

# Psycho-Politics: The Cross-Sections of Science and Ideology in the History of Psy-Sciences

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## Abstracts

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### **Which of the two was mentally ill? Psychiatry and the individual in the interwar period**

#### 1. The individual from the perspective of psychiatry

The paper's title is provocative: Which of the two was pathological, the individual who was traumatized by inhuman historical events or psychiatry, which used its specialized knowledge (and its power) to liquidate and stigmatize millions of people, and provided the scientific background for the construction of enemy-images? How did the individual react to the abnormality (WW1) of that time? How could the individual survive in the world of the nationalized, militarized, traumatized and ideologically and emotionally determined German and Hungarian society? The borderline between normality and abnormality can change according to the given culture. For example, a soldier's fear of warfare is logical; however it was abnormal in the German psychiatry's view. The re-traumatisation of an already traumatized individual is abnormal, yet the front-line psychiatry in WW1 assisted with it. The psychiatric way of thinking was not independent of the culture and the political system of which it was a part and a paid servant, and in which it was an active participant.

#### 2. The world of pathologies from the individual's perspective

How did the individual of that time react? War, which in my perception is "abnormality" squeezed into normality, could fill human suffering with sense only for a short time. People responded to the discontinuity of rationale in different ways: from craziness, through creativity to apathy. The life of Loránt Hegedűs (1872-1943), a key figure and a witness of that time, an expert in economic policy, Minister of Finance, gives us a unique example. He analyzed the great issues of life from the point of view of psychiatry. He specifically focused on the psychic consequences of WW 1. He apostrophized the war as a "terrible killer", whose fingerprint was at everyone's psyche in that time. In his life-work – the analysis of which will now be published for the first time – Hegedűs presented the psychiatric practice of the time and analyzed its motives through his own experience. He wrote about his own mental illness, and also about other patients' cases in the mental asylum.

## LENE AUESTAD

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### **The engagement of psychoanalysis. Nic Waal and the Edith Jacobson case**

The lasting relevance of the Edith Jacobson case lies in the questions it poses about the political engagement of psychoanalysis and the relation between the state and the analytic space. The Berlin analyst Edith Jacobson was arrested on October 24<sup>th</sup> 1935. She was part of the socialist group New Beginning, and was accused of having opened her home to political meetings and of going against the order that prohibited analysts from treating patients who were opposing the Nazis. The Norwegian analyst Nic Hoel, later Nic Waal, who had trained in Berlin, was chosen by Ernest Jones to travel to Berlin, Vienna and Prague to report on the incident. I shall analyse Nic Waal's letters to Ernest Jones, where she reflects on her conversations with Anna Freud, Felix Boehm and Otto Fenichel, and parts of the relevant correspondence between Anna Freud and Ernest Jones. After Edith Jacobson had been arrested Nic Waal urged the IPA to campaign for her release. Ernest Jones was at first favourable, but changed his opinion after receiving a telegram from Anna Freud based on conversations with Felix Boehm. Boehm wanted to avoid any connection between Edith Jacobson and the by then Aryanised German Psychoanalytical Society (DPG), and his line won through. The problems raised by this case about the political content or implications of psychoanalysis, the meaning of "neutrality" and of confidentiality go beyond the context of the Nazi regime.

## SHAUL BAR-HAIM

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### **Revisiting the Post-Colonial Critique of Psychoanalysis: Géza Róheim and the 'Primitive'**

Psychoanalysis was a main focus of the post-colonial critique in the last few decades. Many scholars have argued that Freud was a pupil of Darwinian anthropology and its racist epistemology. Thus, the work of Géza Róheim is a particularly interesting case study from a post-colonial perspective. He was a follower of both the 19<sup>th</sup> century British anthropology and the Freudian way of thinking, and yet he challenged both disciplines. As I show in this present paper, he did not abandon the universalistic approach of nineteenth-century positivism, and did not give up the category of the 'primitive' as a cornerstone of colonial human sciences. However, he attempted to redefine the category of the 'primitive', and to transform it into a source of psycho-social inspiration, as well as a ground for forming new ethics, during an era when European fascism was emerging.

