



38th ANNUAL CONFERENCE OF THE EUROPEAN SOCIETY FOR THE HISTORY OF THE HUMAN SCIENCES

Book of Abstracts

JULY 4-6, 2019
CENTRAL EUROPEAN UNIVERSITY
BUDAPEST

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CENTRAL EUROPEAN UNIVERSITY
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9:00 **GROUND FLOOR, OCTOBER HALL**

REGISTRATION

9:15 **OPENING** | Csaba Pléh, Anna Borgos

9:30–11:15 **ROOM 101**

FIGURES FOR THE HUMAN SCIENCES

Chair: Kim Hajek

Jonathan Shann: Metaphor and narrative in Freud

Junona S. Almonaitienė, Veronika Girininkaitė: Epistemological function of code-switching in a multilingual text: The case of the student Vytautas Civinskis' multilingual Diaries

Kim M. Hajek: Indirect discourse, narrator distance and sociological knowledge in the early years of the *Année sociologique* (1896–1900)

Sharman Levinson: Repetition of the singular and accumulation of the exceptional in Jacques-Jean Bruhier D'Ablaincourt's (1742) *Dissertation sur l'Incertitude des signes de la mort et l'abus des enterremens et Embaumens précipités*

ROOM 102

TRANSFORMATIONS AND TRANSFERS OF A RESEARCH CULTURE: JEAN PIAGET AND THE SCHOOL OF GENEVA (1920–1980)

Chair: Zsuzsanna Vajda

Marc J. Ratcliff: Looking for Piaget's research culture between methods and social factors

Camille Jaccard: Insights and illusions of a psychologist: the Piagetian culture at the Sorbonne (1952–1963)

Ramiro Tau: The notion of “research culture” for historical and epistemological inquiries: the case of the CIEG

Jeremy Trevelyan Burman: Unfundable. On the failure of the Center for Applied Research in Genetic Epistemology at UMass Amherst–1979

11:15–11:30 **COFFEE BREAK (FOYER)**

11:30–13:00 **ROOM 101**

KNOWLEDGE CIRCULATION BETWEEN EUROPE AND SOUTH AMERICA: VOYAGES, PRACTICES AND DISPUTES

Chair: Arthur Arruda Ferreira

Arthur Arruda Leal Ferreira, Hugo Leonardo Rocha Silva da Rosa: On early laboratories for experimental psychology in Brazil: A rainbow of different historiographies

Luciano Nicolás García: The Unconscious between East and West: Bassin, Langer and a transnational discussion on leftist psychoanalysis (1959–1979)

Ramiro Tau: Piaget in South America. Circulation of knowledge and research cultures

ROOM 102

APPLYING PSYCHOLOGY

Chair: Tuomas Laine-Frigen

João Manuel Moreira: Perspectives and practices of professional guidance under varying political contexts: The misadventures of the “Instituto de Orientação Profissional” in Lisbon, Portugal

William Woodward: Nuclear latency, restraint, and cross-deterrence replace non-proliferation since 2000

13:00-14:00 LUNCH BREAK

14:00-15:00 GROUND FLOOR, OCTOBER HALL

Keynote: Ágnes Kovács, Ildikó Király
Social Minds: Shifting the 'Social' from Context to Cognition – Infancy Research as a Case Study

Chair: Csaba Pléh

15:00-15:15 COFFEE BREAK (FOYER)

15:15-16:45 ROOM 101

EXPERIMENTATION AND KINEMATICS (I)

Chair: Csaba Pléh

René van Hezewijk: In phenomenology/
experiments* we trust. Phenomenology and
experiments in cognitive and behavioral sciences
*Delete where not appropriate

Sigrid Leyssen: The Yale manuscript. Making
psychology into a human science of action

16:45-17:00 COFFEE BREAK (FOYER)

17:00-18:30 ROOM 101

EXPERIMENTATION AND KINEMATICS (II)

Chair: Csaba Pléh

Aurelio Molaro: Perspectives in experimental
phenomenology: Cesare Musatti and
stereokinetic phenomena

Irina Sirotkina: Degrees of freedom: The life of
Nikolai Bernstein

Roger Smith: Sense and sensibility in the feeling
of movement

ROOM 102

THE CHANGING FIELDS OF PSYCHIATRIC
DIAGNOSES AND TREATMENTS

Chair: Elisabetta Basso

Liesbet De Kock: An orchestra without a
conductor: Emil Kraepelin's Dementia Praecox
and the German tradition of apperceptionism

Violeta Ruiz: Advice to neurasthenics: Self-help
manuals in Spain c. 1920

Jesper Vaczy Kragh: Psychiatric treatments in
mental disability institutions, 1940-1980

ROOM 102

THE RECEPTION OF IDEAS IN DIFFERENT
SOCIAL AND SCHOLARLY ENVIRONMENTS

Chair: Ferenc Erős

Sam Parkovnick: The metamorphosis of
American sociology during the 1920s

Renato Foschi, Andrea Romano: Italian psy-
scientists in the archives of the political police

Maarten Derksen, Jill Morawski: Crisis without
revolution. Social psychology's forgotten (re)
visionists, 1970-1990

19:00 RECEPTION (Nádor str. 15 Rooftop terrace)

9:30–11:15 ROOM 101

THE TRAVELLING OF IDEAS AND SCHOLARS

Chair: Arthur Arruda Ferreira

Florent Serina: Leonhard Schwartz, the “missing link” between Pierre Janet and Henri F. Ellenberger (1920–1950)

Krisztián Indries: Japanese psychoanalysis and the Japanese uniqueness movement

Annamária Molnár: “When Mr. Psychoanalysis meets Miss Redstocking.” Thorkil Vanggard, the first Danish psychoanalytically trained psychiatrist

Leila Zenderland: A Hungarian psychiatrist in an American context: Reconsidering the work of András Angyal

ROOM 102

HANDLING THE “DEVIANT”

Chair: Roger Smith

Júlia Gyimesi: The concept of epilepsy in Hungarian criminal psychology

Laurens Schlicht: Psychology of testimony and female criminal police. The cases of Berta Rathsam and Elizabeth Roths Schuh

Lisa Malich: The drugs do work: ‘Drug dependence’ as a boundary concept and the rise of clinical psychology in West Germany

11:15–11:30 COFFEE BREAK (FOYER)

11:30–13:00 ROOM 101

INSTRUMENTS, PRACTICES, AND THE STANDARDIZATION OF PSYCHIATRIC KNOWLEDGE PRODUCTION

Chair: Annette Mülberger

Yvan Prkachin: Two solitudes: Psychosurgery and the troubled relationship between Ewen Cameron and Wilder Penfield

David Robertson: Psychiatric epidemiology, the World Health Organization, and the standardized psychiatric survey

Taylor Dysart: Standardizing the altered self: Technologies of standardization between experimental psychiatry and medical anthropology in Peru, 1961 – 1991

ROOM 102

REPRESENTATIONS OF PSYCHOANALYSIS IN A HUNGARIAN CONTEXT

Chair: Antal Bókay

István Pénczes: Ferenczi’s Clinical Diary as a novel: Searching for the artistic movements in psychoanalytic process

Melinda Friedrich: Psychoanalysts on the podium: Ferenczi contra Feldmann in the Hungarian daily press

Anna Borgos: Alice Hermann and the early psychology of advertising

13:00–14:00 LUNCH BREAK

14:00–15:00 GROUND FLOOR, OCTOBER HALL

Keynote: Mitchell G. Ash: The Human Sciences and the Fall of Communism: The Special Case of Germany

Chair: William Woodward

15:00-15:15 COFFEE BREAK (FOYER)

15:15-16:45 ROOM 101

POLITICAL EPISTEMOLOGIES AND PSYCHOLOGY: THE CENTRAL AND EASTERN EUROPEAN COUNTRIES IN THE 1960S/70S (I)

Chairs: Verena Lehmbruck & Martin Wieser

David K. Robinson: Soviet psychology during the 1960s and 1970s: Background and overview

Katerina Liskova: How the woman question changed into the child question. Developmental psychology and shifting discourses around early childcare in 1960s Czechoslovakia

Martin Wieser: Operative Psychology: Roots and consequences of applied psychology as an instrument of political persecution in the GDR

Ferenc Erős: Impossible missions: Marxism and psy-sciences in Central and Eastern Europe: the Hungarian case

16:45-17:00 COFFEE BREAK (FOYER)

17:00-18:30 ROOM 101

POLITICAL EPISTEMOLOGIES AND PSYCHOLOGY: THE CENTRAL AND EASTERN EUROPEAN COUNTRIES IN THE 1960S/70S (II)

Chairs: Verena Lehmbruck & Martin Wieser

Julien-Ferencz Kiss: Ideological interferences in Romanian psychology during the communist period (1948-1989)

Verena Lehmbruck: Psychology of the Collective: Some Distinctive Features of GDR Social Psychology (1960s and 70s)

Tuomas Laine-Frigren: Psychology, mental health and maladjustment in State Socialist Hungary: the case of psychiatrist Pál Juhász and the village of Csengersima

Final Discussion: Political Epistemologies in Central and Eastern Europe: General trends and regional specifics (with all presenters, moderated by Verena Lehmbruck & Martin Wieser)

ROOM 102

GIFTEDNESS AND FEEBLENESS UNDER SCRUTINY: HISTORICAL PERSPECTIVES ON THE EXAMINATION OF MENTAL CAPACITIES AND PSYCHOLOGICAL TRAITS (I)

Chair: Andrea Graus

Victoria Molinari: The influence of psychoanalysis and Marxist theories on the definition of intelligence: Béla Székely's Los tests.

