

Test Of Literature- Psychology In Human Beings

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ABSTRACT

The aim of this work is to investigate whether literature has effect on the personality development of individuals or not. This work aims to provide answers to the following research questions: "Does literature have effect on individuals' general harmony level, their social cohesion levels, personal harmony level, self-actualization level, emotional stability level, neurotic tendencies, psychotic symptoms, family relations, social relations, compliance level of social norms and antisocial tendencies?"

Key words: LITERATURE –PSYCHOLOGY, PERSONALITY– TRAITS, BEHAVIOUR, SCIENCE

INTRODUCTION

Literature and human psychology is always considered as one within the other. As a science, literature and psychology are not really far from each other. The most obvious and generalized common feature of literature and psychology is that, they choose an entire population as a target and material. Both literature and psychology intend to catch human soul; to take a closer look into the subconscious processes which shape human thoughts, behavior and emotions. Finally, these science courses also intend to see man as a "whole" without separating him from his environment (İsmet, 2006).'

According to Morgan (1999), personality is "the behaviour characteristics of a person displayed to other people. Burger (2006) defines personality as, the process of consistent behavior patterns and interpersonal behaviors arising from an individual. Yanbastı (1991) sees personality as a relatively immutable characteristic which separates a person from other people, distinguishes and forms the basis of an individual's future behavior. Köknel (2005) defines personality as a product of structural-developmental factors and social experience; it is also a unique life style of a person and determines compliance models, intimidated thought, perception and behavior patterns. According to Semenoğlu (2004), personality separates an individual from others

and these are the features a person brings from his birth and gains later.'

In literature, the concept of compliance is to be "normal", "psychologically healthy"; on the other hand, incompatibility is to be "abnormal", "psychologically unhealthy"; and these concepts may be interchangeably used (Özğüven, 1992). Geçtan (2006) approached the concept of normality as compliance, competence and ability to cope with stress. Individuals, who are aware of their feelings, deal with negative emotions in a healthy way, psychologically mature, and having high self-awareness are psychologically healthy people. Social cohesion of these individuals and having close relationship has a positive effect on their frame. According to Wayne and Liden (1995), compliance causes less interpersonal conflict, more work and less family conflicts (Erden and Akman, 2004). The function of human adaptation pattern is to solve problems faced in the interaction with the environment. The level of harmonization is determined by two main factors; one is personal characteristics of the individual and the other is the situation faced in the environment (Yeğen, 2008).

Attributing meaning to literary texts is an infinite process: this hermeneutical truth can be complemented by the fact that the real effect of literary texts is an immeasurable phenomenon.

And if they have some sort of substantial influence on everyday life events, than it must be that on the long run they can help achieve change in the individual, help shake off mental burdens or release certain mental energies. In connection with this arises the question as to how creation contributes to the maintenance of psychic balance." Hartmut Kraft, "Bevezetés a pszichoanalitikus művészetpszichológia tanulmányozásába" (Introduction to the Study of the Psychoanalytic Psychology of Art), In *Pszichoanalízis és irodalomtudomány*, 13–30, 27. Creative products "are generally compensatory to some ruling collective attitudes and are meant – as dreams are meant – to have a healing effect on the society. [...] The healing effect might also consist in calling one's attention to dangerous, sick constellations in the unconscious." von Franz, "Analytical Psychology and Literary Criticism", 122.

The Encounter of Literature and Psychology – Aversions towards Psychological Criticism At a first glance it appears easy to map out the common terrain of literature and psychology, since both "selectively examine particular parts of the whole of human experience".¹ From this point of view, literature can even be described as an alternative, psychological form of knowledge: the fictional texts are devoid of the protocols of the medical profession and the constraints of academic discourses; however, they create lifelike "observations" and "episodes,"² and they are able to bring up close such mechanisms of the human soul which metapsychology, in its own territory, cannot attempt to do. That is why "readers arrive at a more satisfactory understanding of characters from reading literary works than from reading works by psychologists".³ This distinguished status of literature can mainly be attributed to the fact that it presents long-term models of changes occurring in individuals, in human relationships, and in social structures.⁴ It puts into perspective those phenomena which can be observed by psychology using merely the experiences of the scattered individuality of case studies as a basis. Fathali M. Moghaddam, "From Psychology in Literature to Psychology is Literature", *Theory & Psychology*, 4 (2004): 505–525, 505.² Cf. Ferenc Mérei, *Művészetpszichológia*

