

Programme and Abstracts

2nd International Conference on Psychiatric Museums and History of Psychiatry

Under patronage of

Chairperson of the Chamber of Deputies of the Parliament of the Czech Republic
Ing. Miloslav VIček

Minister of Culture of the Czech Republic
Prof. Václav Riedlbauch

Chairmen of the Czech Medical Association of Jan Evangelista Purkyně
Prof. MUDr. Jaroslav Blahoš, DrSc.

October 29- 31, 2009, Prague, Czech Republic

29 October - Afternoon chairpersons: Brüggemann, Looijen

18.00 Ceremonial opening of the plenary session with two presentations of

Ivan David (Prague): Psychiatric museums as a part of the culture and education

Rolf Brüggemann (Göppingen): Why psychiatry needs a museum?

Hans Looijen (Haarlem): How to bring the psychiatric heritage to the public and the role of a museum on the history of psychiatry in our society

Pompeo Martelli (Roma): Pompeo Martelli (Roma): Up close, no one is normal: the Museo Laboratorio della Mente

29 October – Evening

20.30 - Gala raut

30 October - Morning: chairpersons: Alegaert, Phillips

9.00- 9.30 Mathilda Wu (Taiwan): Museums and Psychiatry

9.30- 10.00 Patrick Allegaert (Gent): The history of psychiatry in Ghent/Belgium: The Museum Dr. Guislain History and works of the Museum Dr. Guislain

10.00- 10.30 Octavian Buda (Bucharest): Crime as a 'psycho-social disease': the Influence of Emil Kraepelin' Eugenics in Eastern Europe

10.30- 11.00 J Michael Phillips (London): Exhibiting Psychiatric Art

11.00- 11.30 Rolf Brüggemann, Gisela Schmid-Krebs (Göppingen): "Shockheaded Peter" from Dr. Heinrich Hoffmann (1809-1894), the psychiatry of childhood and adolescence. A museums approach

11.30- 12.00 Kate Forde (London): Madness & Modernity: Mental illness and the visual arts in Vienna 1900 and Bobby Baker's Diary Drawings: Mental illness and me, 1997-2008

12.00- 13.00 Common lunch

30 October - Afternoon

13.00- 16.00 *Sightseeing tour in Prague Castle*

16.00- 17.00 Poster Session and Discussion
(posters will be exhibited during the whole period of the congress)

Emel Bahadir-Yilmaz, Leyla Ozdemir (Ankara): Sultan 2nd Bayezid Hospital: A Psychiatric Hospital Model from Ottoman Empire Period

Pavol Džodla (Plešivec): 111 years of the Samuel Blum Psychiatric Hospital in Plešivec.

Ivan David (Praha): Mental illness in the course of ages
– on exhibition at the National Museum in Prague 2010

Ivan David (Praha): The First Mental Health Care Institution in Prague

Eddie Danielsen (Aarhus): European Connections (Constantin Hansen's painting),

Eddie Danielsen (Aarhus): The Museum, Psychiatric Hospital in Aarhus, Denmark"
(General information)

William Fan (Hong Kong): History of Mental Health in Hong Kong

chairpersons: Gonçalves, Danielsen

- 17.00- 17.30 Hans Looijen (Haarlem): 'Leprosy, Black death and madness, the architecture of exclusion' The role of the Dolhuys museum of psychiatry, a modern museum in a very historic building
- 17.30- 18.00 Enver Sengul, Nehir Agirseven (Edirne): From the 500-Year Hospital to the Awarded Museum, Edirne Health Museum
- 18.00- 18.30 Eddie Danielsen and Mia Lejsted (Aarhus): "The Aesthetics of Insanity and the Significance of Beauty".
- 18.30- 19.00 Tatiana Gonçalves (Campinas): Images of Unconscious Museum: The History and Constitution of a Psychopathologic Art Archive

30 October – Evening

19.00 *Common dinner*

19.30 *Conference of „Culture 2007“ participants*

31 October - Morning: chairpersons: Kragh, Vanja

- 9.00- 9.30 Jesper Vaczy Kragh (Copenhagen): Shock Therapy in Danish Psychiatry
- 9.30- 10.00 Christina Vanja (Kassel): Psychiatric Museum in Hesse
- 10.00- 10.30 Bert Boeckx (Geel): Seven centuries of the Geel's psychiatric family care
- 10.30- 11.00 Pavel Kalvach, Zdenek Kalvach (Prague): History of understanding dementia
- 11.00- 13.00 *Memorial Tereziín- Exhibition "Not Worth Living" T4- Action- Nacistic Euthanasia in Bohemia (in English, German and Czech)*

13.00- 14.00 *Common lunch*

End of the scientific part of the congress

31 October - Afternoon

14.00- 16.00 *Visit of the Psychiatric Hospital Bohnice*

29 October - Afternoon chairpersons: Brügemann, Looijen

18.00 Ceremonial opening of the plenary session with two presentations of the
Ivan David (Prague): Psychiatric museum as a part of the culture and education

Rolf Brügemann (Göppingen): Why psychiatry needs a museum?

**Hans Looijen (Haarlem): How to bring the psychiatric heritage to the public and the
role of a museum on the history of psychiatry in our society**

**Pompeo Martelli (Roma): Up close, no one is normal:
the Museo Laboratorio della Mente**

Psychiatric museum as a part of the culture and education

Ivan David

During the 3 years I have visited 18 psychiatric museums, galleries l'art brut and memorials of euthanasia. I was impressed with the professional quality of some psychiatric museums and visual processing of expositions especially in Haarlem and Heidelberg, I was inspired by the enthusiasm of the organizers of exhibitions with a minimal financial support and the part-time staff. Most of all, I was addressed by a surprisingly strong public interest in museums in Ghent, Haarlem, Hartheim, Hadamar, Grafeneck and Heidelberg. Thus some museums successfully influence public attitudes to our field, and at the same time public become acquainted with the history as a part of the material culture. Some museums are fashionably attractively created with a large influence on emotions, focusing on interactivity. Not only big, but also small museums help by collecting archival materials to support research.

