



CIEE Prague, Czech Republic

Course Name:	Psychoanalysis and Society
Course Number:	PSYC 3005 PRAG
Programs offering course:	CES, CNMJ
Language of instruction:	English
U.S. Semester Credits:	3
Contact Hours:	45
Term:	Fall 2019

Course Description

What is psychoanalysis? What is the relation between psyche and society? This course seeks to understand crucial contemporary and historical issues in Central and Eastern Europe, mainly focusing on the Czech Republic, such as racism, sexuality and politics from the perspective of socially informed, in-depth psychology. The social is needed to contextualize the psyche but equally any explanation which leaves out a deep nuanced study of human subjectivity will be impoverished and unable to account for the richness of the reality investigated. The course explores this terrain from a multiplicity of psychodynamic perspectives, juxtaposing the stark reality of the regions, history and culture with various psychoanalytic tools for understanding. Competing intellectual traditions are not decided for and against but are seen as mutually enriching. Each individual is encouraged to take a stand on the issues involved and develop their own unique perspective.

From the nuclear holocaust of Hiroshima and Nagasaki to the holocaust of World War II, the 20th century has witnessed perhaps the most horrific events in the history of the human species. The loss of life has been estimated in the region of 187 million individuals, most of whom were not soldiers but innocent civilians. There has perhaps never been a more urgent time for humanity to turn inwards and also to one another. In the first half of the 20th century one individual was thinking deeply on these problems, his name was Sigmund Freud, and his ideas continue to provoke controversy and debate to this present day. In this course we will examine these ideas carefully and consider their implications, development, and relevance for the present and beyond.

Learning Objectives

By the end of this course students will be able to:

- apply definitions and main concepts of different psychoanalytic schools (Freudian, Jungian, Object Relations, Lacanian) to explain and interpret different political and cultural



phenomena (including totalitarianism, group psychology, racism, sexuality, witchcraft, anorexia, and the internet);

- Compare and contrast differences between psychoanalytical theories, and identify the limits and controversies individual psychoanalytical theories imply when describing the same phenomena;
- Demonstrate and defend their individual critical evaluation of socio-cultural phenomena and critically review other fellow students' positions;
- Demonstrate attainment of interpretive psychoanalytic perspectives applicable toward future analyses of complex issues ranging from art and culture to politics, psychopathology and media.

Course Prerequisites

None.

Methods of Instruction

Lecture, class discussion, group activities.

Assessment and Final Grade

Class participation	20%
Presentation	15%
Midterm Exam	20%
Reflection Paper	15%
Final Essay	30%

Course Requirements

Participation

Assessment of students' participation in class is an inherent component of the course grade. Students are required to actively, meaningfully and thoughtfully contribute to class discussions and all types of in-class activities throughout the duration of the class. Students are responsible for following the course content and are expected to ask clarification questions if they cannot follow the instructor's or other students' line of thought or argumentation.

The use of electronic devices is only allowed for computer-based in-class tests, assignments and other tasks specifically assigned by the course instructor. Students are expected to take notes by hand unless the student is entitled to the use of computer due to his/her academic accommodations. In such cases the student is required to submit an official letter issued by his/her home institution specifying the extent of academic accommodations.

Class participation also includes students' active participation in Canvas discussions and other additional tasks related to the course content as specified by the instructor. If missing a class,



the student is expected to catch up on the class content and to submit well-reflected and in-depth contributions to Canvas discussions on the particular topic or reflections to the instructor to ensure that his/her absence from the class will not significantly affect his/her participation grade.

Students will receive a partial participation grade every three weeks.

Presentation

Over the semester, one formal presentation is required. Its aim is to share your research and facilitate discussion by provoking group dialogue and/or debate.

In groups of two or three psychoanalyse a film, documentary or other audio-visual media (e.g. website, radio broadcast), collectively interpret it through interactive commentary, and raise at least three questions for group discussion.