text-centric approaches

TEXT- CENTRIC APPROACHES DENOTE 'psychological structure and knowledge in the inner mechanisms of the text: the involvement of psychology differentiates it from the presuppositions of structuralist-formalist theory, but it is not concerned either with the psychology of the author or with the consequences of reception. Mostly the endeavours of psychoanalytic criticism can be lined up under this label, but since I do not apply this strategy in any of my interpretations, I am going to introduce another model in this context. The "system of psychological mechanisms implied in the text" and its interpretations have been explored in a versatile and fertile manner

in Ferenc Méri's writings on the psychology of art.' Jung, 227.

(writerly reading: poetic implications)The psychological novel in general no doubt owes its special nature to the inclination of the modern writer to split up his ego, by self-observation, into many part egos, and, in consequence, to personify the conflicting currents of his own mental life in several heroes.

reader-response criticism

The reader-response approach is not concerned with the psychic mechanisms or effects of reading: these theories that openly attach themselves to the aesthetics of reception aim to establish psychological approaches to reading. I will introduce three models in detail: the hermeneutical reading of analytical psychology, the analysis of depth-hermeneutics, and the registers of subjective criticism. The common aspect in all three is that they attempt to access unconscious contents coded into literature (or called to life during reading), and to bring them into the space of interpretive discourse.

The Jungian therapist, Marie-Louise von Franz claims that the psychological approach to and the description of literary texts are actually special hermeneutical acts, which have specific tasks and stakes: to interpret and explore the "archetypal pattern", the literary images called into being by the collective unconscious,³⁵ which results in the critical extension, the making visible of the compensatory-healing act. "What the psychologist does is a kind of hermeneutics which can naturally be deep or shallow, to the point or beside it. If it is good, it will help the artist's work get its message over to the public and in this way, remaining tactfully in the background, promote its healing impact."³⁶ The independent hermeneutical performance of psychological interpretation is therefore capable of opening up those symbolic, visual layers of meaning,³⁷ where this message can be coded, the therapeutic effect can be accessed. Marie-Louise von Franz, "Analytical Psychology and Literary Criticism", *New Literary History* 1 (1980): 119–126, 121–122.

Sensual-direct symbols, thus bring new ideas about life into the discussion, and therefore abolish fossilized life plans.⁴⁰ The visual symbolization of texts stages some sort of "unconscious life plan" in literary texts, and the unravelling of these plans is the primary aim of depth-hermeneutical readings. The tension between unconscious contents arising during the process of visual understanding creates irritation in the recipient,⁴³ which then becomes one of the major motives of hermeneutical activity. "Endeavouring to solve such conflicts which are evoked in the recipient as tensions and insecurity and which consequently irritate him, the next step of understanding aims at the comprehension of congruities in the structure of such scenes that illustrate points of irritation resp. of such scenes and other ones up to now registered as possibly being not so important."⁴⁴ The termination of this irritation will lead to the opening up of the manifest meaning of the text, and, as a last step, to turning it into the practices of everyday life.⁴⁵

In Holland's understanding, The relationship with a work of fiction includes the reader's emotions, but also includes the characteristics arising from the interpreter's literary skills and knowledge. An interesting reflexive moment of interpretation can be observing how the choices urged by critical hypotheses are linked to the pulse of personal experiences.⁵¹ Peter Benyei on 01 February 2017. : "the elimination of psychologism does not at all entail the elimination of psychology, particularly where we deal explicitly with psychological facts and problems. Therefore, it is beyond doubt that psychology is closely related to literary scholarship."¹⁸

'Both literature and psychology are trying to understand the human soul; to take a close look at the subconscious processes that shape his thoughts, behaviors and emotions; to see human as "whole" without separating him from his environment. This position and view proximity mostly take advantage of each other and behave collectively (Cebeci, 2004; Emre, 2006; Eroğlu, 2011). The reasons underlie why the social relationship is not stronger for people who are interested in literature than people who are not

interested in literature. These reasons must be investigated and necessary measures have to be taken in this direction.' Çağlar (1981) defines harmony as, a process where individuals reconcile with all creatures and environmental conditions to maintain their lives and existence

Literature curriculum has to be overhauled in order to contribute to the personality development of people.

