politics of Psychoanalysis

In the lecture, I will first discuss how contemporary social and political conditions of the Austro-Hungarian Monarchy influenced the rise and development of the psychoanalytic movement in the early 20th century. Then I will focus on the reactions of Sigmund Freud and Sándor Ferenczi to such traumatic events as the First World War and the subsequent revolutions. Specifically, I will show the formation of Ferenczi's political views, based on a radical critique of authoritarianism, and repressive social institutions like education and jurisdiction. Finally, I will speak about the implications of psychoanalytic thinking for understanding society and politics for our age.

Júlia Gyimesi

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.

Júlia Gyimesi

Júlia Gyimesi (Pázmány Péter Catholic University, Budapest, Hungary): Psychoanalysis and Modern Occultism

The aim of the lecture is to point to the historical interconnectedness between psychoanalysis and certain branches of modern spiritualism, animal magnetism, psychical research, and early parapsychology. These branches of the so-called modern occult significantly influenced psychology, as has recently been demonstrated. However, the specific influence of modern occult theories and practices on psychoanalysis is only slightly clarified today. In addition to illuminating, evaluating and analyzing the intersection of psychoanalysis and the occult, the lecturer also aims to identify certain transformations of psychoanalytic theory which emerged due to the influence of spiritualism, animal magnetism, and psychical research. These transformations were accompanied by incomplete demarcation processes. A closer look at those processes then sheds lights on persisting conceptual and theoretical problems in psychology in general, and in psychoanalysis in particular.

Krisztián Indries

**Krisztián Indries (Eötvös Loránd University, Budapest, Hungary):
Kizuna as a Psychological Protective Factor in Japan.
Psychoanalytic Perspectives on Collective Eco-traumas.**

There is an increasing recognition that culture profoundly shapes processes of psychological resilience. The Japanese culture seems especially interesting for disaster- psychology since it manifests high levels of psychological and emotional resilience after collective ecological traumas. Japan provides opportunities for the western psychoanalytic researcher to achieve a creative alienation from his ordinary habits of thought and become less ethnocentric. In my lecture, my aim is to establish a cross-cultural dialogue in eco-psychoanalytical frame on cultural protective factors and resilience after natural disasters. Regarding the recovery after the natural disaster in the Japanese social discourse, it is often used the word "kizuna" (絆) in reference of the quick recovery of Japan. Kizuna is commonly used to refer to the bonds and connections that tie a family or communities and people together. Kizuna it can be an important cultural protective factor which enhances psychological and emotional resilience and adaptation after natural disasters. My presentation has its aim to get a deeper culturally embedded psychoanalytical understanding of the concept of Kizuna and Japanese emotional resilience.

Zoltán Kőváry

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.

Barbara Miklós

Barbara Miklós (Eötvös Loránd University, Budapest, Hungary): Art Therapy Sessions

During the session, we will get an experience in art therapy. Through the experience of creation and group discussions, we will discover ourselves and others. The creation process is in the focus, not the piece of art. We will also elaborate on the topics of the lectures and the guided walks through art. The session will give you an insight into other cultures and it is an excellent way of gaining new perspectives.

Dmitry Olshansky

Dmitry Olshansky (Psychoanalysis in Private Practice, Saint Petersburg, Russia): Anti-Narcissism and the End of Consumerist Society: New type of patients

The consumerist society was based on human desires and replaced object of desire by the commodity fetishism (Warenfetisch in Marx). The advertising was arranged in the following order: if one wants to fill one's lack, buy the goods. That is why the consumerist ideology tried to support the desires and create a lot of chimerical desires. Contemporary society (Society of Jouissance in Žižek), contrary, based on the aim to come true all the wishes and desires. Everything that one could want has already been realized. Therefore contemporary subject has nothing to want. The main transformation, which we discover in the society of jouissance, is the absence of desire. The main problem, which I meet in my clinical and supervision practice, is the absence of desire. If the main patient in consumerist society was Narcissus, who focused on his own person and used the other people as a tool of his own desires, now we have a contrary example: contemporary patients want nothing. Anti-narcissistic patients can't say anything about themselves and could not practice care of the self (Souci de soi in Foucault).

Csaba Szummer

Csaba Szummer (Károli Gáspár University of the Reformed Church): Affectivity and Dreaming Consciousness in Phenomenology and in Psychoanalysis

The lecture is about the significance of dreaming and satisfaction of desires in phenomenology and psychoanalysis. Husserl's aim is to describe experience in general terms. On the other hand, Freud is focusing on a special kind of experience. He is dealing with the satisfaction of desire. Moreover, Husserl is studying mental activity in normal awoken state of consciousness, whereas Freud shows great concern about dreams. Dreaming is part of the mental life, so dreams are legitimate objects of phenomenology. It is true, however, that several factors are hindering the phenomenological study of dreams. In the last decades, after descriptions written in classical phenomenological studies, dreaming having aroused phenomenologists's interest again.

Mónika Takács, Barbara Miklós

Mónika Takács (University of Pécs, Hungary), Barbara Miklós (Eötvös Loránd University, Budapest, Hungary): Interactive Guided Walks

1. Home of a Spirit and Spirit of a Home: Sándor Ferenczi and the Budapest School. - Discovering Sándor Ferenczi's last Residence (the villa's garden and the memorial place)
2. Psychoanalysis in the Coffeehouses: On Ferenczi's Cultural Connections. Interactive guided walk in the vibrant and fascinating downtown (Pest-side) of Budapest.

10th August

One-day trip to Lake Balaton by bus



Benedictine Tihany Abbey

Lake Balaton is the largest lake in Central Europe, sometimes referred to as the 'Hungarian Sea'. It is 78 km long and from 3 to 14 km wide. One of the biggest tourist attractions of the country, most of the Hungarians spend the summer holiday in one of the towns by the lake. On Saturday you will have the chance to visit Tihany and Balatonfüred, which are the main highlights in the region.

For more information visit our website:

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