An outline of the presentation is to be submitted to the instructor at least 24 hours prior to its delivery. The outline should contain:

- Title of the presentation and names of presenters.
- Brief summary of the topic and any media that will be used (provide online links if any).
- How the student relates this media to psychoanalytic themes/concepts/theories discussed in class or discovered through his/her own research.
- What similar and contrasting opinions emerged through the student's discussion of the media, on what points or lines of thought you converge and diverge, why you think it is interesting and insightful for the psychoanalysis of society (both individually and collectively).
- 3 questions for group discussion.

Reflection Paper

A short analysis (750 words) of an artifact (a text, film, video clip, etc.) of students' choice in relation to the topics discussed in class and/or assigned reading.

Midterm Exam

The midterm exam will assess students' understanding of the covered material and ability to apply theoretical knowledge when interpreting works of art. Students are expected to demonstrate a solid grasp of the theoretical issues and make a good case to support their argument.

The midterm in-class exam will consist of three mini-essay questions from a choice of four or five topics related to the material covered in the first half of the course.

Final Paper

A final essay (2250 – 2500) is due Class 2 of the Final Week. The essay can be on a topic and question of students' choice. Students can turn an aspect of your presentation or reflection paper



into an essay. The essay will be graded on the basis of these basic requirements: (a) applying knowledge and ideas relevant to our classes, interpreting a socio-cultural phenomenon through psychoanalysis; (b) taking an independent position and developing students' own analysis (not merely survey or restating views already taken by others) supported by reasons/evidence; (c) consideration of alternative views and examination of objections or counter-evidence to students' main claim(s)/conclusion(s); (d) discussion of students' view in relation to previous research and psychoanalytic interpretations; (e) reference to two or more of the articles discussed in class and showing evidence of students' own independent research. Essays will be submitted via Canvas.

CIEE Prague Attendance Policy

Regular class attendance is required throughout the program, and **all absences are treated equally regardless of reason** for any affected CIEE course. Attendance policies also apply to any required co-curricular class excursions or events, as well as Internship.

Students who transfer from one CIEE class to another during the add/drop period will not be considered absent from the first session(s) of their new class, provided they were marked present for the first session(s) of their original class. Otherwise, the absence(s) from the original class carry over to the new class and count against the grade in that class.

Missing classes will lead to the following penalties:

90-minute semester classes:

<i>Number of 90-minute classes</i>	<i>Equivalent percentage of the total course hours missed</i>	<i>Minimum penalty</i>
one to two 90-minute classes	up to 10%	no penalty
three 90-minute classes	10.1–15%	reduction of the final grade by 3%
four 90-minute classes	15.1–17%	reduction of the final grade by 5%; written warning
five 90-minute classes	17.1–20%	reduction of the final grade by 7%; written warning
six and more 90-minute classes	more than 20%	automatic course failure and possible expulsion

180-minute semester classes:



<i>Number of 180-minute classes</i>	<i>Equivalent percentage of the total course hours missed</i>	<i>Minimum penalty</i>
one 180-minute class	up to 10%	no penalty
two 180-minute classes	10.1–20%	reduction of the final grade by 5%; written warning
three and more 180-minute classes	more than 20%	automatic course failure and possible expulsion

Persistent absenteeism (students approaching 20% of the total course hours missed, or violating the attendance policy in more than one class) will result in a written warning, a notification to the student’s home school, and possibly a dismissal from the program.

Missing more than 20% of the total class hours will lead to a **course failure**, and **potential program dismissal**. This is a CIEE rule that applies to all CIEE courses and is in line with the Participant Contract that each CIEE student signs before arriving on-site.

Late arrival to class will be considered a partial (up to 15 minutes late) or full (15 or more minutes late) absence. **Three partial absences due to late arrivals will be regarded as one full class absence.**

Students must notify their professor and Program Coordinators (PC) beforehand if they are going to miss class for any reason and are responsible for any material covered in class in their absence.