METHOD

This research was carried out on the students studying in secondary schools located in Kırşehir City, Turkey during 2008 to 2009 academic years. Disproportionate cluster sampling was used to take the sample from 12 different schools. 14 students were randomly selected from each school; a total of 168 students participated in the survey. "Hacettepe Personality Inventory" published by Özgüven and "Personal Information Form" were used as measurement materials. According to the research findings, literature does not have a significant influence on the general, social and personal harmony of individuals, their self-actualization, emotional stability and harmony levels of social norms, neurotic and anti-social tendencies, psychotic symptoms and family relationships; however, literature has a significant influence on their social relations.'

Participant

Relational scanning model was used in this research. General scanning model is a scanning process used for a whole universe or specific group, sample or paradigm in order to take a measure of the universe, which consists of many elements. The universe of this research is the students of formal secondary schools and institutions, affiliated to the Ministry of Education; the schools and institutions are located in Kırşehir City, Turkey. The sample from 12 disproportionate cluster groups in the universe of the study. Each school represents a cluster.

The sample consists of a total of 168 students; 14 students were randomly chosen from each

school. The universe of the study is accessible. The researcher comments on the universe of the study, by observing a sample cluster (Smith, 1975; quoted by Karasar, 1995).

Instruments

In this study, "Hacettepe Personality Inventory" and "Personal Information Form" are used to collect data from other variables. Hacettepe Personality Inventory was developed by Özgüven (1976) to measure individual personality characteristics, levels of personal, social and general harmony; to identify clinical and normal cases and to make mental health scanning. According to a study conducted on inventory, the first revision was done in 1978 and the second done in 1982, and Hacettepe Personality Inventory Manual Book was published in 1993.

Hacettepe Personality Inventory has two main sections as "personal harmony" and "social cohesion". There are eight subscales based on these two sections and there is also "validity" scale related to individual's test-taking behavior. Personal harmony subscales are respectively: (1) self-actualization (2) Emotional stability (3) Neurotic tendencies (4) The psychotic symptoms and social cohesion subscales (5) Family relationships (6) Social relationships (7) Social norms (8) Anti-social tendencies (Özgüven, 1994).

Personal information form

In the personal information form, there are questions related to student's age, gender, department, grade level, socio-economic status and health status. In order to determine students' socio-economic status (SES) in the personal information form, "Socio-economic level scale" developed by Bacanlı (1997) was used based on the purposes of the research. Some articles have been updated in the form.

Data Collections

The scale known as "Hacettepe Personality Inventory" developed by Özgüven (1994) was used as a data collection tool. It was used to

measure students' personality characteristics, their general, personality and social harmony level. Hacettepe Personality Inventory was applied to a total of 168 students randomly chosen from 12 different schools and each school provided 14 students with disproportionate cluster sample.

All the applied scales were collected. The data collection tools were also examined and 10 of them were declared invalid. 158 datatools were considered as valid from the 168 data tools. The data were evaluated with SPSS 10.00 Statistical Package Program and t test was used, a parametric technique.

Reliability and Validity of the Scale

The reliability coefficient of the scale was measured with KR-21 and episodic repetition inventory method realized by Özgüven and others on different groups. The reliability coefficients for the subscales are between 0.58 and 0.92, and the average is about 0.82. The reliability coefficients of the total scores are 0.93 in personal harmony, 0.84 in social cohesion and 0.92 in general compliance. Correlations between the eight subscales of Hacettepe Personality Inventory are around 0.38 to 0.43 for "personal harmony", 0.41 for median; the

correlations between the subscales of "social cohesion" are around 0.35 to 0.46 and the median is 0.40. These results show that the subscales are too low to account for the quality inherent in the scale. And on the other hand, the subscales have a highly coherent and homogeneous structure which will bring substantially contribution to the total points. In the research conducted on the "opposite groups" known as "normal" and "incompatible", it has been observed that all subscales of the inventory can distinguish these significant groups. The study results of "spoofing" related to the purposeful answering behavior of individuals show that, they were unable to indicate themselves as significantly "compatible" or "incompatible". In the study conducted with "similar scales validity" method, most of the correlations between the MMPI subscales and Hacettepe Personality Inventory scores have changed from 0.50 and to 0.40 to 0.78. "Nature-concept" and "similar scale validity" work conducted with "SCL-90", "state and constant anxiety inventory", "apperception" scales show that Hacettepe Personality Inventory can distinguish between clinical cases and normal people (Özgüven, 1994).