Annette Mülberger: Science in the city: Psychological testing and classifications in Barcelona and Madrid

Kimberly Probolus: A special task force on giftedness, 1960 - 1975

ROOM 102

GIFTEDNESS AND FEEBLENESS UNDER SCRUTINY: HISTORICAL PERSPECTIVES ON THE EXAMINATION OF MENTAL CAPACITIES AND PSYCHOLOGICAL TRAITS (II)

Chair: Annette Mülberger

Rob Wilson: The staying power of eugenics: The case of intellectual disability

Aida Roige: Eugenicist thought and the development of intelligence testing

Andrea Graus: Extreme giftedness: Child prodigies in the Paris of the Belle Époque

19:00 CONFERENCE DINNER | Vén Hajó Restaurant | Vigadó 2nd pier

22:00-23:00 BOAT TRIP

10:00–11:45 ROOM 101

LANGUAGE AND PSYCHOANALYSIS

Chair: Csaba Pléh

Judit Mészáros: Bridge between psychoanalysis and society

Katalin Faluvégi, Csaba Pléh: Thienemann and Fónagy: Two Hungarian versions of finding the unconscious in language

Elisabetta Basso: “Taking up madness at the level of its language”: Foucault’s archaeological approach to psychoanalysis

ROOM 102

PEDAGOGICAL VISIONS AND CONCEPTS OF THE CHILD

Chair: Marc Ratcliff

Zsuzsanna Vajda: Praise the child instead of punishing! Psychological sources of the concept of punishment in pedagogy

Dóra Szabó: Problems and possibilities concerning the concept of psychoanalytic pedagogy: Susan Isaacs’ work at the Malting House School

Carla Seemann: The diary method in early German-language developmental psychology of the adolescent (1920s–1930s)

Dániel Golden: The epistemology of the child in John Dewey’s work

11:45–12:00 COFFEE BREAK

12:00–13:00 GROUND FLOOR, OCTOBER HALL

Keynote: Dagmar Herzog: How Psychoanalysis Got Sexually Conservative: The “Jewish Science” Crosses the Atlantic

Chair: Anna Borgos

13:00–14:00 LUNCH BREAK

14:00–15:30 ROOM 101

PSYCHOANALYSIS, ANALYTICAL PSYCHOLOGY, AND THE UNCANNY

Chair: Júlia Gyimesi

Elizabeth Anslow, Michael Burke: Ghost story: Philosophy and psychoanalysis on the uncanny

Tommaso A. Priviero: Jung, Silberer, and the esoteric roots of psychoanalysis

Matteo Fiorani, Marco Innamorati: Italy and “the problem of unconscious”: The first Italian translation of a book by C.G. Jung (1940–1942)

ROOM 102

THE ORIENTATIONS OF PSYCHOLOGICAL THOUGHT IN RUSSIA

Chair: David K. Robinson

Olga A. Artemeva: Defense of doctoral dissertations in psychology in Russia during the first half of the 20th century

Natalia Loginova: International relations of Leningrad psychologists after the Second World War

Ekaterina Babintseva: Soviet psychology and the information age: Algorithms, creativity, heuristics

15:30–15:45 COFFEE BREAK (FOYER)

15:45-17:15 ROOM 101

FREUD, JUNG, AND WESTERN ESOTERICISM

Chair: Júlia Gyimesi

John Boyle: Esoteric traces in the formation of the Freudian psychoanalytic subject

Nikolett Kanász: Jung on astrology

ROOM 102

THEORIES, MODELS, AND INSTITUTIONS

Chair: Csaba Pléh

Bálint Forgács: The historical role of folk-psychology, the attribution of consciousness and emotion in the investigation of consciousness

Kata Dóra Kiss: Intersubjectivity in psychotherapy. From the monadic theory to the relational model

Ágnes Szokolszky: A microcosmic view of the history of Hungarian psychology: How it all happened, in Szeged

17:30-18:30 ROOM 101

BUSINESS MEETING AND CLOSING OF THE CONFERENCE

FOYER

POSTERS

Elisabetta Cicciola: Sigmund Freud and the B'nai B'rith

Tomoko Suzuki: The Growth of Development Tests After World War 2 in Japan

Miki Takasuna: Irie Iwae and Wilhelm Wundt: A Japanese Scholar Referenced in Völkerpsychologie





ABSTRACTS

4th July | 9:30-11:15 | Room 101

FIGURES FOR THE HUMAN SCIENCES

Chair: Kim Hajek

When we think about “figures” of importance in the history of the human sciences, names like Wundt or Durkheim tend to come to mind. In this panel, however, another kind of figure claims our attention for its role in the generation and reception of human-scientific knowledge: the rhetorical, or stylistic figure—of which our play on “figure” in these two sentences is one small example. That such figures bear epistemological and ontological weight was a major tenet of the so-called rhetorical/linguistic turn in the history of science. More recently, scholars have reopened another theme of the linguistic turn, analysing the organising and explanatory functions of narrative in scientific activity (e.g. Morgan & Wise, 2017). Our panel takes the questions raised by “narrative science” as an opportunity to re-examine the work done by particular figures of style across the human sciences, and thus to explore how that work articulates with narrative forms of knowing. A focus on figures additionally prompts more explicit consideration of reader participation in producing scientific narratives and scientific meaning—whether through the ways figures invite an imaginative response (from an implied reader), or the ways (actual) reader reception in some historical/cultural context inflects scientific debates. Are explanatory narratives constructed in part from a set of stylistic figures? If so, to what extent is a given figure or its imaginative possibilities, rather than the narrative as a whole, crucial to making meaning from human-scientific phenomena? Under what conditions—historical, cultural, textual—do the implications of a particular figure destabilise narratives already circulating in scientific discourse? And is there a trade-off between the potential for a figure to be misconstrued and its capacity to open up unconventional meanings?

If these questions frame our panel on a broad scholarly level, individual papers engage with them more or less explicitly. What directly unites our contributions is a concern to unpack the functions—epistemological, ontological, rhetorical, or (just) amusing—of one particular figure in a contained discursive context. This provides us with the depth to study our chosen figure in detail, while the range of our four papers

provides the breadth to draw larger conclusions. Our panel's diversity firstly arises from our adopting a loose definition of a stylistic figure; we study metaphor, code-switching, indirect discourse, and accumulation—expressive effects that are often carved up in rhetorical or literary studies. Similarly, our case-studies range across human sciences from physiology to psychoanalysis, and from the mid-18th century to the early 20th century.

Among this diversity, two major functions emerge: firstly, the role of stylistic figures in providing linguistic access to the interior workings of human mental processes, and in “translating” those processes into the communicative realm of scientific activity; and secondly, the way figures help to constitute a domain of enquiry or set of practitioners as scientific. Thus, metaphor proved a descriptive resource for Freud, as well as a rich tool in his struggles to transfer his clinical experience into scientific theories c.a. 1914–20, as discussed by Shann. Some years earlier, it was the inner experience of emotion that Vytautas Civinskis, who had attended some of Wundt's lectures, tried to carry across into language. In Civinskis's case the translation was literal, as Almonaitienė and Girininkaitė show; the recourse to code-switching between multiple languages is a major stylistic feature of his reflections. Questions around constructing science link the final two papers, as Hajek and Levinson explore how stylistic figures helped, respectively, to form a Durkheimian view of sociological science, and naturalize “resuscitation” in a world that wasn't finished with “miracles,” both in texts which also served other rhetorical/epistemic purposes. Specifically, Hajek interrogates the use of indirect discourse and resulting shifts in narratorial distance in book reviews in the early years of the *Année sociologique*, while Levinson closes the panel by investigating the accumulation of singular narratives about the uncertainty of signs of death, as they were translated and collected by Bruhier d'Ablaincourt and received by mid-18th-century French readers.

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Jonathan Shann:

Metaphor and narrative in Freud

“Linear presentation,” says Freud (1920), “is not a very adequate means of describing complicated mental processes going on in different layers of the mind” (p.160). One way he seeks to address this is through his rich and varied use of metaphor. I will explore the ways in which his metaphors imply, subvert, or reinforce narratives, both in a clinical context and epistemically within psychoanalytic theory. The theoretical and clinical dimensions are intimately connected because metaphor affords a means of approaching mental processes which are unconscious and unavailable to introspection (Fonagy, 2003).

As Freud sets out to establish a new scientific discipline, what stories are implied by the metaphors he uses to describe psychoanalytic practice? (e. g. psychoanalysis as archaeology, surgery, chemistry, or train journey). When he calls upon the “Witch—Meta-psychology” for help, he fleetingly suggests that “metapsychological speculation and theorizing” may be akin to “phantasying”—how deeply embedded in metaphor are his theories? (Freud, 1937, p.225). In what ways does his use of metaphor consciously or unconsciously subvert or reinforce dominant or “embedded” narratives?

Resemblance and difference lie at the heart of both narrative and metaphor (Brooks, 1977). The tensions between like and unlike, and between narrative movement and the simultaneity of metaphor, make for complex, bidirectional interactions between the two. Metaphor may offer narrative closure, or it may deny or defer it. The temporalities of narrative and metaphor (the presence of the past, the futurity of desire) may conflict with or complement one another. The word “transference” (used by Freud to describe the way that prior patterns of relating are repeated in the analytic relationship) etymologically refers to a “carrying across”—as does the word “metaphor”.

Narrative in case-based social sciences facilitates the ordering, framing, presenting, resolution, and explanation of research problems by configuration, juxtaposition, and sequencing (Morgan, 2017). Metaphor extends the possibilities for such configurations, such ordering, such explanation. For example, when Freud (1915) explores the therapeutic, technical, and ethical dimensions of a (female) patient falling in love with her (male) analyst, he uses frequent, vivid metaphor—fire, theatre, necromancy, iron, explosive substances, a sabotaged dog-race—as well as textual metaphors (editions,

copies, facsimiles). What role do these figures play in articulating and seeking to resolve a problem of psychoanalytic practice? What relationship do they bear to Freud's explanatory narrative (his theoretical exposition, and professional self-definition)? I will focus on the fertile period in Freud's writings from 1914–20.

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JONATHAN SHANN

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Junona S. Almonaitienė, Veronika Girininkaitė: Epistemological function of code-switching in a multilingual text: The case of the student Vytautas Civinskis' multilingual Diaries

Vytautas Civinskis (1887?–1910) is considered as a contributor to Lithuanian national and social movements, and a well-educated person originating from nobility. He wrote his *Diaries* in 1904–1910, when he studied agriculture and veterinary medicine at Leipzig, Berlin and Dorpat (now Tartu) Universities. These unpublished multilingual egodocumentary texts reflect Vytautas Civinskis' keen involvement in analysis of his own emotional states, which perhaps was inspired by attending psychology lectures; those of Wilhelm Wundt, on emotions, among them. The diarist struggled to verbalize precisely his feelings, and to create a system of their observation. “In my system I will not capture the intensity of the feeling but its nature [sort, type, essence – JSA, VG]”, he wrote.