Róheim claimed that 'primitive' children lack the 'latency period', which comes – according to Freud – with the dissolution of the Oedipus Complex, and which provides the child with a stable form of his or her super-ego. It is precisely this developmental phase, he argued, that is responsible for the development of sadistic perversions. As the 'primitive' child does not go through this 'latency' phase, he or she would lack sadistic tendencies, which are so typical of Western people. Thus, the lack of sadism in primitive societies was for him not only an anthropological subject of study, but also a lesson to be taught by the colonial European world, with the emergence of totalitarian ideologies in the 1930s.

## BALÁZS BERKOVITS

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### **Contemporary defences of psychiatry's moral-medical kinds in the light of Foucault's *Abnormal* and *Pierre Rivière***

Criticisms of psychiatry often took the path of highlighting the moral antecedents and/or components of diagnoses and treatments. In this way, these approaches also tried to cast doubt about the scientificity of psychiatry, saying that it deals with moral and not medical kinds. Usual defences consisted in refuting the meaningful connectedness of psychiatry with morality, by reaffirming the medical model. However, recently, other types of defences have appeared, which try to argue for the non-contradiction between morality and rationality (Charland, Zachar-Potter, Pierre-Henri Castel, etc.); also, they do not see a problem in this connectedness with regard to psychiatry's scientific status. Some of these approaches state that a rational norm for mental illness can be created, which, at the same time, is not and cannot be separated from the moral component; others may even advocate the relevance of moral treatment of personality disorders; and the topic of moral responsibility and forensic psychiatry re-emerges as well. Interestingly enough, the non-separability of morality and rationality/scientificity also characterizes Michel Foucault's formulations, although his understanding of it is totally different. How can this non-separation be once affirmative and another time critical? To answer this question, it is worth re-examining the forensic psychiatric cases provided by Foucault in his lectures on the *Abnormal* and his book on *Pierre Rivière* in the light of the defences mentioned.

## ZSUZSA BOKOR

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### **Patients and observers. Specific data collection methods in an interwar hospital**

My presentation aims at investigating the work and methods of Z. B., a psychologist-physician from Cluj/Kolozsvár in the 1920s. He was the head of the Bureau of Control in the Women's Hospital, and his job was to keep regular contact with prostitutes and to follow their trajectories from registration through all stages of prostitution. The specific data collection methods, medical attitudes and doctor-patient relationship are highlighted in the analysis. Since his method was quite unique and far more effective than a simple hospital-survey, in my presentation I focus on this collection that consists of, among others, long, open-ended questionnaires (with 50 questions) with the 151 patients of the hospital, life stories recorded in hospital with "ill women", and his correspondence with returned patients.

His hospital activity can be simply perceived as an adaptation of some psychological methods and his entire work as an application of some basic methods of exploratory research; his correspondence, on the other hand, can be perceived as a scientific experiment. However, the problem is much more complex. Thus the presentation outlines Z. B.'s interests: his scientific and theoretical (psychological) orientation; his personal motivations (his intimate relationship with several patients); and finally, external factors like the attempts of authorities to collect data. The presentation will show how the body becomes a vehicle or symbolic signifier of desirable and undesirable qualities. In the larger context, will offer a better understanding of how medicine came to focus on the female body and criminalized it in terms of illness and disease-spreading sexuality.

## **ANNA BORGOS**

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### **Alice Bálint in the cross-section of the personal, the professional, and the political**

The paper explores a short but exuberant period in the life and work of Hungarian analyst Alice Bálint, focusing on the years between 1918 and 1923, based on her recently revealed diaries, other biographical documents, and professional resources. These years involved intense personal, social and political changes and movements that concerned her as a young adult (amidst emotional and career choices), a woman, a Jew, a to-be analyst, as well as a member of an upper middle-class family with left-wing tendencies. The paper tries to interpret how these identities complicated and/or supported one another. It also aims to reconstruct her relationship with her husband, Mihály Bálint, her mother, Vilma Kovács (one of the very first Hungarian female analysts), and her analyst, Sándor Ferenczi as well as her male and female colleagues. I am going to focus on Alice Bálint's personal plans, perspectives and dilemmas within the development of psychoanalysis and the larger context of contemporary politics determining the possibilities of psychoanalytic institutions themselves. Her reflections represent a special angle of contemporary professional and political processes in Hungary from the 1918 revolution, through the 1919 short-lived Soviet Republic and the exceptional role it offered to psychoanalysis, to the reprisals and repression from the 1920s on. My paper reconstructs the circumstances of her 1921 emigration to Berlin for both professional and political reasons, the traces of her studies, and the reflections on her analysis with Ferenczi. The paper follows a determining period of Alice Bálint's developing thoughts and identities in relation to the position of a new science under changing social conditions.