Table 1. t Test results relating to general compliance level of individuals in terms of variance in attention given to literature.

People interested in literature	121	91.44	21.64	156	0.106	0.236
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Variable	N	X	S	Sd	t	P
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P>0.05.

Table 2. t Test results relating to "social cohesion" level of individuals in terms of variance in attention given to literature.

People are interested in the literature	121	48.53	10.90	156	0.419	0.815
People are not interested in the literature	37	49.40	11.42			

Variable	N	X	S	Sd	t	P
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P>0.05.

Table 3. t Test results relating to "personal cohesion" level of individuals in terms of variance in attention given to literature.

Variable	N	X	S	Sd	t	P
People are interested in the literature	121			43.47	12.02	
People are not interested in the literature	37			42.29	9.80	
	156					0.545 0.051

P>0.05.

Table 4. t Test results relating to "personal self-realization" level of individuals in terms of variance in attention given to literature.

People are interested in the literature	121	12.87	3.34	156	0.595	0.193
People are not interested in the literature	37	12.51	2.85			
Variable	N	X	S	Sd	t	P

P>0.05.

Table 5. t Test results relating to "emotional stability" level of individuals in terms of variance in attention given to literature.

People are interested in the literature	121	9.42	3.63	156	0.169	0.141
People are not interested in the literature	37	9.54	2.97			
Variable	N	X	S	Sd	t	P

P>0.05.

Table 6. t Test results relating to "neurotic tendencies" level of individuals in terms of variance in attention given to literature.

Variable	N	X	S	Sd	t	P
156 People are interested in the literature	121	10.24	3.74			0.686
People are not interested in the literature	37	10.72	3.71			
						0.872

P>0.05.

Table 7. t Test results relating to "psychotic symptoms" which is seen in terms of variance in attention given to literature.

People are interested in the literature	121	9.25	3.52	156	0.103	0.580
People are not interested in the literature	37	9.18	3.29			

Variable	N	X	S	Sd	t	P
People are interested in the literature	121	13.81	4.29	156	0.458	0.786
People are not interested in the literature	37	14.18	4.37			

P>0.05.

Table 8. t Test results relating to “family relationship” of the people in terms of variance attention to the literature.

People are interested in the literature	121	13.81	4.29	156	0.458	0.786
People are not interested in the literature	37	14.18	4.37			

P>0.05.

Variable	N	X	S	Sd	t	P
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Table 9. t Test results relating to “social relationship” of the people in terms of variance in attention given to literature.

People are interested in the literature	121	12.71	3.73	156	0.683	0.022
People are not interested in the literature	37	13.83	16.81			

—P<0.05.

Variable	N	X	S	Sd	t	P
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Table 10. t Test results relating to “social norms” of the people in terms of variance in attention given to literature.

Variable	N	X	S
People are interested in the literature	121	12.76	2.73
People are not interested in the literature	37	12.70	2.86

P>0.05.

156 0.127 0.819

Table 11. t Test results relating to “anti-social tendency” of the people in terms of variance in attention given to literature.

Variable	N	X	S	Sd	t	P
People are interested in the literature	121	11.28	3.26	156	0.735	0.569
People are not interested in the literature	37	11.72	3.17			

P>0.05.

RESULTS

In this section, the data collected relating to the sub-problems were analyzed with appropriate

statistical techniques as presented in these tables.

As shown in Table 1 to 11 there is no significant difference between, the overall level of compliance of individuals, the social cohesion levels of individuals, personal cohesion levels of individuals, personal self-realization levels of individuals, the emotional stability levels of individuals, the neurotic tendencies levels of individuals, the psychotic symptoms of the individuals, the family relationship of the individuals, the social relationship of the individuals, the social norms of the individuals, being and not being interested in literature and anti-social tendency of the individuals [$t_{(156)}=0.735$, $p>0,05$], respectively. Social relationship of the people who are not interested in literature ($\bar{X} = 13.83$) is stronger than the social relationship of the people who are interested in literature ($\bar{X} = 12.71$).

CONFLICT OF INTERESTS

The author has not declared any conflicts of interest.