As Veronika Girininkaitė (2017), who investigated the diaries from a linguistic perspective, claims, “while writing about his emotions the diarist preferred to use lexical units from various ethnic languages (Polish, Russian, German, French, Lithuanian), often not matching the language of the sentence.” Also, it was found that he didn't translate the words incorporated in idioms or collocations, and the names of emotions assumed as especially salient in a specific language.

These textual artefacts could raise the interest of researchers from different fields, first of all, of those interested in emotion words and phrases across cultures and affective repertoires of multilingual individuals (see Wierzbicka, 1999; Pavlenko, 2009 and 2014). In our inquiry we will focus on the diarist's code-switching between languages as a stylistic figure in the text units that aimed to describe psychological reality related to emotions.

According to different authors, code-switching may be used either as a signal of metatextual insertions, assisting hearer at the message interpretation (Romaine, 1995, p. 162; Cheshire, 2000, p. 1307; Gumperz, 1982, p. 131), or speaker, searching for the optimally matching nomination of, for example, emotion (Pavlenko, 2014, p. 269), or even the very conceptualization of this phenomenon (*ibid.*, p. 87; Kövesces, 1990, p. 203).

It seems for us that code-switching, like metaphors, idioms, etc. allows communicating particular meanings recognizable in different languages. And, like other stylistic figures, they may serve an epistemological function in psychology when used for verbalization of experience and explanation of constructs or concepts.

It is reasonable to assume that narrators in such explanatory texts rely on stylistic figures when they lack more “ordinary” means to express their ideas related to implicit phenomena. On the other hand, stylistic figures used by creators of psychological narratives make their texts more involving and thought-provoking for readers. Thus, the latter may become keener co-creators of meaning than just reading texts which do not include figures. Hereby, what was a kind of “deficit” for narrators (lack of more simple words to express themselves), may become an “advantage” when narratives are shared among those who take over and proceed with knowledge-making. This allows considering the epistemological potential of code-switching.

It's widely acknowledged (starting with classical paper of Bruner, 1986) that understanding the meaning of a text unit is always affected by subjective constituents. This is true even much more speaking about narratives containing stylistic figures, as the meaning of the latter is always situated culturally, historically and, to a certain degree, individually. Problems of creation and translation of psychological concepts and their functioning in different languages are also to be discussed in this context.

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Kim M. Hajek:

Indirect discourse, narrator distance and sociological knowledge in the early years of the *Année sociologique* (1896–1900)

The publication of the *Année sociologique*, as a textual and collaborative enterprise, is widely held to have been crucial to founding a discipline of sociology in France at the turn of the twentieth century. What distinguished the *Année sociologique* as a journal was the preponderance of reviews—of books and articles—over original research in its pages, as well as the range of national/linguistic origins of the works reviewed. Written collaboratively by a group of mostly young scholars, headed by Durkheim, the reviews helped shape the boundaries and divisions of sociological research (e.g. Clammer 2000). Where recent scholarship has tended to take something of a “sociological” approach to the history of the journal, with a focus on the networks, subgroupings, and collaborative practices involved in producing reviews (Barberis 2018, Heilbron 2015), this paper attends to their textual detail, and the ways reviews functioned to constitute research materials and methods for sociology. How do reviews select out particular facts or findings as useful sociological documents, while also fulfilling their generic function *as reviews*—i.e. to describe and analyse a given book or article? To what extent do reviews put such “raw material” to work through comparison or generalisation, as intended by Durkheim (*préface*), and thus collectively produce useful sociological knowledge?

The range of textual practices deployed in *Année sociologique* reviews is vast, as is the number of reviews published over the three series of the journal’s life. This paper therefore explores the above questions through analysis of one stylistic figure—indirect discourse—as it was deployed in a selection of reviews in the formative volumes of series I of the *Année sociologique* (1896–1900). As we might expect, we find a number of explicit, didactic statements used to signal elements of a reviewed work as sociologically valuable; such statements are readily identifiable with the narrator’s voice, notably through their use of first-person pronouns. Conversely, some structures clearly attribute a view to the book author (e.g. through quotations/direct discourse, or attributed indirect discourse). But between these forms, we find many points of slippage from indirect into *free* indirect discourse (*style indirect libre*): that is, these sentences could express the

opinion of the narrator, the book author, or both. I propose to trace the functions of this figure, particularly as it produces varying levels of narrator distance from, or approval of, some fact or approach. I additionally consider how the play of indirect discourse might incite readers to generate comparative links between reviews, as well as its intersection with various narratives present in the journal and Durkheimian discourse. What, finally, does this case-study suggest about the value of analysing figures as a way to access the role of narrative in early scientific sociology?

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Sharman Levinson:

Repetition of the singular and accumulation of the exceptional in Jacques-Jean Bruhier D'Ablaincourt's (1742) *Dissertation sur l'Incertitude des signes de la mort et l'abus des enterremens et Embaumens précipités*

This communication is part of a larger project “Premature Burial: Cultural translations of (psycho)physiological uncertainty,” that discusses the problem of distinguishing real and apparent death, focusing on the circulation of this preoccupation starting in mid-18th century French scientific, medical, and legal debates. These debates were originally responses to greater medical involvement in claims of miracles (both within and outside the Catholic church), to the new status of surgeons in the French medical *paysage*, as well as to vitalist physiology's interest in life, as well as to the diffusion of new techniques used in medical resuscitation such as those involving artificial respiration. The present paper aims to show that 18th-century French writings on the uncertainty of signs of death should also be contextualized within larger discussions about popularization of science and medical writing during this period in France.

Focusing on a particular turning point in the medicalization of signs of death in mid-18th century France, we will examine the literary devices used by Jacques-Jean Bruhier d'Ablaincourt's (1742) *Dissertation sur l'Incertitude des signes de la mort et l'abus des enterremens et Embaumens précipités*. Bruhier's work began as the French translation of J.B. Winslow's Latin medical treatise that he decided to continuously supplement with numerous short case-narratives of surprising natural resuscitations. The supplemented work grew over the course of multiple editions, and continued to accumulate in other foreign language translations. The paper examines ways that the spectacular editorial success of Bruhier's work, as well as the work's legislative impact, can be related to Bruhier's repetitive use of singular stories with similar plotlines of premature or narrowly averted burials and other such surprising natural resuscitations. This accumulation *of the exceptional* figured at the centre of a debate about the uncertainty of signs of death and the “true frequency” of these cases. The existing historiography tends to treat Bruhier's short narratives, or “historiettes” (Carol, 2015) as feeding rumours that created public



panic. This appraisal echoes the point of view developed by Bruhier's more prominent opponent Antoine Louis (1746) in his book entitled *Lettres sur la Certitude des Signes de la Mort, où l'on rassure les Citoyens de la crainte à être enterrés vivans*. We will analyze Bruhier's style and particular heuristics, but also his numerous explanations for his own use of accumulation, in the hope of providing new keys for understanding the breadth of publics he was able to federate (from *Encyclopédistes* to clergy), as well as how Louis' attempt to provide alternate explanations and minimize the number of cases, only ended up calling further attention to Bruhier's claims. Elements of Bruhier's biography and other writings will also help us understand some of these stylistic choices.

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4th July | 9:30-11:15 | Room 102

TRANSFORMATIONS AND TRANSFERS OF A RESEARCH CULTURE: JEAN PIAGET AND THE SCHOOL OF GENEVA (1920-1980)

Chair: Zsuzsanna Vajda

The aim of our session is to present and discuss a concept – the *research culture* – that could become instrumental to an epistemological history of psychology. To do this we propose to explore the transformations and transfers of a research culture in psychology, addressing the case of the works of the psychologist and epistemologist Jean Piaget, from the 1920s to his death in 1980. The framework of our proposal is a project on the history of psychology funded by the Swiss National Science Foundation. We shall discuss our topic through several historical case studies, using the contemporary methods and concepts of the social and epistemological history applied to the case of the School of Geneva on one hand, and on the other hand, trying to understand to what extent the concept of research culture offers a heuristic potential for the history of psychology.

Contrary to a current perception which identifies the methodological dimension of the School of Geneva strictly to Piaget's clinical method, the notion of research culture aims to bring out its richness and complexity. With the notion of research culture, we refer to a totality in transformation that deals with several topics: 1. the forms of knowledge production, ranging from laboratory experiments to qualitative methods ; 2. the various kinds of social organisation of research, and the ways for their transmission, whether tacit or explicit ; 3. the diverse types of strategies for the increasing of the « œuvre », of an editorial, cognitive, institutional, financial or social nature, such as national or international networks. The notion of research culture is concerned with developing the intellectual tools to understand the production of scientific knowledge in psychology while reconstructing its synthetic framework and complexity. It presupposes to strengthen the understanding of the factors of both unity and diversity. We shall look for a better understanding of these factors, of the processes regulating this specific research culture as much as of its relations to the Piagetian theory, to figure out how it gave rise to a

privileged knowledge place—the School of Geneva. Eventually how, when and thanks to which strategies the attempts to transfer elsewhere this research culture occurred.

To test and discuss this notion, we shall present four historical case-studies. The first talk shall provide a general overview of Piaget's works. While focusing on the different research programs which the 'Piaget industry' achieved along the twentieth century, Ratcliff shall analyse the building blocks of the Geneva research culture and its transformations, characterized by its social, cognitive and epistemological dimensions. Then, through the filter of Piaget's French students and colleagues at the Sorbonne during the 50s, Jaccard will discuss an attempt a transferring in Paris some parts of the Piagetian research culture, therefore highlighting the obstacles and limits of the enterprise. Tau will draw upon the example of the International Center for Genetic Epistemology in Geneva, from its creation in 1955 until its end in the 80s, to question the concept of research culture while unfolding its articulations with the Piagetian theory itself. Eventually, Burman will present an American failed attempt at transferring in the US important parts of Piaget's research culture applied to pedagogy, showing the clash with another emergent research culture advocated by Vigotskian scholars.

This session is part of a research project on Piaget's research culture funded by the Swiss National Science Foundation n°100011-175617.