In the Czech Republic the museology has a great tradition. The National Museum in Prague was founded 190 years ago and some museums are even older. We have hundreds of museums. Unfortunately, in Bohemia we are low in exhibitions in the field of health and we do not have a specialized in psychiatric museum, except the native home of Sigmund Freud in Příbor in Moravia. That's why two years ago I addressed the Director General of the National Museum in Prague, Dr. Michal Lukeš, who is delighted very much with the idea to organize an exhibition on psychiatry. I wanted the exhibition to be held on the occasion of the 100th Anniversary of the Psychiatric Hospital Bohnice.

This year, the National Museum took over a big building next to the main one (located up the Wenceslas Square) – a former Parliament building, where the museum administration moves. There is much larger space to hold exhibitions. I believe that the exhibition on psychiatry in Prague will be an important part of a future Prague educational centre in the field of mental disorders and will help to organize exhibitions in the Czech and Moravian regions and enrich the cultural life and contribute to the dissemination of knowledge about mental illness and care of the mentally ill.

Psychiatric museums beautifully document the development of psychiatric institutions; although they do not name the trend tendencies. I am convinced that they should also focus on the latest knowledge about mental illness, the biochemistry, brain, genetics, the latest drugs and their mechanism of action. The public knows practically nothing and this field has noted an enormous progress. Imaginings of the unexplained and mysteries lead to the imagination of the medical helplessness and despair.

I am very glad that participants of 19 countries in Europe, Asia, Africa, Australia, North and South America registered for this conference, although not everyone is at the time being present. It is an opportunity to extend our knowledge and contacts and to establish further cooperation.

I would like to thank all those present for attending and I believe that when they leave, they will not regret that they were present in this conference and will like to come back to Prague and the Czech Republic.

Why psychiatry needs a museum?

Rolf Brüggemann

A picture description to declare our rather new movement of psychiatric museums. This copper print of a maze is from the artist Hermann Hugo, who lived from 1538 until 1629. It is titled „**the Christian soul in the maze of the world**“. Let me take this picture as an archetype of the human being. The human condition is like the dangerous and uncertain way to a higher destiny. Man is a pilgrim and if he is well guided, he will find the tower of protection and illumination. If not he would fall into the depths of damnation. When we choose this picture from the middle ages as an important image we want to translate and to transfer it into today's world. Man no longer hopes to get the answers to his questions of life from church or religion, as it is in our image. Nevertheless he needs answers and solutions. In our profane time the answers to many existential questions are given by science. So corporal problems and illness will be solved or at least improved by medicine. Normal people with headaches or broken legs go to the doctor (instead of going to the priest or the quack as they did it in earlier times). Since some centuries we have a lot of pictures describing this form of help seeking and finding. So we have a lot of specialized museums (anatomical, orthopedic, dentistry,) which show this new paradigm. Corresponding pictures of Psychiatry and Psychology followed later due to the relative youth of these disciplines. That means that our museums of psychiatry deal with new images of the human soul and we have to consider our work as an orientation for people whether they are mentally ill or not. When we find good pictures we can lead people to a helpful new orientation.

Now let me review the four aims of a museums work: it is –to collect, - to conserve, - to research - to communicate and now let me say what that could exactly mean

To collect: the items which pay witness are often through away or disgardeed due to an uncertain self image of our science.

To conserve: it is not only books and documents which should be saved but also the implements used for psychiatric care. The often artistic products of the patients represent a fundamental part of our history. We need an archive of things as furniture, cloth, therapeutic instruments, straight jackets, medicines, architecture....

To research: a clear understanding of our history helps to reduce mistakes and to avoid wrong postures today. For a better practice in the future we need more research. How can we reach young people? Computer tomography and magnet resonanz therapy show neurological images of the brain but what pictures do we need to show the human soul? Or is brain and soul the same??

To communicate: we not only want to reduce prejudices and fears but also we want to show the effects of psychiatry today. We must do that in an interactive manner.

In the end we are not doctors or psychotherapists which are accompanying the mad person, but rather the interpreters, the historians, the storytellers, the painters of the modern maze. Should finally this maze where we err in anxiety and depression become a labyrinth, we will have gone a long way towards finding the inner self.

How to bring the psychiatric heritage to the public and the role of a museum on the history of psychiatry in our society

Hans Looijen

Up close, no one is normal : the Museo Laboratorio della Mente

Martelli Pompeo

The Mind's Museum is a hands-on and heads-on experience which is in the former psychiatric hospital of Santa Maria della Pietà in Rome.

This hospital was closed in 1999 after the passage of the Italian law (n.180/1978) substituting community services for institutionalized care of the mentally ill.

Overturning preconceptions about mental illness is the leitmotif of the eight-year-old Mind's Museum which reopened in October 2008 after a high-tech overhaul by Studio Azzurro, a based art collective that works mostly with interactive and video environments.

The spectator assumes madness and unconsciously adopts the guise of someone on the inside. It doesn't want to dramatize but to include drama, and to let loose the imaginative dimension that madness elicits, which can be fertile even for those who think themselves as sane.

The mission of this Museum is linked to public health/mental health in Italy; it is an historical cartography about the institutional and antinstitutional practices, a dialectical process of deconstruction of geography of physical, psychological and social constrictions, and of reconstruction of subjectivity.