## **JULIA BOROSSA**

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### **Psychoanalysis and the Taking of Sides: Three Moments in the History of the Psychoanalytic Movement**

Whilst the psychoanalyst as a clinician aims to listen to the analysand's free-associations with an evenly suspended attention and a neutral stance and the space of the consulting room may be one of a privileged privacy, the exchange between analyst and analysand is also inevitably social and political through and through. Moreover, as this paper will argue, it is inseparable from the question of psychoanalysis as a specific institution. The paper will revisit three specific examples of psychoanalytic practice, conducted at three specific socio-historical junctures (South-Africa in the 1930s, Brazil in the early 1970s and the contemporary Middle-East) whereby 'the political' could be seen to insist in a particular way, pushing the analytic stance as described above to its ethical limits. As a number of key theoretical issues are introduced, namely the tension between particular and universal truth claims, the status of clinical knowledge, and more broadly, the notion of a situated knowledge, the question of the remit of psychoanalysis with respect to wider notions of judgment and responsibility will be raised.

## MÁRTA CSABAI

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### **Psychopolitics and illness constructions in the background of the trauma-concept of the DSM-5**

The presentation of the new DSM-5 in 2013 evoked intense debates. Several critiques argued that the DSM had undergone a socio-political, economically driven evolution since its introduction in 1952 which was also reflected in the new revision. The diagnostic history of psychological trauma may serve as an exemplary illustration of analysing what roles social constructs and discourses played in the changes of the classification of mental and psychosomatic illnesses. A number of debates accompanied the issue of 'reality of the trauma' from Freud to the present day. DSM-5 provides a more exact definition of what is regarded a traumatic stressor. Nevertheless it views physical trauma as the primary stressor while emotional or verbal abuse, harassment, non-physical sexual harassment and other potentially traumatising factors, mostly affecting women, are not really emphasized. This puts a strong stress on asking the question about post-traumatic stress disorder as well as a number of other types of emotional suffering: who and by what methods and from what viewpoint can classify the various forms of expression of inner psychological content? Where do the facts end and where do the opinions begin? In the paper it is suggested that the changes of the diagnoses and symptoms function as a mirror of important social tendencies: the changes in the relations to the body, to illness, to the professional knowledge of medicine, gender-roles, sexuality, and self-expression.

## ALEKSANDAR DIMITRIJEVIĆ

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### **Will Psychoanalytic Politics Ruin Psychoanalytic Education?**

Psychoanalysis is a discipline with deep divisions and in constant internal conflict. The most frequent reason for this situation is to be found in the social structure of the psychoanalytic world, plagued by "schisms", "heresies" and "dissidence". Thus, it may be that "Totem and Taboo" did not explain the history of the humankind as much as it predicted the future of psychoanalytic institutions, with Freud as a totem figure and psychoanalysts as guild-ridden, rivalling successors.

It is not impossible that psychoanalysis is facing the issue of biological survival, as, on the outside, it loses relevance for the academia and the mental health care systems, while, on the inside, 1) the average age of the American Psychoanalytic Association institute members is raising rapidly, 2) the average number of training applicants in the US psychoanalytic institutes barely exceeds 100 and declines each year, and 3) high-frequency analysis is "reserved" for training analyses.

This situation has many detrimental effects on those who join psychoanalytic education, as they are often forced to learn about only one type of psychoanalytic approach, have no training in any form of research methodology and philosophy of science, and are not encouraged to open dialogue with other scientific disciplines. It may be the task of our generation to finally contain the traumatic rejection of Sigmund Freud from the University of Vienna, so that we can provide more comprehensive and more sensitive education for future psychoanalysts.