DISCUSSION AND CONCLUSION

'In this study, it has been seen that, literature does not have a significant effect on the general, social and personal compliance of people, their self-realization, emotional stability and harmony levels of social norms, neurotic and anti-social tendencies, psychotic symptoms and family relationships. On the other hand, literature has a meaningful effect on social relationship of people and it has been found that, people who are interested in literature have more social relationship than people who are not interested in literature. Even though, general, social and personal compliance, self-realization, emotional stability, harmony of social norms, neurotic and anti-social tendencies, psychotic symptoms and family relationships are directly involved in people's life, due to an indirect reflection of life, literature seems natural when it does not have an impact in these aspects.

When we take a look at the concept of social relationship, it has a significant relationship between literature, people who are interested in literature and are inadequate in terms of creating

social relationship. When we take a look at the cause and effect relationship, does literature affect the social relationship or do people who are insufficient on social relationship try to express themselves in literature? These questions can be debatable issues. The result of people who are interested in literature is insufficient in terms of social relationship, which can be interpreted as people who are insufficient in social relationship and try to express themselves with literature. The use of psychology in a wide range of social life has caused this branch of science to become functional. In addition, intense study and research in the framework of the various sub-disciplines of psychology have resulted in the acquisition of very important information and data in these topics.'

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- individuals, and how these are related.”
- Fathali M. Moghaddam, “From Psychology in Literature to Psychology is Literature”, *Theory & Psychology*, 4 (2004): 505–525, 505. ² Cf. Ferenc Mérei, *Művészetpszichológia (Psychology of Art)* (Budapest: Múzsák, 1986), 54–59.
58. ³ Moghaddam, “From Psychology in Literature...”, 508–509. Cf. Mérei, *Művészetpszichológia*, 70.
59. ⁴ See also Moghaddam, “From Psychology in Literature...” 509.
60. ⁵ Sigmund Freud, “The Uncanny”, trans. Alix Strachey, In *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, vol. XVII, ed. James Strachey (London: The Hogarth Press, 1955), 217–252, 249.
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62. ⁷ See also the chapter “Images and Trees” in the travelogue *Utazás egy sírdomb körül (Journey around a Grave, 1889)* by Mór Jókai. Mór Jókai, *Utazás egy sírdomb körül* (Budapest: Unikornis, 1995), 153–162.
63. ⁸ Mérei, *Művészetpszichológia*, 68.
64. ⁹ Schwartz and Willbern, “Literature and Psychology”, 205.
65. ¹⁰ See also Norman N. Holland, *Psychoanalytic Psychology and Literature-and-Psychology* (New York–Oxford: Oxford UP, 1990), 29.
66. ¹¹ Schwartz and Willbern, “Literature and Psychology”, 206.
67. ¹² Peter Brooks, “The Idea of a Psychoanalytic Literary Criticism”, In Brooks, *Psychoanalysis and Storytelling* (Oxford–Cambridge: Blackwell, 1994), 20–45, 20.
68. ¹³ *Ibid.*, 24.
69. ¹⁴ *Ibid.*, 22.
70. ¹⁵ Norman N. Holland, “Literary Interpretation and Three Phases of Psychoanalysis”, *Critical Inquiry* 3 (1976): 221–233, 223–224.
71. ¹⁶ Roman Ingarden, “Psychologism and Psychology in Literary Scholarship”, *New Literary History* 2 (1974): 213–223.
72. ¹⁷ *Ibid.*, 216, 220. (highlight in the original)
73. ¹⁸ *Ibid.*, 219.
74. ¹⁹ *Ibid.*, 222, 222–223. (Highlights in the original)
75. ²⁰ Holland, *Psychoanalytic Psychology...*, 29.
76. ²¹ Cf. Csaba Pléh, “Pszichoanalízis, pszichológia és modern irodalom” (*Psychoanalysis, Psychology and Modern Literature*) <http://villanyspenot.hu/villanyspenot/#!/fejezetek/SKfSXopdTiuUtsGAvn4exg> (accessed 01.06.2016)
77. ²² See also M. H. Abrams, “Psychological and Psychoanalytic Criticism”, In Abrams, *A Glossary of Literary Terms* (Boston: Heinle & Heinle, 1999), 248–253, 248.
78. ²³ Sigmund Freud, “Creative Writers and Day-dreaming” trans. James Strachey, In *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, ed. James Strachey, vol. IX (London: The Hogarth Press, 1959): 141–154, 141.
79. ²⁴ *Ibid.*, 144.
80. ²⁵ *Ibid.*, 149–150. (italics mine)
81. ²⁶ See Carl G. Jung, “Psychology and Literature”, trans. W. S. Dell and Cary F. Baines, In *The Creative Process: A Symposium*, ed. Brewster Ghiselin (Berkeley–Los Angeles: University of California Press, 1954, 217–233, 217–218.
82. ²⁷ “For a symbol is the intimation of a meaning beyond the level of our present powers of comprehension.” Carl G. Jung, “On the Relation of Analytical Psychology to Poetry”, trans. R. F. C. Hull, In Jung, *The Spirit of Man in Art and Literature, The Collected Works*, vol. 15, ed. Herbert Read and Michael Fordham (New York: Routledge, 2014),