If missing a class during which a test, exam, the student’s presentation or other graded class assignments are administered, **make-up assignment will only be allowed in approved circumstances**, such as serious medical issues. In this case, the student must submit a local doctor’s note within 24 hours of his/her absence to the PC, who will decide whether the student qualifies for a make-up assignment. Doctor’s notes may be submitted via e-mail or phone (a scan or a photograph are acceptable), however **the student must ensure that the note is delivered to the PC.**

Should a truly **extraordinary situation** arise, the student must contact the PC immediately concerning permission for a make-up assignment. Make-up assignments are not granted automatically! The PC decides the course of action for all absence cases that are not straightforward. **Always contact the PC with any inquiry about potential absence(s) and the nature thereof.**

Personal travel (including flight delays and cancelled flights), handling passport and other document replacements, interviews, volunteering and other similar situations are not



considered justifiable reasons for missing class or getting permission for make-up assignments.

For class conflicts (irregularities in the class schedule, including field trips, make-up classes and other instances), **always contact the Academic Assistant** to decide the appropriate course of action.

Course attendance is recorded on individual Canvas Course Sites. **Students are responsible for checking their attendance regularly to ensure the correctness of the records.** In case of discrepancies, students are required to contact the Academic Assistant **within one week of the discrepancy date** to have it corrected. Later claims **will not** be considered.

CIEE staff does not directly manage absences at FAMU and ECES, but they have similar attendance policies and attendance is monitored there. Grade penalties may result from excessive absences.

CIEE Academic Honesty Policy

CIEE subscribes to standard U.S. norms requiring that students exhibit the highest standards regarding academic honesty. Cheating and plagiarism in any course assignment or exam will not be tolerated and may result in a student failing the course or being expelled from the program. Standards of honesty and norms governing originality of work differ significantly from country to country. We expect students to adhere to both the American norms and the local norms, and in the case of conflict between the two, the more stringent of the two will preside. Three important principles are considered when defining and demanding academic honesty. These are related to the fundamental tenet that one should not present the work of another person as one's own.

The first principle is that final examinations, quizzes and other tests must be done without assistance from another person, without looking at or otherwise consulting the work of another person, and without access to notes, books, or other pertinent information (unless the professor has explicitly announced that a particular test is to be taken on an "open book" basis).

The second principle applies specifically to course work: the same written paper may not be submitted in two classes. Nor may a paper for which you have already received credit at your home institution be submitted to satisfy a paper requirement while studying overseas.

The third principle is that any use of the work of another person must be documented in any written papers, oral presentations, or other assignments carried out in connection with a course. This usually is done when quoting directly from another's work or including information told to you by another person. The general rule is that if you have to look something up, or if you learned it recently either by reading or hearing something, you have to document it.

The penalty ranges from an F grade on the assignment, failure in the course to dismissal from the program. The Academic Director is consulted and involved in decision making in every case of a possible violation of academic honesty.



Weekly Schedule

<p>Week 1</p>	<p>Introduction to the course. The outline of the course and mutual expectations. Getting to know each other.</p> <p>Background to Freudian psychoanalysis. Charcot and the Salpêtrière Asylum. Breuer and Freud’s <i>Studies in Hysteria</i>.</p> <p>Reading: Freud, S. (1925)</p>
<p>Week 2</p>	<p>Theoretical Aspects of Freudian Psychoanalysis Key concepts in psychoanalysis: the structure of the psychical apparatus. Id, Ego, Super-ego. Eros and Thanatos.</p> <p>Reading: Freud, S. (1925)</p>
<p>Week 3</p>	<p>Psychoanalysis of Civilization I Analysis of Freud’s <i>Civilization and Its Discontents</i>. Freud on religion</p> <p>Reading: Freud, S. (1962)</p>
<p>Week 4</p>	<p>Psychoanalysis of Civilization II Analysis of Freud’s <i>Civilization and Its Discontents</i>. Eros and Thanatos</p> <p>Freud, Einstein, and Jung on War.</p> <p>Reading: Freud, S./Einstein (1962) Jung, C. G. (1989)</p>
<p>Week 5</p>	<p>Psychoanalysis of authoritarian society I Milgram Study. Stanford Prison Experiment. The ‘Lucifer Effect’. The limitations of experimental psychology.</p> <p>Psychoanalysis of authoritarian society II Bruno Bettelheim’s experiences in the concentration camps.</p> <p>Reading: Bettelheim, B. (1943)</p>