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Marc J. Ratcliff:

Looking for Piaget's research culture between methods and social factors

Most of the works on the methodological dimension of the Geneva school have discussed the clinical method, generating a vision of Piaget's method as being only qualitative and not rooted in experimentation. Contrary to this current perception, my claim is that the history of method applied to the School of Geneva—and perhaps to other cases in the history of psychology—is best captured thanks to the notion of *research culture*, that brings out its richness and complexity. Piaget actually not only used—and created—a large variety of methodological tools, but, even more, he organized his research programs thanks to different social factors adapted to the personality of the actors. One can not understand the construction of his work without paying attention to social and perhaps also personality factors that Piaget engaged in interaction with his partners, either students, assistants or peers. Joining together these social factors to the methodological variety and looking for their relations makes one think in terms of research culture, and not just in terms of methods.

Inspired by the works of Bond & Tryphon (2009) on Piaget's method and Richelle (2000) on *L'esprit piagétien*, I will present the building blocks of Piaget's research culture. We shall first look for their historical appearance during his multiple research programs between 1920 and the 1970s. After presenting the major programs from early child's explanations to equilibration, I shall try to disentangle: 1. the different methods used by Piaget in order to construct his research object, between qualitative methods and synthetic observation, longitudinal experimentation and use of statistics, simplicity and operationalisation, historico-critical method and standardisation of tests ; 2. the different kinds of social mechanisms that ground the research programs, from collective work to shared observation, and from intellectual resilience to interdisciplinarity.

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Camille Jaccard: Insights and illusions of a psychologist: the Piagetian culture at the Sorbonne (1952-1963)

In 1952, Jean Piaget was hired at the Sorbonne University, where he taught child psychology for a decade. This commitment was an important step in his career and in his activities to spread his psychology abroad. Since the 1920s, the Swiss scientist published regularly with Parisian publishers and travelled to France several times to give lectures, thus formalizing his role in the construction of a scientific psychology in France. However, it must be noted that, once out of the French academic environment, Piaget took a mixed retrospective look at his activity in the Sorbonne and did not hesitate to denounce the rigidity of French academic structures. Everything happens as if the psychologist had not succeeded in establishing in this neighbouring country a research culture in psychology comparable to the one he had set up in Geneva. In this presentation, I will focus on the obstacles encountered by Piaget in transferring his Geneva “industry” to Paris. In this way, I shall discuss the issues related to the French academic institution, such as training systems, material and human resources. I will also mention the highly competitive Parisian intellectual context in which Piagetian psychology did not have a monopoly as was the case in Geneva.



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Ramiro Tau:

The notion of “research culture” for historical and epistemological inquiries: the case of the CIEG

Epistemological and social historical research usually introduces notions or specific concepts to refer to the role of organization and social dynamics of interactions between researchers and other actors involved in the production of scientific knowledge. Thus, for example, by alternately emphasizing epistemic agreements, used methods, the heuristics of a theory, consecrated practices or academic affiliations, notions such as “paradigm”, “traditions”, “scientific community”, “institution” or “schools” or “epistemic subject”, among others, are usually used. All these notions try to inform about different social and institutional levels of scientific production. In this presentation we will deal with a notion that presupposes many of the previous ones, without eliminating them: “research culture”. We will present a possible characterization of this complex notion and try to show its specific value for historical-epistemological research. For this, we will take the particular case of the International Center for Genetic Epistemology (CIEG). Founded by Piaget in Geneva in 1955, it functioned as a space for exchanges and theoretical production in which hundreds of researchers from various disciplines and regions of the world participated, until 1986. In particular, we will focus our analysis on four institutional levels of the Center: a) peer-interaction dynamics; b) the organisation of different levels of cooperation; c) the promotion of specific communicational settings (symposia, editions, seminars); d) the definition of a reticular structure with a major research programme with multiple sub-programmes.

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Jeremy Trevelyan Burman: Unfunderable. On the failure of the Center for Applied Research in Genetic Epistemology at UMass Amherst–1979

In 1978, Mario Fantini—then the Dean of Education at UMass Amherst—submitted a “preliminary concept paper” to the U.S. National Institute of Education (NIE). This proposed the creation of an interdisciplinary “Center for Applied Research in Genetic Epistemology,” which was also the centrepiece of his five-year strategic plan. Its explicit goal was to create “a major institute to study and implement applications of Piaget’s theory to education.” (Fantini, 1977, p. 3). Fantini was clear, too, that his intent was the direct application of Piagetian ideas to the problems of the American education system. Because in his estimation Piaget’s theory had been sufficiently validated, it was a solid framework that could be applied to all American educational programs, “whether it be in service education, curriculum or staff development, the improvement of basic skills, dropout prevention, etc.” (Fantini, 1978, p. 1).

This was well-received in Geneva (Piaget & Inhelder n.d.). However, it was poorly received at the NIE. Indeed, Sylvia Scribner—then the Associate Director of the Program on Teaching and Learning—dismissed it outright, questioning “the universality of cross-cultural validity of Piaget’s main postulates concerning stages of reasoning” (Scribner, 1979, pp. 1-2). Yet placing the AD in her context as co-author of a competing project—Vygotsky’s *Mind in Society* (Cole, John-Steiner, Scribner, & Souberman, 1978)—allows us to treat the rejection as a microhistory of competing research cultures. The failure of the Center for Applied Research in Genetic Epistemology then provides a way in to examine the disciplinary politics that shaped the history of American developmental psychology and education reform in the 1970s and 1980s.

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KNOWLEDGE CIRCULATION BETWEEN EUROPE AND SOUTH AMERICA: VOYAGES, PRACTICES AND DISPUTES

Chair: Arthur Arruda Ferreira

In the last fifteen years, the issues risen by transnational and postcolonial frameworks have become an important part in the outlook of intellectual and scientific historical research (Secord, 2004; Staeuble, 2005; Heilbron, Guihot & Jeanpierre, 2008; Damousi & Plotkin, 2009; Turchetti, Herran & Boudia, 2012). The emphasis on the situatedness of knowledge, once fundamental to reinvigorate historical perspectives in science, has become a limit to consider its distribution through specific circuits, as well as not providing answers to epistemological issues raised by the production of knowledge by multiple actors spread through geographies and time (e.g. Livingstone, 2003, Raj, 2013; García, 2018). The model of the circulation of knowledge, which stresses the decentered aspects of research and technology, has open a wide array of topics and challenges to researchers, among them, the need to consider the role scientific and intellectual production in the southern hemisphere so as not to confine history of sciences and humanities to Europe and the USA, and thus provide an unrealistic picture of knowledge production in the world.

In particular, History of Psychology, Psychiatry and Psychoanalysis in South America have grown steadily in this same period and have adopted the stance of distributed knowledge production. This outlook has been productive to tackle both the region developments in those disciplines and the permanent relationships with Europe and the USA during the 19th and 20th century (Pickren, 2012; Fachinetti, Talak, Jacó-Vilela, y Klappenbach, 2014; Salas, 2014; Klappenbach, y Jacó-Vilela, 2016; Macchioli, García, Benítez, Briolotti, Cardaci y Molinari, 2017; Plotkin y Rupertuz Honorato, 2017). These studies have shown specific dynamics in the development of the aforementioned disciplines in the subcontinent, and significant differences call into question usual expectation on field configuration and the way psychological theories and practices are made. Far from being a mere transmission from Europe to the world, psychological,

psychoanalytical and psychiatric theories and practices were actively produced in South America and had a nonlinear relationship with Europe that is still only partially studied.

The purpose of this table is to further advance in the implications of a historical account of the circulation of knowledge throughout the specific interconnections of European and South American psychology, psychiatry and psychoanalysis. The presentations aim to analyse the means of contact, discussions, autonomy of those contexts, as well as how knowledges got appropriated (or rejected) from one context to another. A strong circulation standpoint might provide not only diversity and amplitude to history of human sciences but also new critical tools to assess the impact, problems, limits and alternatives of certain disciplines in their local and transnational development. This session will count with three presentations: Arthur Arruda Leal Ferreira and Hugo Leonardo Rocha Silva da Rosa will provide critical insights on the history of psychological laboratories as sites of knowledge productions, taking into account the early 20th century laboratories in Brazil in comparison with their European counterparts; Luciano Nicolás García will reconstruct a transnational discussion on the political implications of the study of the unconscious between soviet, Italian and Argentinian scholars during the sixties and seventies; and Ramiro Tau will focus on the circulation of knowledge between Switzerland and Argentina, as well as on the production of specific research cultures around Piagetian work.

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**Arthur Arruda Leal Ferreira,
Hugo Leonardo Rocha Silva da Rosa:
On early laboratories for experimental psychology in
Brazil: A rainbow of different historiographies**

In writings on the history of psychology in Brazil, we observe that certain historical operations (Certeau, 1988) and historiographies occur with regularity, with certain characteristics according to the specific domain. Brazilian historians such as Venâncio & Cassilla (2010) and Wadi (2014) describe the historiography of psychiatry and psychopathology in Brazil with an intensively critical perspective, generally inspired by Foucault's (1978) *History of Madness*. In these works on the history of psychiatry in Brazil there is an absence of any progressive or evolutionary narratives. The mainstream historiography of experimental psychology differs from this exclusively critical approach. Since Boring's (1950) classic work, for example, there has been a strong tendency (present also in Brazilian articles and text-books) to consider the establishment of laboratories as historical landmarks, which distinguish the scientific from the pre-scientific past (see Massimi, 1990; Mitsuko 2012; Centofanti, 1982). Generally, it produces a kind of research devoted to finding the first and seminal laboratory in different contexts. Considering the split between the critical and the evolutionary versions of history devoted to different areas of psychology, we can say that the history of psychology in Brazil reveals very different and irreconcilable historiographies with different rhythms, meanings, and colors (Nietzsche, 2008). The aim of this presentation is to review the historiography through primary and secondary sources (Centofanti, 1982, 2006, 2014 and Monarcha, 2007, 2009) related to the description of the first psychological laboratories in Brazil, focusing on some standard questions: How did these early laboratories work? Who frequented them and was observed working there? What aspects of their lives have been experimented on? What was the importance of these places? When were they active? What were the purposes of psychological experimentation in schools and in psychiatric institutions? The exploration of these questions allows us to draw some conclusions about the frontiers between the diverse historiographical styles of the history of psychology in Brazil, revealing connections and barriers between the aforementioned approaches.