- 65–83, 76.
84. ²⁸ Ibid., 79.
85. ²⁹ Jung, “Psychology and Literature”, 227.
86. ³⁰ Mérei, *Művészetpszichológia*, 82. (italics mine)
87. See also Ibid., 56–70, 117–144, 145.
88. ³² See also Peter Lamarque, “How to Create a Fictional Character” In Lamarque, *Work and Object: Explorations in the Metaphysics of Art* (Oxford–New York: Oxford UP, 2010), 188–207, 188–189.
89. ³³ See also Roland Barthes, *S/Z*, trans. Richard Miller (Oxford: Blackwell, 1990), 67–68, 190–191.
90. ³⁴ Brooks, “The Idea of a Psychoanalytic Literary Criticism”, 21.
91. ³⁵ “In such cases his work has a kind of double nature: psychologically, there is an immediately comprehensible surface, a perfect drama of human passions and experiences, but underneath one can detect an archetypal pattern as well, a dimension in depth which reaches into the realm of the eternal, numinous, forever mysterious powers.” Marie-Louise von Franz, “Analytical Psychology and Literary Criticism”, *New Literary History* 1 (1980): 119–126, 121–122.
92. ³⁶ Ibid., 123.
93. ³⁷ “The more a work of art is dictated directly by the unconscious, the more it tends to take on a dreamlike form, namely a symbolic, visionary character.” Ibid., 120.
94. ³⁸ See also Ibid., 124–126.
95. ³⁹ Alfred Lorenzer and Achim Würker, “Depth-Hermeneutical Interpretation of Literature”, trans. Ruth König, In *Comprehension of Literary Discourse*, ed. Dietrich Meutsch and Reinhold Vienoff (Berlin–New York: Walter de Gruyter, 1989), 56–73.
96. ⁴⁰ Cf. Walter Schönau, “Kirajzolódnak egy pszichoanalitikus irodalomtudomány körvonalai” (The Contours of Psychoanalytic Criticism Emerge), In *Pszichoanalízis és irodalomtudomány* (Psychoanalysis and Literary Studies), ed. Antal Bókay and Ferenc Erős (Budapest: Filum, 1998), 31–41, 38.
97. ⁴¹ Lorenzer and Würker, “Depth-Hermeneutical Interpretation of Literature”, 61.
98. ⁴² Ibid., 67. “The specificity of scenic understanding makes it quite evident that the unconscious in literary texts cannot be grasped in one single step but comprehension is an extended and complex process.” Ibid., 68.
- ⁴³ “The conception ‘irritation’ aims at a persistent and after exact studying intensified precariousness resulting from heterogeneous contradictions: the conflict between practical-to-life premises on the part of the reader/interpreter and the scenes of the text; the contentions between scenic figures of the text and their manifest interpretation in the text or contradictions within the manifest sense of the text, i.e. between a figure of the text and another one or among several others.” Ibid., 68–69. ⁴⁰ Cf. Walter Schönau, “Kirajzolódnak egy pszichoanalitikus irodalomtudomány körvonalai” (The Contours of Psychoanalytic Criticism Emerge), In *Pszichoanalízis és irodalomtudomány* (Psychoanalysis and Literary Studies), ed. Antal Bókay and Ferenc Erős (Budapest: Filum, 1998), 31–41, 38.
- ⁴¹ Lorenzer and Würker, “Depth-Hermeneutical Interpretation of Literature”, 61.
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- ⁴⁴ *Ibid.*, 69.
- ⁴⁵ See also *Ibid.*, 71.
99. ⁴⁴ *Ibid.*, 69.
100. ⁴⁵ See also *Ibid.*, 71.
101. ⁴⁰ Cf. Walter Schönau, "Kirajzolódnak egy pszichoanalitikus irodalomtudomány körvonalai" (The Contours of Psychoanalytic Criticism Emerge), In *Pszichoanalízis és irodalomtudomány (Psychoanalysis and Literary Studies)*, ed. Antal Bókay and Ferenc Erős (Budapest: Filum, 1998), 31–41, 38.