## CLAUDE-OLIVIER DORON

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### **The emergence of “mental health” in the 1940-1960s and the birth of a psycho-politics**

This intervention will study the context of emergence of the concept of “mental health” during the 1940-1960s and examines its main characteristics over this period, through an analysis of WHO reports and other publications. It shows why we can identify the post-war period as the period when “mental health”, rather than “mental illness” or “mental hygiene”, became the main referential for psychiatric institutions and practices, and why it has to be linked to specific political conditions (World War 2 and Cold War). It tries then to show how “mental health” can be related to a specific style of analyzing and governing social realities and economic development, that was based on an evolutionist and psychodynamic conception of the individuals; on the importance of inter-individual relationships on the affective development of these individuals, and tried to intervene on the psychological affects and capacities of these individuals and on the psychological way they relate to events rather than on the social realities themselves. This genealogy of “mental health” rhetoric and practices tries to establish that both the so called “individualization” of social relationships and its so-called alternative, that is the focus on “care”, the affective effects of inter-subjective relationships and their necessary “humanization”, were initially walking hand in hand against a more radical view of the transformation of objectives conditions of social realities, even through violence and class struggle.

## FERENC ERŐS

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### **Ferenczi and the politics of trauma**

In the paper I will examine how social and political events and realities influenced Ferenczi’s concept of trauma. In the first part of my presentation I will discuss, outlining the radicality of his views, the development of his ideas on large scale societal problems of the age, related, in particular, to educational and legal systems. His early views had already implied close relationship between individual traumata and external social reality. Then I will discuss how the Great War, “the ice of age of catastrophes” (Ferenczi, 1914) had influenced both his practical activities as a military doctor and his theoretical views. I will argue that a significant part of his later concepts on ontogenetic and phylogenetic “catastrophes”, the whole idea of “Thalassa”, developed on the basis of his experiences on “war neurosis”. It was in fact the war experiences and the problems of the traumatic neurosis caused by war and other upheavals that drove psychoanalysis “beyond the pleasure principle” and led to hypothesizing a “mass psychology”. In the second part of the paper I will deal with Ferenczi’s role in the revolutions following the war and with his short term professorship in 1919 as further sources of his considerations on social and political trauma. I will then discuss his attempts to draw a parallel between psychoanalysis and liberal socialism, on the basis of his newly discovered manuscripts created probably in 1920.

## DENNIS FOX

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### **Parallels, Intersections, and Clashes: Journeys through the Fringes**

Psychology and related disciplines both reflect and shape popular understandings of what kinds of communities and societies might best match assumptions about human identity and human nature. Critical theorists and activists, aware of psy-science's role in our personal lives and public policies, typically resist its de-politicizing pacification, repression, and other status-quo-friendly dynamics. Despite sharing this suspicion about psychology's ideological individualism, over the past few years I have been exploring approaches to communication and connection that have emerged from radical therapies, the human potential movement, Buddhist philosophy, and New Age consciousness. In the process, I have confronted challenges not just to my assumptions about the larger society – a staple of critical work, after all – but to my assumptions about myself. Among the many narrow easy-to-dismiss self-help perspectives I've discovered a range of approaches with a systemic gaze. Although the absence of an explicit focus on political change remains all too common, some components of this alternative world seem consistent with radical aims. At the same time, in the world of political action it often seems that many projects would go more smoothly if activists had greater self-knowledge and took advantage of the alternative world's skills training in communication, empathy, sexuality, community, and perhaps even spirituality. In this talk I speculate about what relevance all this might have to achieving a goal sought by anarchists and many others: systemic change and personal change, both at the same time.

## MELINDA FRIEDRICH

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### **Psychoanalysis in a few representative organs of the Hungarian printed press between 1913 and 1939**

Freud never wanted psychoanalysis to play any political role. However, politics has never been neutral to psychoanalysis. This becomes visible if we look at the relationship of newspapers representing different political directions to psychoanalysis. In my presentation, I am going to show how the liberal Pesti Napló and Népszava, the conservative Pesti Hírlap and Budapesti Hírlap, and the politically neutral journal for theatre Színházi Élet related to psychoanalysis between 1913 and 1939. To gain a picture of the position psychoanalysis occupied in the pre-World War II Budapest, I am going to answer the following questions:

(1) How many times was 'psychoanalysis' mentioned in the different organs? In what context was it mentioned?