Some of these early psychological laboratories were created in association with psychiatric institutions: Wacław Radecki organized such a laboratory in 1924, connected with the Colony of Psychopaths (an asylum) in Rio de Janeiro. This laboratory was mainly for diagnostics and prognostics, measuring the variations of pathological symptoms in the patients. Other early laboratories were connected to schools geared towards students with special needs: the *Pedagogium*, in Rio de Janeiro (Bonfim, 1928), and the *Caetano de Campos Model School*, in São Paulo (Quaglio, 1921). In educational settings, the laboratory had an equivalent function to its psychiatric counterpart; its objective was to examine the degree of abnormality of the student.

As initially proposed, the blue genealogy (Nietzsche, 2003) of these laboratories generally contrasts with the grey historiography of other psychological practices, such as those linked to psychiatry. Nevertheless, in Brazil the practices of these areas are connected in a greater degree that one may initially suppose. If, as Nietzsche (2003) proposed in his *Genealogy of Morals*, genealogies may have distinct colors (his gray genealogy compared to the blue one of the utilitarian philosophers), we should ask ourselves about the color of the history that we propose for early Brazilian psychological laboratories. Certainly it would not be homogeneously blue, or golden (promising a golden age for psychology), or bronze (the color James attributed to laboratory instruments). It would no longer have the triumphant colors of the epic narratives; rather it would appear as a multicolored ball of yarn, representing diverse practices and actors, strangely combined in their heterogeneity and described in a more symmetrical perspective as a network combining scientists, experts, public interests, laboratory instruments, children, patients, asylums and schools (Latour, 2005).

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Luciano Nicolás García:
**The Unconscious between East and West: Bassin,
Langer and a transnational discussion on leftist
psychoanalysis (1959-1979)**

This presentation focuses on the ideas on the unconscious and psychoanalysis of soviet psychiatrist Filip Bassin and how they were disputed by leftist psychoanalysts, specifically, Cesare Musatti in Italy and Marie Langer in Argentina. During Khrushchev Thaw, soviet psychology regained interest around the topic of unconscious activity, which meant dealing again with psychoanalytic theories, which by then were mainstream in western psychiatry and with a strong presence in some European and south American countries, specifically Italy, France and Argentina. In this context, Bassin tried to provide a new theory of the unconscious, compatible with dialectical materialism and the findings of soviet psychologists and physiologists, in particular Dimitri Uznadze, Lev Vygotsky, Alexei Leontiev and Piotr Anokhin, but also that could provide with a constructive critique of Freud's ideas, both form an epistemic and political stance.

Bassin published his ideas in Italy, France and USA during the fifties and sixties which begun a heated discussion on both the scientific status of psychoanalysis and the political commitment of psychoanalysts with leftist ideas, such as Cesare Musatti. As a result of those discussions Bassin published *The problem of the uncounscious* in 1968, the first major book on the subject in the USSR since the twenties. The book restarted the discussions and got an Italian translation with a preface of Musatti in 1971 and several sections missing. Meanwhile, leftist psychoanalysts organized the *Plataforma* movement in Italy which derived in a series of critics of psychoanalytical institutions as well as a more politically engaged production of theories and practices. That movement had its resonance in Argentina, where leftist movements had significant impact in psychology, psychiatry and among the members of the Argentinean Psychoanalytic Association (APA). Several members of the APA were involved, together with communist psychiatrists opposed to psychoanalysis, in the reconstruction of the Argentinian Psychiatry Federation. In July 1971 both communist psychiatrists and leftist psychoanalysts made a trip to Russia and other countries of the Eastern bloc. In Moscow they had a meeting with Bassin and Marie Langer proposed him to translate the book in

Argentina. In 1972 the book was translated from the Italian version and with a preface of Langer. Shortly after the book and new articles of Bassin were published in France, where he hardened his critiques to psychoanalysis. Those critiques were addressed by Langer and published in the Italian journal *Psicoterapia e Scienze Umane*. The discussions on the unconscious and psychoanalysis both within the USSR and in the western scene led Bassin and Leon Chertok to organize an international congress on the unconscious, which was finally held in 1979 in Georgia. Meanwhile, Langer, who had to flee from Argentina due to state violence, turned to Althusserian views and rejected Bassin's account on the unconscious. This paper will address how the discussion was led simultaneously by epistemic concerns, political positions in the new left and the events occurred in that period in the contexts involved in the discussion, not as mere biases, but as conditions of possibilities of what could be stated and to what objectives.

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Ramiro Tau:

Piaget in South America. Circulation of knowledge and research cultures

Several studies have shown that in Argentina – as in other South American countries – the privileged path of access to the Piagetian work was the field of pedagogy and initial education. In fact, Jean Piaget's theory formed a corpus of legitimate knowledge on which didactics, curricular prescriptions at different levels, classroom strategies and even parenting guidelines were based. The interest of educators in this work modulated early on, starting in the 1930s, the Argentine readings, operating a reduction towards the field of psychology and its consequences for teaching and learning. On the other hand, and in the same sense, starting in the mid-20th century, with the creation of psychology careers in national universities and the systematic reference to Piaget as one of the undisputed foundations for child developmental psychology, the initial orientation was consolidated. In fact, the uses and readings of the Genevan project of those years show an almost complete identification with child psychology. The most notable effects of the modality of this reception were, on the one hand, the configuration of a descriptive and structural reading that orbited around the notion of “stadium” and, on the other, the invisibilization of the epistemological dimension of the theory.

However, during the 1970s and 1980s Piaget's image as a child psychologist became more complex, at least in academia. In particular, two events catalysed this shift. Firstly, the creation of the Research Institute in Psychology and Epistemology of Buenos Aires (IPSE), made up, among others, of two Argentines who had participated in the International Centre for Genetic Epistemology of Geneva (CIEG): Rolando García and Emilia Ferreiro. Founded in 1972, the IPSE developed, privately and for a period of 4 years, training and research activities on epistemology, psychology and logic. Secondly, during the following years and with the active participation of some IPSE members, specific university chairs dedicated to the teaching of genetic epistemology were created. From there, the focus on evolutionary psychology was shifted and original research that enriched the theory was developed.


Based on this general process of circulation of knowledge between Europe and South America, we will discuss the following three points: a) the passage, starting in the

1970s, from a reader's reading to an author's reading; b) the specific role for the theory of a predominantly interdisciplinary research culture, and its imprint on the IPSE; c) the local specificity of the research programme promoted in the IPSE and the impossibility of reducing its existence to an act of institutional emulation.

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4th July | 11:30-13:00 | Room 102

APPLYING PSYCHOLOGY

Chair: Tuomas Laine-Frigren

João Manuel Moreira:
**Perspectives and practices of professional guidance
under varying political contexts: The misadventures
of the “Instituto de Orientação Profissional”
in Lisbon, Portugal**

The Instituto de Orientação Profissional (IOP, Institute for Professional Guidance) was established in Lisbon, Portugal, in 1925, and was extinguished, by being incorporated into the Community Services of the Faculty of Psychology of the University of Lisbon, in 2014. Having been founded at a time when vocational guidance was quickly growing in most developed countries, and terminated at a time when it has fallen into oblivion, it is an interesting case of the historical path of both guidance institutions in general, and of the specificity of the evolution of Portuguese psychology in its political and social context.

The most instrumental person in the creation and early development of the IOP was António Faria de Vasconcelos, a Portuguese psychologist and educator that received most of his training in Belgium and was one of the international leading names in the “New School” movement. The main peculiarity of his approach within the “New School” movement was the weight given to differential psychology, and to the use of methods derived from the psychological laboratory to differentiate educational interventions according to individual child characteristics. Driven by this concern, he fought for several years for the establishment of a vocational guidance institution in Portugal.

When the institute was ready to be officially inaugurated, however, the nationalistic revolution of 28 May 1926 took place, and prospects for the institute, led by a well-known left-leaning liberal, became bleak. However, the evident social usefulness of the IOP, together with its Director’s charisma, unanimously recognized technical expertise and high regard in the Portuguese public opinion, allowed it not only to survive, but to thrive in the late 1920s.

The 1930s would mark the beginning of a much more difficult period, during which political, budgetary and staff constraints made the life of the IOP much harder. After the death of Faria de Vasconcelos in 1939, the new Director replacing him (Oliveira Guimarães) was much more in tune with the authoritarian, conservative regime of Salazar. One of the

most important reflexes of this change was seen in the practices employed in the guidance process, where the almost exclusive emphasis placed by Faria de Vasconcelos on aptitudes was replaced by an emphasis on emotional and personality factors, with projective assessment techniques coming into intense use. This situation was to have at least a partial reversal after World War II. The international pressure on the regime after the victory of democratic powers led to an increased focus on economic growth, industrialization, and satisfaction of social mobility aspirations. This led both to an education reform establishing new technical professionalization courses in 1948, and to an attempt at revitalizing the IOP, by replacing Oliveira Guimarães with Fernando Costa Cabral, one of the closest collaborators of Faria de Vasconcelos in the early years. Unfortunately, just as in the case of Faria de Vasconcelos, his role would be cut short by premature death in 1952, and he would be replaced by a psychiatrist (Alfredo Almada Araújo), whose vast culture was not translated into decisive action, pushing the institute into a state of lethargy. When, in the 1990s, José Ferreira Marques again put the IOP in line with the state of the art in guidance practices, it was too late to reverse the path of its demise. Changes in the social and economic context in the intervening decades led to a decline in the importance of educational and professional guidance, and the IOP never recovered from the backwardness and the lethargy induced by the decades of Salazar regime.