<p>Week 6 Midterm Exam Period</p>	<p>Midterm Exam</p> <p>Field Trip</p>
<p>Week 7 Midterm Exam Period</p>	<p>Psychoanalysis of Groups Close-reading of Freud’s “Group Psychology and Analysis of the Ego”. Principles of group formation from Le Bon’s <i>Psychology of Crowds</i> and MacDougall’s <i>The Group Mind</i>.</p> <p>Reading Freud, S. (1975)</p>
<p>Week 8</p>	<p>Psychoanalysis of Communism Guest speaker: Olga Marlin</p> <p>Politics, Psychoanalysis & Art Nazi propaganda I: The Fate of the Avant-Garde in Nazi Germany. The Scapegoat complex.</p> <p>Reading <i>Hitler’s Speech at the Opening of the House of German Art in Munich</i> (July 18, 1937).</p>
<p>Week 9</p>	<p>Psychoanalysis and Propaganda Nazi propaganda II: The mythology of the Third Reich.</p> <p>Screening Leni Riefenstahl’s <i>Triumph of the Will</i>.</p> <p>Happiness-Machines Edward Bernays: propaganda and advertising.</p> <p>Screening The Century of the Self.</p>
<p>Week 10</p>	<p>Contemporary Interpretations of Psychoanalysis Normality and abnormality from a socio-cultural psychoanalytic perspective. Post-Freudian interpretations of <i>Civilization and Its Discontents</i>. The Frankfurt School.</p> <p>Reading Fromm, E. <i>The Sane Society</i>.</p> <p>Reflection Paper due by Class 1</p>

	<p>Contemporary Interpretations of Psychoanalysis II R.D. Laing and phenomenological-existential psychoanalysis. Inter-generational trauma. Psychoanalysis and survivors.</p> <p>Reading Laing, R. (1967).</p>
Week 11	<p>The Asylum and the Society The history of Irish mental institutions: documentary and discussion.</p> <p>Presentation outline due for Group Presentations 1</p> <p>Applied Psychoanalysis: Group Presentations 1 Group presentations and discussion</p> <p>Presentation outline due for Group Presentations 2</p>
Week 12	<p>Applied Psychoanalysis: Group Presentations 2 Group presentations and discussion</p> <p>Presentation outline due for Group Presentations 3</p> <p>Applied Psychoanalysis: Group Presentations 3 Group presentations and discussion</p>
Week 13 Final Exam Week	<p>Discussion summarizing group presentations, their findings, concepts and relevance to course topics.</p> <p>End-of-course discussion and course evaluation</p> <p>Final Paper due by Class 2</p>

Course Materials

Primary readings

Bettelheim, B. (1943). *Individual and Mass Behavior in Extreme Situations*. The Journal of Abnormal and Social Psychology, 38(4), pp.417-452.

Freud, S. 'An Autobiographical Study' (1925) in The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol XX, 1955, pp7-74, London: Hogarth

Freud, S. (1975). *Group Psychology and the Analysis of the Ego*. New York: Norton.

Freud, S (1962) *Civilization and Its Discontents*. NY: W.W. Norton

Fromm, E. (1991). *The Sane Society*. London: Routledge.



Laing, R. (1967). *The Politics of Experience*. New York: Pantheon Books.

Laing, R. D. (1969). *The Politics of the Family*. Toronto: Canadian Broadcasting Corporation.

Further readings

Anzieu, D. (1984). *The Group and the Unconscious*. London: Routledge & Kegan Paul.

Arendt, H. (1963). *Eichmann in Jerusalem*. New York: Viking Press.

Bernays, E. and Miller, M. (2005). *Propaganda*. Brooklyn, N.Y.: Ig Pub.

Bettelheim, B. (1979). *Surviving, and Other Essays*. New York: Knopf.

Bettelheim, B. and Janowitz, M. (1964). *Social Change and Prejudice, Including Dynamics of Prejudice*. New York: Free Press of Glencoe.

Darnoi, D. (1967). *The Unconscious and Eduard von Hartmann*. The Hague: Martinus Nijhoff.