(2) In 1924, Ferenczi reported to the presidents of the branch societies of the I.P.A. about the development of the psychoanalytic movement and the rising interest of the public towards psychoanalysis in Hungary. He mentioned that „[i]n extraordinary events, e.g., criminal cases, the public (and the newspapers) are interested in the opinion of psychoanalysts”. Which cases, which „extraordinary events” needed the opinion of a psychoanalytic expert?

(3) The different approaches of the different newspapers to the same case can be shown through some concrete examples. In 1927, while discussing the case of the blackmailing doctor Ignác Kornis and the role of psychoanalysis in it, the radically different attitudes of the newspapers towards psychoanalysis become obvious.

(4) Who is a psychoanalyst in the different journals in Budapest before World War II? A dangerous charlatan? An expert whose opinion is of importance? Or a doctor for everyone and every case?

## STEPHEN FROSH

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### **Psychoanalysis in Troubled Times: Conformism or Resistance?**

It is arguable that psychoanalysis has always lived with a split between a theory and practice that, potentially at least, is characterised by the possibility of radical critique and progressive politics, and yet can also be constrained and socially normative. The institutions of psychoanalysis have frequently embodied the normalising side of this split, often as a means to achieve professional and social respectability. In troubled political times, this has sometimes resulted in conformist institutional practices opposed by (small) groups of radical psychoanalysts. This talk looks at two examples of psychoanalysis in politically troubled times – its situation under the Nazis in Germany and during the period of the dictatorship in Brazil – to ask questions about psychoanalytic ethics.

## JÚLIA GYIMESI

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### **Hypnosis as a tool of demarcation in the history of Hungarian psychology**

The aim of the present paper is to explore the role of the theory and practice of hypnosis as a tool of demarcation in the evolution of academic psychology. Recent findings on the 20th-century history of psychical research and parapsychology supported the claim that the theory of hypnosis often represented the so-called “limit” of scientific psychology. By using the theory of suggestion and hypnosis several debatable psychological phenomena (such as spiritualistic occurrences, mediumism, etc.) were understood in rationalistic scientific terms, therefore the further parapsychological or speculative interpretations were excluded from the domain of scientific psychology. The aim of the present paper is to illuminate the latter function of the theory of hypnosis by outlining three case studies from the intersection of psychology and the so-called occult: the involvement of Sándor Ferenczi in spiritualism; the development of the views of Pál Ranschburg on animal magnetism; and the origins of the theory of Ferenc Völgyesi on animal hypnosis. By this, the aim of the author is to shed light on the function of the theory of hypnosis in the boundary-works of modern psychology.

## **GYÖRGY PÉTER HÁRS**

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### **The political attitude of Géza Róheim**

First I must define what “political attitude” means for me in this context. Róheim was supposed to be non-political. But I suggest the category of political attitude to be considered in a wider sense – consisting of identity and social activity as well.

It can be said on the basis of documents that Róheim was invariably a red liberal. His lectures – as the themes and the places where he gave them – were one of the reasons why he was called the “red Róheim”. He was casted off from the public of ethnologists, while he was an outsider among psychoanalysts too. It is instructive to have a look at his opinion on the quarrel about “wild analysis”. Moreover, his Hungarian and Jewish identity determined his attitude to multiculturalism and helped him to be the forerunner of psychoanalytical anthropology. And it was him who did the most for the familiarization of Hungarian folklore. In 1950, he published an article in the American *Imago* titled “The Psychology of Patriotism: Hazámban” (sic!). It is based on the poem of Sándor Petőfi, but Róheim also speaks about the Trianon tragedy. Before his death he wanted a Hungarian rabbi (Raphael Patai) to tell the funeral speech. The other request of him was that a Hungarian flag would cover his coffin. What is it if not a political pledge of role? The paper explores Róheim’s relation to the “political” along his life, through and over his scientific stand.