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William Woodward: Nuclear latency, restraint, and cross-deterrence replace non-proliferation since 2000

“How many countries have nuclear weapons? Nine. Which countries have nuclear weapons?” China, France, India, Israel, North Korea, Pakistan, Russia, the United Kingdom, and the United States (Connelly & Hewitt, 2018). Most persons do not know this, yet nuclear weapons represent the world’s paramount existential threat. In the years since the Cold War ended in 1990, scholars have noted a shift in methods of achieving deterrence against nuclear war. The old paradigm during the Cold War focused on proliferation between great powers. First the U.S., then eight other nations joined the nuclear weapons club. After Hiroshima, nuclear realism took precedence. Waltz pioneered the neorealist school of *nuclear non-proliferation* with the theory that countries build defenses for security (1946). Since 2000, however, a host of new issues have arisen. How do nuclear weapons influence the frequency, timing, and outcome of international conflict? (Gartzke & Kroenig, 2017). Nuclear weaponization is now analyzed as an asymmetric game between smaller potential proliferators and great power proliferators. Supply side factors include industrial capacity and nuclear assistance. Yet Ruplee (2009) has demonstrated that over a hundred nations, having considered nuclear programs, refrained from building them and opted for *nuclear restraint* instead.

Mehta & Whitlark (2017) showed the benefits of *nuclear latency*, i.e., states build reactors but do not start nuclear weapons programs. Nuclear non-proliferation diplomacy has become the common mantra in the Cross-Deterrence Project at the University of San Diego and the International Security Program at Harvard’s Kennedy School of Government.

Small N studies are giving way to quantitative and multi-method designs in the study of deterrence problems. Proliferation is now viewed as horizontal and vertical. Vertical means more weapons; horizontal means a variety of weapons, such as chemical and biological. The U.S. has *extended deterrence* to many countries. “No first use” is one of five resolutions of the Union of Concerned Scientists (www.preventnuclearwar.org). However, Western allies do not want “no first use” and “Japan freaked out when Obama



considered it” (Narang, 2018). Why? Many nations depend upon a nuclear umbrella and so-called *cross-deterrence*.

What will be the impact of climate change? Water wars could lead to tensions and they increase the risk of a nuclear incident in places like India and Pakistan (Parthemore et al, 2018). We have entered an era of Mutually Assured Suicide. Even a limited nuclear exchange will fill the atmosphere with soot and produce famine. Building on the Nuclear Freeze movement in the 1980’s, the Back from the Brink movement now has half a million U.S. activists bringing five resolutions to town halls and birddogging presidential candidates to give up nuclear weapons (<https://www.ucsusa.org/nuclear-weapons>, www.psr.org/blog/category/action-alert/). The International Campaign to Abolish Nuclear Weapons received the Nobel Prize for its treaty, signed by 70 countries and ratified by 31 (Mecklin, 2017). So far, none of the nine nuclear powers have ratified it – but Austria, New Zealand, Palestine, Cuba, Mexico, and Venezuela did (www.icanw.org/status-of-the-treaty-on-the-prohibition-of-nuclear-weapons/). When 50 countries have ratified, the treaty will attain legal force through the United Nations.

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4th July | 14:00-15:00 | Ground floor, October Hall

KEYNOTE SPEECH:
ÁGNES KOVÁCS AND ILDIKÓ KIRÁLY:
SOCIAL MINDS: SHIFTING THE ‘SOCIAL’ FROM
CONTEXT TO COGNITION – INFANCY RESEARCH
AS A CASE STUDY

Chair: Csaba Pléh

The relevance of the social context in development gained specific emphasis from social constructivist approaches (Bruner, 1996). It was claimed that specific representational systems emerge from social-communicative interactions, while children engage in the social life of a group as active, motivated language users in situations, which involve interpersonal, collaborative processes of creating shared meaning. According to this approach most of the knowledge of a human individual is learnt through interactions, thus through indirect sources, and not necessarily from direct experience. In contrast, current models of cognitive development focus on the development of the individual independently from the social environment, and share the presumption that there are some innate factors that shape development (Carey, 2011, Spelke, 2000, Westermann et al., 2007). Genuinely, these models recognize the importance of the social environment, yet handle it as a specific domain, and assume that early on infant possess abilities that relate to the core domain of social relations (Spelke, 2000), or the core knowledge domain related to agents (Carey, 2011). While living and acting in social groups represents an overwhelming benefit for survival in human evolution (Caporael, 2007), the social context is undervalued in most of the above approaches.

Here we introduce new avenues of infancy research that consider the possibility that humans have special innate social capacities that make them able to exploit the routes for indirect learning, learning from others, as well as learning about others.

First we analyze the availability of social cognitive models that allow children to exploit the presence of knowledgeable partners in order to fulfill their information

seeking motivation. We introduce a set of imitation studies that reveal that infants are able to identify and filter the relevant target actions based on the active inferential guidance provided by the social partner.

Next we focus on the idea that social interactions require powerful mechanisms for understanding others' goals, beliefs and desires. Despite extensive research, the development and the underlying cognitive architecture of such theory of mind (ToM) abilities are poorly understood. We present a series of studies with infants where we address questions regarding when and how exactly mental state attributions are computed and identify the possible mechanisms involved.

With the help of potential prewired inferential frames – we introduce in the talk – infants filter and follow the behavior of others to maximize their epistemic benefit. The hypothesized models, in this sense, are bootstrapping mechanisms that get ‘novices’ started on the long path leading to an eventual expert understanding of intentional minds together with the complex environment.

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4th July | 15:15-16:45 | Room 101

EXPERIMENTATION AND KINEMATICS (I)

Chair: Csaba Pléh

René van Hezewijk:
In phenomenology/experiments* we trust.
**Phenomenology and experiments in cognitive
and behavioral sciences**

**Delete where not appropriate*

Many phenomenologists, if not all, are critical about using experiments in psychology and related sciences. Already Husserl (1936) criticized experimental psychology, or at least some forms of it (Feest, 2012). More recently Amedeo Giorgi (Giorgi, 1965, 1966, 1970) critically analyzed why, how and when experiments are used, or – perhaps better – are not to be used in a human science. Other movements in psychology related to phenomenology also argue against the use of experiments in psychology, or at least in the departments of psychology to be characterized as beyond psychophysics in the ‘direction’ of, and including, social psychology (Gergen, 1978, 1981). Other approaches acknowledge that, in essence, psychological experiments are more than tests of theories or sources of epistemological supplies for decisions between hypotheses. Although the analyses by Danziger (1985, 1990) and Hacking (1975, 1983, 1991) did not *start* from phenomenology as a basic position, their interpretation of the role of experimenting in psychology, nevertheless, implicitly uses a more or less phenomenological procedure to conclude that experiments in psychology are social situations, have become institutionalized and ritualized as shortcuts to the truth (but actually only as shortcuts to be published), and even then have to be differentiated according to their function for and relation to theories.

In my paper I will discuss how Linschoten developed his views from phenomenology as the ultimate basis of psychology to phenomenology as only a starting point for psychological research. I will focus on the role of the 130 experiments he reported in his Ph.D. Thesis (Linschoten, 1956). The experiments on binocular depth perception were meant to phenomenologically analyze and demonstrate his *psychological* theory of depth perception, and – moreover – to support the abstract argument of his thesis, namely the claim that psychology is an autonomous science, *in casu* depth perception could very well do *without* optical or physiological hypotheses.



The experiments played a fundamental role in his argument, who still adhered to phenomenology as fundamental for psychology, if not science as a whole. But contrary to what most phenomenologists appear to claim, experiments were an essential part of the instruments used and to be used in psychology. Important and perhaps peculiar, however, is what Linschoten claimed was the role of the experiments (Linschoten, 1955). Also interesting is his argument that the number of participants was of no importance and needed not to be reported.

I will confront the claims of his Ph.D. Thesis with his later work (Linschoten, 1958, 1959, 1964) in which he diminished the role of phenomenology, but not ignored it or denied it its role. If there is enough time I will also discuss the crisis in present day psychology in so far it relates to the phenomenological and experimental approaches.

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Sigrid Leyssen:

The Yale manuscript. Making psychology into a human science of action

In 1929, the Belgian experimental psychologist Albert Michotte (1881-1965) was one of the European psychologists – along with Henri Piéron, Ivan Pavlov, Wolfgang Köhler, Carl Spearman, Wilhelm Stern and Mario Ponzo – to give a keynote lecture at the Yale 9th International Congress of Psychology, the first of these international congresses to take place in the US. As a European in America, he suspected his audience to be much oriented by behaviourist approaches. In his talk, Michotte boldly announced a new research program for psychology, as a human psychology of action, that was inspired both by aspects from Gestalt Psychology and Behaviourist Psychology. Only an abstract of this talk was published, a short account hidden in the conference proceedings. In the archives, I discovered a heavily annotated typescript that was Michotte's preparation of the talk.

It is in this talk that Michotte first introduced his project on the direct perception of actions: the project which he would start only ten years later and for which he would become most well-known. Here he presents his action perspective on perception, with which he argued for a new model of how to observe perception in the laboratory. These pages give a particular insight in his initial aims with the new program, showing clearly how it was interconnected with his current project on the performance of actions, and how both projects originated in a close and critical confrontation with Behaviourism. Indeed, what he proposes is a synthesis of the best aspects of Gestalt Psychology and Behaviourism.

My paper contributes to the study of the European reception of Behaviourism. Through the figure of Albert Michotte, who in his international talks tried to connect strongly to his different audiences, I paint a fresh perspective on the interwar psychological landscape. It allows me to show how many mixed formats between different psychological strands and schools were conceivable.

In the 1920s and 30s, Michotte published little, and looking at his many talks presents one of the best ways to understand his work in the interwar period. Studying (the different remnants of) oral talks moreover adds a different dynamics and temporality to the study of psychological practices, different from looking at publications or

instruments. The talks allow seeing Michotte at work outside his laboratory, in his political engagements on different levels. I show how, even before he found a way to implement the program experimentally, his action perspective, which he elaborated for the psychology of perception, was made to do more and different sorts of work. He used it to think diverse doctrines and positions together: on the level of disciplinary politics, on the level of science diplomacy, and on the level of scientific research practices.