De Coti-Marsh, C. (1940). *Hitler Psycho-Analysed*. London: Rider.

Einstein, A. and Freud, S. (1934). *Why War?*. London: New Commonwealth.

Feuerbach, L. (1957). *The Essence of Christianity*. New York: Harper.

Fine, R. and Turner, C. (2000). *Social Theory after the Holocaust*. Liverpool: Liverpool University Press.

Fletcher, J. (2013). *Freud and the Scene of Trauma*. New York: Fordham University Press.

Fonagy, P., Person, E. and Sandler, J. (2012). *Freud's 'On Narcissism'*. London: Karnac Books.

Freud, A. (1993). *The Ego and the Mechanisms of Defence*. London: Karnac Books.

Fromm, E. (1973). *The Anatomy of Human Destructiveness*. New York: Holt, Rinehart and Winston.

Fromm, E. (1942). *The Fear of Freedom*. London: Routledge & Kegan Paul.

Fromm, E. (2013). *To Have or to Be?* New York: Bloomsbury.

Frosh, S. (2013). *Hauntings*. New York: Palgrave Macmillan.

Griffin, R. (1993). *The Nature of Fascism*. London: Routledge.

Havel, V. and Wilson, P. (1991). *Open Letters*. New York: Knopf.

Hayes, P. (2005). *From Cooperation to Complicity*. Cambridge, U.K.: Cambridge University Press.

Hayes, P., Diefendorf, J. and Herzog, D. (1991). *Lessons and Legacies*. Evanston, Ill.: Northwestern University Press.

Hopper, E. (2003). *The Social Unconscious*. London: J. Kingsley Publishers.

Hopper, E. (2003). *Traumatic Experience in the Unconscious Life of Groups*. London: Jessica Kingsley Publishers.

Hopper, E. (2012). *Trauma and Organizations*. London: Karnac Books.

Hopper, E. and Weinberg, H. (2011). *The Social Unconscious in Persons, Groups, and Societies*. London: Karnac.

Kotowicz, Z. (1997). *R.D. Laing and the Paths of Anti-Psychiatry*. London: Routledge.

Kristeva, J. (2010). *Hatred and Forgiveness*. New York: Columbia University Press.

La Boétie, E., Rothbard, M. and Kurz, H. (1975). *The Politics of Obedience*. New York: Free Life Editions.

Le Bon, G. (2002). *Psychologie des Foules*. Paris: PUF.



- MacDougall, W. (1921). *The Group Mind*. Cambridge: University Press.
- Marcuse, H. (1964). *One-Dimensional Man*. Boston: Beacon Press.
- Marcuse, H. (1966). *Eros and Civilization*. Boston: Beacon Press.
- Márkus, G., Heller, A., Freddi, J., Noonan, M. and Sharpe, M. (2007). *Trauma, History, Philosophy*. Newcastle: Cambridge Scholars
- Parsons, W. (1999). *Enigma of the Oceanic Feeling: Revisioning the Psychoanalytic Theory of Mysticism*. Oxford University Press.
- Pick, D. (2012). *The Pursuit of the Nazi Mind: Hitler, Hess, and the Analysts*. Oxford: Oxford University Press.
- Pietikäinen, P. (2007). *Alchemists of Human Nature*. London: Pickering & Chatto.
- Reich, W. (1970). *The Mass Psychology of Fascism*. New York: Farrar, Straus & Giroux.
- Reich, W. (1972). *Character Analysis*. New York: Farrar, Straus and Giroux.
- Schoenbaum, D. (1966). *Hitler's Social Revolution*. Garden City, N.Y.: Doubleday.
- Schorske, C. (1979). *Fin-de-siècle Vienna*. New York: Knopf.
- Schwab, G. (2010). *Haunting Legacies*. Columbia University Press.
- Staub, M. (2011). *Madness Is Civilization*. Chicago: University of Chicago Press.
- Zaretsky, E. (2015). *Political Freud*. New York: Columbia University Press.
- Zimbardo, P. (2006) *The Lucifer Effect*. NY: Random House