## **GORDANA JOVANOVIĆ**

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### **Transition from cognitive revolution to cultural psychology – ideological implications**

The aim of this paper is to reconstruct ideological underpinnings and implications of cognitive revolution and transition toward cultural psychology within the framework of history of psychology and a broader framework of social and cultural shifts. History of psychology is approached from a socio-genetic perspective (Danziger, Foucault, Rose, Staeuble), meaning that emergence of psychology and its subdisciplines is understood as a response to needs of society organized on new assumptions. Therefore psychology is seen as playing an important role in modern ideological projects.

The focus in this paper will be on developments in psychology in the second half of the 20th century, knowing that these developments presuppose earlier achievements. Relying on critical interpretations of cognitive psychology as ideology of subjectivism and individualism, as put forward by Edward Sampson, the question will be raised whether cultural psychology, which has been developed as an attempt to fulfil promises not fulfilled by cognitive revolution (Jerome Bruner), has sufficient means to overcome ideological shortcomings pertaining to cognitive psychology. While cultural psychology transcends the prevailing epistemological and ideological individualism of cognitive psychology, it remains cognition centred, even if cognition is conceived of as symbolically mediated. Consequences of that centration affect not just conceptualizations of epistemic subject (cognition as a self-generative process), but make cultural psychology myopic as far as insights into social conditions of possibility of meaning-making and interpretation. It will be argued that these forms of centration and myopia reveal ideological function of cultural psychology as a discourse that positions culture within the taken for granted societal order and where cultural change stands instead of a societal change.

## MELINDA KOVAI

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### **Social roles and positions of Hungarian psychologist-intelligentsia between the 1930s and 1960s**

The technologies aiming at the scientific study and management of human behaviour – borrowing the expression of Nikolas Rose, the “psy-disciplines” – had played increasing role in the governmentality of the Western self throughout the 20th century. The term governmentality points out that the emergence of such technologies had been intertwined with those economical, political and moral strategies that are capable to transform how a wide array of phenomena, from the internal life of organizations to the techniques of shaping the private self, are possible to be perceived and interpreted. Although psychology as a discipline has developed into a universal international scientific discourse by the mid 20th century, the objectives and the content of psy-disciplines in Eastern Europe had not been identical to those at the West as the economical and political conditions in which they operated had differed considerably.

The history of Hungarian psy-sciences after 1945 is inseparable from the cold war and the external political-economical integration of the country. The presentation follows the destiny of Hungarian child-psychology through the first three decades of state-socialism. I will discuss how several aspects, namely the geopolitical situation of the country, policy making that sometimes relies on psychology and sometimes neglects it, contemporary interpretations of the professional/intellectual role of the psychologist, the strategies of the production of psychological expertise and the specificities of scientific-therapeutic communities have intermingled.

## EMESE LAFFERTON

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### **Psychiatry and Eugenics in Hungary in the First Decades of the 20th Century**

In my proposed paper I investigate the relationship of psychiatry and eugenics in Hungary in the first decades of the 20th century. By placing Hungarian psychiatrists' work into a wider scholarly and intellectual context (including developments in biology, anthropology, ethnography, public health, etc. from the late-19th century to the post-WWI period), the paper investigates the complex meanings and connotations of concepts such as race, nation, national soul, national characteristics, etc. The paper also discusses the history of Hungarian eugenics and related “racial sciences” in a comparative European framework, therefore raising questions about national traditions or models in the way science is pursued, institutionalised, and employed in order to fulfil certain social and political ends. Within the context of turn-of-the-century imperialism and nationalism, it becomes clear, for instance, how the ethnically diverse nature of the Hungarian Kingdom both determined the kind of eugenics, ethnography, and physical anthropology to emerge in the country and provided unique challenges for these disciplines to define nation and race, and make sense of the richness and complexity of multi-ethnic existence. A clear shift in the trajectory of these disciplinary fields becomes clear after the failed revolutions of 1918-1919 and the traumatic losses of the nation.