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4th July | 15:15-16:45 | Room 102

THE CHANGING FIELDS OF PSYCHIATRIC DIAGNOSES AND TREATMENTS

Chair: Elisabetta Basso

Liesbet De Kock:

An orchestra without a conductor: Emil Kraepelin's *Dementia Praecox* and the German tradition of apperceptionism

This paper explores a highly relevant, but almost completely disregarded part of the intellectual background of Emil Kraepelin's psychological analysis of *Dementia Praecox* (DP). As is well-known, Kraepelin was the first to isolate this pathology – later renamed Schizophrenia by Bleuler – as a separate 'disease entity' [Krankheitseinheit] within his nosology, and to formulate the basis of contemporary DSM and ICD descriptions of the condition (most notably, see Kraepelin 1913). Although we are indeed "still living in a Kraepelinian world" (Jablensky, 2007; Berrios & Hauser, 1988) – an age of neo-Kraepelinian or even hyper-kraepelinian psychiatry – the intellectual background of Kraepelin's work is very poorly understood, and his legacy in contemporary psychiatry is often based on a flawed or very selective reading of his work (e.g. Engstrom & Kendler, 2015; Hoff, 2015). This paper aims at contributing to recent efforts to gain a more comprehensive insight into the depth-structure of Kraepelin's work, and into his account of DP in particular.

First and foremost, it is argued that Kraepelin's conception of the core feature of DP – namely "inner disintegration" or a total loss of "inner unity" [inneren Einheitlichkeit] (Kraepelin, 1913) – is based upon an extension of Wundt's theory of apperception to the field of psychopathology (Steinberg, 2002). As Wundt's theorizing in this respect had demonstrable roots in German Idealism, however, it is furthermore claimed that Kraepelin's approach to DP likewise contains the residues of this tradition, albeit mostly implicitly (in this respect, also see Hoff, 2015). To explore this central hypothesis, the extent to which Kraepelin's approach to DP can be considered a culmination point of the philosophical and psychological grappling with the problem of apperception (or the unity of consciousness) from Kant to Wundt will be examined. To that end, the historical phases in the transformation of the concept of apperception in philosophy and psychology will be sketched. Based on that analysis, it is argued that this episode in German intellectual history gave rise to a particular constellation of key concepts in thinking about the nature and structure of I-hood or the Self, that Kraepelin inherited from Wundt and that

informed his psychological analysis of DP in terms of inner disintegration – or indeed, as an “orchestra without a conductor” (Kraepelin, 1913) – to a significant degree.

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Violeta Ruiz: Advice to neurasthenics: Self-help manuals in Spain c. 1920

The Spanish 1920s was characterised by the hygienist movement and the search for a healthy race, both on a physical and a mental level. Several of the most significant events at the time - including the establishment of the League of Mental Hygiene (1921), the spread of psychoanalysis, and the growth of cultures dedicated to body-building and nudism – coincided with the rise in popularity of self-help manuals. These manuals contributed to the popularization of the idea that will-power was an aspect of the human character that could become stronger through its cultivation and exercise. The books of North American New Thought proponents, such as Orison Swett Marden and William Walker Atkinson, some of the early promoters of positive psychology, were first translated at the start of the decade, even though they were originally written at the end of the nineteenth century. While these manuals enjoyed a significant popularity that lasted several decades – their books went through numerous editions in Spain – national authors also produced an important amount of literature on this genre. Doctors, psychiatrists, and scientists produced manuals directed to neurasthenics giving them indications on how to exercise their will-power and develop character traits.

Neurasthenia had first appeared in Europe in the 1880s as a new form of madness of modern civilization. For the most part, individuals diagnosed with neurasthenia were not hospitalized in asylums. The disease generally appeared due to strong emotional shocks and excessive worries in people who were predisposed to a weak constitution due to their hereditary traits. However, neurasthenia was still perceived as a serious disease that needed medical treatment, so that it was managed by physicians.

My presentation has two aims. Firstly, I suggest that the 1920s boom of self-help manuals targeted at patients indicates that neurasthenia underwent a simultaneous process of popularization and normalization. Not only were the manuals written by a number of experts in different fields – not just medicine – but these books were broadly aimed at ‘neurasthenics’, encouraging readers to identify as such. Consequently, these manuals presented neurasthenia as a common condition, and therefore as a normal part of modern life. Secondly, I use three texts to explore the ways in which they tried to generate a

particular kind of subjective experience. The authors of the manuals tried to alleviate the stigma associated with neurasthenia, and also to make a claim about how the modern (male) subject was constituted *despite* his neurasthenia. They encouraged the ‘patients’ to connect with their emotions, to cry, and to dutifully carry out a series of exercises (both physical and mental) that would allow them to turn into these ideal subjects.

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Jesper Vaczy Kragh: Psychiatric treatments in mental disability institutions, 1940-1980

Treatment of mentally disabled children and adults has a long history in Denmark (Simonsen 2005). The first large institution for mentally disabled children was founded in Copenhagen in 1855. This asylum was followed by similar institutions in other parts of the country in the late nineteenth and twentieth century. The medical profession played a leading role in the establishment of the Danish disability care system (“*åndssvageforsorgen*”), disability institutions or asylums were up until the late 1960s led by physicians. Together with the medical profession, the Danish state also shaped the disability care system, and the large majority of asylums were state-run institutions. This paper will pay special attention to issues about the use of psychiatric treatments in state institutions for mentally disabled people. Somatic treatments such as Cardiazol shock therapy, ECT and lobotomy were used by disability doctors in the 1940s. Later on, psychotropic drugs were also tested on people in mental disability institutions. The use of these treatments in patients without psychiatric disorders is rarely mentioned in studies of the history of somatic treatments and psychopharmacology (Braslow 1997, Pressman 1998, Healy 1999, 2002, 2007, Vaczy Kragh 2010; Schmuld and Roelcke 2013). By analysing patient records, administrative archives of disability institutions and other primary sources, this paper will investigate how treatment decisions were made and carried out by disability doctors. The variety of external factors that influenced treatment decisions, such as pressure from relatives, interests of medical companies and state authorities, will also be taken into account.

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4th July | 17:00-18:30 | Room 101

EXPERIMENTATION AND KINEMATICS (II)

Chair: Csaba Pléh



Aurelio Molaro:

Perspectives in experimental phenomenology: Cesare Musatti and stereokinetic phenomena

Visual perception is one of the most important fields of investigation of scientific psychology of the twentieth century, which also in Italy has been able to generate a solid (and still current) tradition of research. In this context, the contribution offered by *Experimental Phenomenology* (which, starting from the research of Alexius Meinong and Vittorio Benussi in Graz and from Berlin *Gestalt*, has been structured, in the Italian context, according to the axis Musatti-Metelli-Kanizsa-Bozzi-Zanforlin) is one of the elements of greater originality even in the wider international context. In this regard, the aim of this contribution will be to investigate, from the historical-epistemological point of view, the pioneering experimental researches of the Italian psychologist and psychoanalyst Cesare Luigi Musatti (1897-1989) on the vision – particularly as regards the phenomenon of *stereokinesis* or the perception of three-dimensional reality – and to highlight critical and constructive aspects, but also the various opportunities for development within the framework of contemporary psychological research.

Given his significant scientific presence both in the field of psychology and psychoanalysis, the work of Cesare Musatti (together with that of Agostino Gemelli) is an inescapable reference for those dealing with the history of Italian psychology of the twentieth century. Musatti was trained in philosophical studies, with a certain predilection for the positions of neo-Kantianism. After a brief parenthesis dedicated to the fundamentals of mathematics, he soon turned to research focused mainly on perceptology, which was progressively linked (also under the influence of Benussi in Padua) a significant interest in Freudian psychoanalytic theory. In this sense, empirical tradition, *Gestalttheorie* (which Musatti himself will always look at with interest and which he will welcome seeking a substantial integration between the schools of Graz and Berlin) and psychoanalysis entered his theoretical and operational horizon, without, however, this “combination” being translated into a form of an ordinary eclecticism.

Under the heading of *stereokinetic phenomena*, it is possible to include all perceptual situations in which, as the result of movement (real or apparent), figural elements objectively situated on a surface are perceived in the third dimension. It is

perhaps better to limit the term to certain typical situations: those in which objectively plane figures, placed on a disc which rotates slowly in front of an observer, are seen in the third dimension. In order to facilitate the appearance of the effect, the rotating disc should be black and the figures whit or colored.

In this regard Musatti observes that the three-dimensionality that appears in these phenomena is not the same given by a perspective drawing (which he calls “impression of three-dimensional perspective”), but is much more *plastic* and *coercive*, so that the cone risks being confused with a real object. We are therefore to have obtained in the laboratory an impression of “reality” without a real object. However, the impression of corporeal reality in Musatti’s moving figures was not immediate. It was in fact preceded by an impression of relative movement between the two circles and by an impression of deformation or elasticity. The apparent initial deformation of the figures was explained by Musatti as due to a tendency of the perceptual system to keep constant the orientation of the figures. This tendency is due to a process of *assimilation* of the experience with the solid and rigid objects of the environment.

This is the fundamental element of Musatti’s theoretical approach and of the possible solution to the problem of the perception of three-dimensionality derived from movement. Musatti explains this phenomenon with the hypothesis of “rigidity”: according to this hypothesis, the plane figures are transformed perceptually into objects with a constant shape that is rigid, by virtue of our past experience of solid bodies. Through an assimilative process, in fact, the previous experience is incorporated into the starting perceptual complex, determining the impression of corporeity. Musatti’s theoretical proposal, which he inherited from Vittorio Benussi, will be taken up by other authors (Ullman, Hildreth, Proffitt, Caudek, who arrived at the same hypothesis not knowing Musatti’s works) and is currently known as “assumption of rigidity”. On the other hand, other authors (such as Renwall) will explain *stereokinetic phenomena* on the basis of the law of *good continuation* of *Gestaltpsychologie*.

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Irina Sirotkina:

Degrees of freedom: The life of Nikolai Bernstein

A term from the science of mechanics, “degrees of freedom”, was applied to the living organism by the Russian-Jewish scientist, Nikolai Aleksandrovich Bernstein (1896–1966). He is often credited as a founder of biomechanics and the theory of motor control. His career stretched from the early Soviet years, when he worked with Aleksey Gastev at the Central Institute of Labour, to the first decade of space research. Bernstein made a decisive contribution to chronophotography and cyclogrammetry, the methods of registration and structural analysis of human and animal movement. Suggesting the idea of biological feedback as early as 1928, he was a precursor of cybernetics. When Norbert Wiener came to Moscow in 1960, Bernstein (together with Alexander Luria) was in a position to translate his talk and he later promoted cybernetics and mathematical modeling in the Soviet Union. Yet he was opposed to understanding the organism as a machine, a computer. In one of his last papers, Bernstein introduced the metaphor of an organism playing a game with nature: “Metaphorically speaking, the organism constantly plays with the environment a game the rules of which are not defined and the moves ‘conceived’ by the rival are not known” [Bernstein 1966, 310].