102. ⁴¹ Lorenzer and Würker, "Depth-Hermeneutical Interpretation of Literature", 61.
103. ⁴² *Ibid.*, 67. "The specificity of scenic understanding makes it quite evident that the unconscious in literary texts cannot be grasped in one single step but comprehension is an extended and complex process." *Ibid.*, 68.
104. ⁴³ "The conception 'irritation' aims at a persistent and after exact studying intensified precariousness resulting from heterogeneous contradictions: the conflict between practical-to-life premises on the part of the reader/interpreter and the scenes of the text; the contentions between scenic figures of the text and their manifest interpretation in the text or contradictions within the manifest sense of the text, i.e. between a figure of the text and another one or among several others." *Ibid.*, 68–69.
105. ⁴⁴ *Ibid.*, 69.
106. ⁴⁵ See also *Ibid.*, 71.
107. ⁴⁶ Heinz Lichtenstein, *The Dilemma of Human Identity* (New York: Jason Aronson, 1977)
108. ⁴⁷ Holland, "Literary Interpretation...", 230. cf. Holland, *Psychoanalytic Psychology...*, 69–71;
109. ⁴⁸ Holland, "Literary Interpretation...", 231. (highlight in the original)
110. ⁴⁹ *Ibid.*, 231–232.
111. ⁵⁰ See also Norman N. Holland, "Unity Identity Text Self", *PMLA* 5 (1975): 813–822, 817–818.
112. ⁵¹ "In fact, skills and feelings about skills and what the skills are being applied to are always inextricably interinanimated." Holland, "Literary Interpretation...", 231.
113. ⁵² *Ibid.*, 232.
114. ⁵³ *Ibid.*, 233.
115. ⁵⁴ Moghaddam, "From Psychology in Literature...", 508.
116. ⁵⁵ See also Heinz Kohut, *The Restoration of the Self* (New York: International Universities Press, 1977), 63–139.
117. Moghaddam, "From Psychology in Literature...", 515.
118. ⁵⁷ Lucius Annaeus Seneca, "Letter LXX" ("On the proper time to slip the cable"), In *Seneca, Moral Letters to Lucilius*, vol. II, trans. Richard Mott Gummere (London–New York: William Heinemann, 1920), 56–73, 65; Michel de Montaigne, "A Custom of the Island of Cea", trans. Donald M. Frame, In *Montaigne, Complete Essays* (Stanford: Stanford University Press, 1958), 251–261, 252.
119. ⁵⁸ Seneca, "Letter LXX", 61; Montaigne, "A Custom of the Island of Cea", 255.
120. ⁵⁹ See also Émile Durkheim, *Suicide: a Study in Sociology*, trans. John A. Spaulding and George Simpson (Illinois: The Free Press, 1951), 145–151, 297–392.
121. ⁶⁰ Jókai Mór, *Mire megvénülünk (Debts of Honour)*, ed. László Orosz (Budapest: Akadémiai, 1963), 27.
122. "In connection with this arises the

question as to how creation contributes to the maintenance of psychic balance.”

Hartmut Kraft, “Bevezetés a pszichoanalitikus

művészetpszichológia

tanulmányozásába” (Introduction to the Study of the Psychoanalytic Psychology

of Art), In *Pszichoanalízis és irodalomtudomány*, 13–30, 27. Creative

products “are generally compensatory to some ruling collective attitudes and

are meant – as dreams are meant – to have a healing effect on the society. [...]

The healing effect might also consist in calling one's attention to dangerous, sick

constellations in the unconscious.” von Franz, “Analytical Psychology and

Literary Criticism”, 122.

123. ⁶² Mérei, *Művészetpszichológia*, 123, 126.

124. ⁶³ See also Holland, *Psychoanalytic Psychology...*, 71–72.

125. ⁶⁴ Schönau, “Kirajzolódnak egy pszichoanalitikus...”, 38.