## DÓRA MÁRIÁSI

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### **Remembering the reinstatement of Hungarian psychology in the Kádár-era. Reconstructing psychology through interviews**

In the early 1950's several fields of psychology became oppressed as Stalinism accused them being "bourgeois sciences" in countries behind the iron curtain (Kovai, 2015). After the death of Stalin the political repression of Hungarian psychology diminished and showed a gradual comeback (Bodor, Pléh, Lányi, 1998; Szokolszky, 2015) by the reinstatement of the scientific field. Following the path of critical researchers (Harris, 2009; Parker, 2015) who challenge the traditional histories of psychology that pretend to be objective and highly intellectual, I argue that the impact of reinstatement of psychology in Kádár-era can only be understood through the political context and personal relations. Relying on in-depth interviews with academics of the period in question the story of reinstatement becomes highly subjective, and contesting ideas on the role and future of psychology appear in line with power relations in the politicized scientific field. Consequently the success of a disciplinary field or the position of institutes will be analyzed with special attention to the personal and political networks. The subjective patterns of remembrance of the reinstating discipline will be elaborated.

## RUSLAN MITROFANOV

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### **The Institutionalization of Psychiatry in the Russian Empire: Kazan Province as a Transnational Study**

Questions regarding the direct effect of government institutions on individuals, as well as its penetration into the individual's psychosis and everyday life, were boldly raised 60 years ago by scientists such as M. Foucault, E. Goffman, G. Marcuse, and others. This served as practical stimulus for the European movement of the deinstitutionalization of psychiatry. In contemporary Russia, and especially in the Soviet Union, where the Institute of Psychiatry often functioned as a "suppressor of dissent," deinstitutionalization of psychiatry did not happen on the national level. Therefore, scholars firstly need to conceptualize questions related to the origins of the institutionalization of psychiatry in Russia especially in the Russian Empire in order to understand which models were selected and prevailed, how different groups of scientific communities interacted with the power authorities, to explore national and international connections of the process etc.

In the case of the Kazan District Hospital, the rise of Russian Imperial psychiatry was a story which was not tied to regional boundaries, but was involved in the broader, transnational context of German, French and British and other European models of institutionalization of psychiatry at the beginning of the 20th century. Drawing on reports from the International Psychiatry Exhibition that was held in Germany in 1913 this research examines the practices of treating the mentally ill in the Kazan District Hospital, which were embedded in international scientific debates about the organization of standards for treatment in the whole "modern" European states.

## MICHAEL MOLNAR

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### **“The Museum of Human Excrement”**

Soon after the opening of the Freud Museum in London, an art exhibition there was criticized by a psychoanalyst, on the grounds that Anna Freud would not have allowed such exhibits in her house. This is symptomatic of the confusion of private and public spheres, which has been endemic, not just in reactions to the Freud Museum, but in the development of psychoanalytic institutions. One of the objectionable exhibits was a bell jar displaying a turd nestled among plants and flowers. In the dream, to which the title of this paper refers, Freud pisses onto an object which is a cross between a public latrine and his couch. The dream associations relate to his self-disgust, for which the dream compensates by megalomania, presenting him as Gargantua pissing on Paris.

In 2002 another art exhibition filled Freud’s study with excremental objects. By then the previous director had been sacked: not long after this exhibition his successor was also sacked. In both cases the media saw this as the machinations of a self-protective Freudian establishment. Because psychoanalysis has had to develop in private practise, it has survived on the basis of a private cash nexus: it has preserved its identity through secretive affiliations. Its ideological core, fundamental to group coherence, is represented by a pseudo-theocratic image of Freud. His excremental dream first presented that image in ironical form. By repeating the gesture, the Freud Museum contested its iconic form and disturbed the lower powers at work in the institutions of psychoanalysis.

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### **Sándor Ferenczi’s Epistemologies and Their Politics: On Utraquism and the Analogical Method**

In this paper I reflect on one of the lesser known Ferenczian ideas – the idea of utraquism [Utraquismus, Utraquistische Arbeitsweise] – and on its epistemological and political implications. Already at the turn of the century, in the 1900s, Ferenczi appears very hopeful in relation to the possibilities of a less rigid and less dogmatic materialism that would allow the emergence of a productive psycho-physical parallelism. As I see it, it is from this early hopefulness that Ferenczi comes to develop, over two decades later, the idea of the utraquism of the sciences. Derived from the Latin *utraque*, meaning “one and the other”, utraquism is for Ferenczi a method; it is an epistemologically consistent disposition; it is mostly the work of establishing analogical relationships between distinct elements that belong to distinct fields of knowledge and strata of reality, with the aim of discovering or going deeper into the meaning of certain processes. In short, utraquism is Ferenczi's analogical method, present in many of his writings, as I try to show here. I also discuss the profound ethical implications of the idea of utraquism and I show how it can ground an ethics of alterity in clinical practice and beyond it.

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### **It is as bad as you think, and they are out to get you: The 'psy' complex, austerity and neoliberal ideology**

Recent protests and mass demonstrations in UK confirm that many citizens are mad – mad with anger at the injustice and cynicism of successive governments that have transformed the gap between rich and poor into an unbridgeable chasm. Mad with anger because austerity means that the most vulnerable in society, those with physical disabilities and severe forms of mental distress are paying the price for a political ideology – neoliberalism – with their lives. We are mad and angry because they are blamed for failings that are not of their making, but which originate in the system under which we live. We are passionate because this political system is devoid of compassion.

In this paper I will define neoliberalism and examine its consequences for democracy. I will briefly examine those forms of subjectivity that are valued under neoliberal ideology – in essence the autonomous, productive and consuming self that makes no demands on state support. This is a view of subjectivity that prioritises the individual over and above the collective, and I will argue that this ideology subverts and distorts what are essentially group, or communal political struggles, in ways that suit its own ends. I will focus on one particular example, just introduced by the recently elected Conservative government. This involved the recruitment of the 'psy'-complex – its theories and practitioners – to undertake political psychocompulsion, authoritarian 'assessments' and 'interventions' aimed at returning people to employment as a part of a programme of austerity. The consequences of this are horrendous, with the persecution of disabled and mad people through a series of increasingly draconian cuts in state benefits. The situation demands a united response from all anti-austerity groups.

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### **“We Can No Longer Afford Freedom” B. F. Skinner’s proposal to improve the world by behavioural technology**

In 1971 a strange book was published in the United States. The author was the well-known behaviorist, B. F. Skinner. This paper includes a short review of Skinner’s social utopia “Beyond Freedom and Dignity” and its reception. The book’s main argument is that freedom and dignity, two basic values of European Enlightenment have to be abandoned because they hinder the mankind’s survival. Another claim of Skinner that there is no such thing as free will: “they are simply forms of behaviour which have proved useful in reducing various threats to the individual and hence to the species in the course of evolution” (Skinner, 1971, p. 24). People has to be directed from outside with positive and negative reinforcements.

This message is painfully reminiscent of totalitarian ideologies. In the first instance we would think that the author has been sharply criticised, or even excommunicated from scientific communities. But this was not the case. While the book provoked nationwide debate, it has become a bestseller in the United States. A survey in 2002 listed the author the most influential psychologist of the 20th century. (Haggbloom et al, 2002) In 1972 he even got the award “Humanist of the Year”. True, Skinner had highly respected critics like Noam Chomsky and Carl Rogers. However it is surprising that the book is hardly mentioned in domestic

textbooks. The question why were Skinner's arguments uncomfortable for professional public both in the one-party system and the post-socialist era in Hungary, needs also interpretation.

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### **Cartesian maneuvering in the psy-sciences: explanation, circularity, and causation**

The paper traces a number of common elements that characterize some modern trends in the psy-sciences and connects them with methodological debates in the Early Modern period, especially concerning the Cartesian method of the analytic method of discovery (where theorems, together with definitions and axioms) are brought forward and the synthetic method of proof (where theorems are deduced). The aim is to show that 16th century discussions on regressus (Paduan commentators, Jacopo Zabarella) and 17th c. attacks on Descartes' circular mode of reasoning resemble much of the boundary work carried out in e.g. evolutionary psychology, and that moves similar to Descartes's maneuvers are used in methodological controversies.

The aim is to problematize a commonly used explanatory scheme, one that has been dominant in both the physical sciences (in the wake of Newton) and in the biological sciences (as attested by e.g. the work of Gregor Mendel), and show how these affect the psy-sciences. Alternatives to this general modelling practice are also discussed: some come from complex systems modelling, and some from the recent upsurge in adopting elements of non-Western notions about the psyche. Finally, the mostly intellectual historical reconstruction is embedded in the changing social landscape of the Western scientific establishment.