In the years when Ivan Pavlov was the figurehead for Soviet physiology, Bernstein opposed his theory of conditional reflex as outdated and not sufficiently sophisticated to account for ‘the living movement’ (his own term). In the late Stalin’s years, he had to resign from his academic positions, yet he returned to Academia as a consultant in research projects and mentor of the youth during Krushchev’s “Thaw”.

In my talk, I will also describe Bernstein’s legacy contemporary psychology and neurosciences. When some of Bernstein’s works were translated and published in the West [Bernstein 1967] they were well received in the nascent cognitive sciences. The American psychologist, Howard Gardner, introduced the notion of bodily-kinaesthetic intelligence in the framework of his theory of multiple intelligence. Gardner referred to Bernstein as to one of the first to have brought together the use of the body and cognition [Gardner 1983, 208 ref.].

The paper is based on my recent book, an intellectual biography of Nikolai Bernstein [Sirotkina 2018].

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Roger Smith:

Sense and sensibility in the feeling of movement

The history and anthropology of the senses is a thriving field of research, encouraged by contemporary changes in technology (virtual realities, touch interfaces, etc). This work, especially on tactile and ‘haptic’ senses, calls into question the adequacy of traditional reference to ‘the five senses’. I have written a book-length study of the history of the sense of movement (that is, of kinaesthesia or the feeling of self-movement). There I concentrate on the conceptual shaping of the sense from the seventeenth century to the present. In addition, however, there is interest in the possibility of writing the history of the *sensibility* of movement – the phenomenological feel of movement – and for asking whether and how this has changed, for example, with the introduction of new forms of transport. It is one thing to write an intellectual history, which can be text based, and another thing to write the history of the experienced life of movement. Much of the sense of movement is now understood to be not conscious but part of the integrated system (‘proprioception’) of motor control of the body. Where the sense of movement does play a part in conscious life, it appears to merge into tacit, or taken for granted, knowledge. It therefore proves very difficult to say in what ways the feel of movement may have differed over time, or, indeed, may differ between different contemporary peoples.

My talk will introduce the questions raised by a search to write the history of sensibility to movement. The results are tentative. There are well attested memories of the impact of speed, especially the speed of new railway transport, in the nineteenth century, and Hillel Schwarz wrote an influential study of new forms of torque (especially the helter-skelter) in the late nineteenth century, involving new gravitational effects. It is also easy to suppose that there were new experiences of movement with other innovative technologies, such as the escalator and the zip-fastener, though historical records are difficult to locate. I am interested in the literature of mountain-climbing, undertaken as a kind of moral self-exploration and adventure, and then as a sport, through the middle decades of the nineteenth century. As it turns out, this literature hardly discussed felt movement. The reasons for this appear to be linked to the largely unconscious and tacit forms of bodily knowledge. I will discuss and illustrate this. But I will also argue that a sense of movement does enter the whole subjective appreciation of a person’s relation

with the world around. This is particularly evident in the aesthetic value attached to walking and responsiveness to the environment. In conclusion, I will raise questions about the historical and cultural formation of ‘a sense’ as a category.

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4th July | 17:00-18:30 | Room 102

THE RECEPTION OF IDEAS IN DIFFERENT SOCIAL AND SCHOLARLY ENVIRONMENTS

Chair: Ferenc Erős



Sam Parkovnick: The metamorphosis of American sociology during the 1920s

During the 1920s American sociology underwent a metamorphosis so extensive and thoroughgoing that American sociology at the end of the 1920s would have been largely unrecognizable to sociologists in the early 1920s. Changes involved first the repudiation of what Allan Chase (1977), Jonathan P. Spiro (2009), and Robert W. Sussman (2014) have called scientific racism, of which leading sociological advocates were Franklin H. Giddings, Henry Pratt Fairchild, and Edward Alsworth Ross (Higham, 1955; Mehler, 1988). It would be replaced by the study of intergroup relations and in sociological social psychology by the study of prejudice (House, 1935; Samelson, 1978; Wacker, 1983; McKee, 1993).

A second, but not unrelated, set of changes concerned heredity and the environment. At the level of metatheory, the transition from seeing heredity and environment as separate and distinct to heredity and environment in interaction was taking place. The environment came to be seen as predominant. And the subject matter of sociology came to be seen as the environment first and foremost. These changes went along with the repudiation of instincts (Parkovnick, 2017) and the widespread appropriation of the concept of culture from anthropology (Hinkle, 1994; Gilkeson, 2010).

This focus of this paper will be on the repudiation of scientific racism and the changes in how sociologists looked at heredity and the environment during the 1920s. It will be concerned primarily with sociological social psychology to make the task more manageable and because social psychologists played a prominent role in the metamorphosis of sociology during the 1920s.

The paper will begin with the views of Edward Alsworth Ross, particularly in *Principles of Sociology* in 1920, *Standing Room Only?* in 1927, and the revised edition of *Principles of Sociology* in 1930. During the 1920s, Ross's views changed to be more in line with where sociology was going, but he was very much in conflict between his long-held views and where sociology was going. To fill in the picture, the paper will also look at the writings of Luther Bernard, Emory Bogardus, Charles Ellwood, Ellsworth Faris, and Kimball Young. They will tell us about the diversity of the views of sociological social psychologists during the 1920s and remind us that there is always great individual

variation despite the existence of general tendencies and that we have to be cognisant of both; otherwise, we will not do justice to either.

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Renato Foschi and Andrea Romano: Italian psy-scientists in the archives of the political police

In the first half of the twentieth century, some of the most illustrious psychologists and psychoanalysts in Italy aroused suspicion of the political police for their professional and political activity. For this reason they were checked by the Public Security Division of the Interior Ministry. From 1930, under the fascist regime, the OVRA was established, an organization never been cited in the official documents of the regime; its acronym should stand for “Organization for the Vigilance and the Repression of Antifascism.” Although the activity of the fascist political police started in 1926 (with the introduction of the fascist Laws, “Leggi Fascistissime”), the institution of the OVRA, in 1930, constituted a further repression of the political dissident. The spies did not have a formal relationship with the Public Security Administration, and they were paid with secret funds accessible to the police chief (Senise, 1946). It is possible to trace the identities of the single informants thanks to the lists of codes whereby they signed the documents written by themselves. These lists are published in a book entitled *Le spie del regime* (the regime’s spies) (Canali, 2004). The Central State Archive (ACS), in Rome, preserves personal files containing the report drafted by the informants and police chiefs with the purpose of controlling subversive or anarchist groups. In these files emerge some interesting names of Italian psychoanalysts of different generations, like Marco Levi Bianchini, the founder of the Italian Psychoanalytic Society (SPI) in 1925, Roberto Assagioli, one of the first popularisers of the psychoanalytic theory in Italy, Edoardo Weiss, Emilio Servadio, Nicola Perrotti and Cesare Musatti who reconstituted the SPI in 1932; Giovanni Bollea, who subsequently distinguished himself in the field of child neuropsychiatry, but also two different figures like Agostino Gemelli and Maria Montessori whose relationship with the fascist regime was very controversial and her inclinations towards associationism alerted the OVRA. Moreover, although only by two documents (concerning the circulation of his writings), one file under the name of Freud is curiously present. The files of these psy-scientists are kept in different sectors related to the Interior Ministry Librarian Fund. Although in terms of quantity the contents are mainly linked to political questions, on the other hand, in terms of quality the investigations on these characters represent an index of distrust and detachment from the state towards

psy-scientists. Is interesting to underline that the control exercised against individuals or organizations considered subversive by political police did not last only during the Fascist dictatorship in Italy, but carried on in the second post-war period till the sixties.

The oral presentation will mostly cover the description of the contents related to the files consulted in the fund of the Ministry of the Interior, at ACS in Rome. The contents emerged by the archival research will be integrated in a historical-cultural frame define by a further bibliographic research.

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Maarten Derksen and Jill Morawski:

Crisis without revolution. Social psychology's forgotten (re)visionists, 1970-1990

A “replication crisis,” alternatively deemed a “crisis of confidence,” is upon psychology with social psychology being its epicenter. The disruptive situation is motivating massive projects to rectify the reported scientific disorder. These technically sophisticated, impressively coordinated changes have been heralded as “revolution” (Open Science) complete with a manifesto (Munafo, 2017) yet, in fact, they align with canonical epistemology, conventional understanding of psychological phenomena, and a Popperian/Lakatosian view of science. The rare calls for substantive rethinking of scientific practice and its investigative objects are largely going unheeded. And although the recurrent proclamations of ‘crisis’ intimate and sometimes explicitly mention Thomas Kuhn’s model of scientific revolutions, what is unfolding is not “a paradigm-induced gestalt switch” through which “the scientist afterwards works in a different world” (Kuhn, 1970, pp. 121-122). Although the current crisis does not meet Kuhn’s criteria, it functions as what Sturm and Mülberger (2012) have called “a vigorous actor’s category” that has been used in previous episodes of scientific dishevel in psychology. Such was its use in social psychology a half century ago. That previous state of acute unrest was also resolved mostly by reasserting and reestablishing epistemic and ontological conventions (Collier, Minton & Reynolds, 1991; Faye, 2012; Morawski & Bayer, 2012). Also like the present situation, alternative perspectives were proposed, and although the alternatives were more visible to those social psychologists engaged in the earlier turmoil than are alternatives currently being offered, they largely remained undeveloped and rarely receive notice. This repetition of crisis and return to epistemic, ontological, and methodological norms raises questions about why the term ‘crisis’ is used and whether social psychology ever could experience a Kuhnian revolution involving radical, paradigmatic transformation.

The proposed paper takes up more modest questions, asking what exactly were the alternatives crafted and disseminated during the earlier crisis? At that perceived turning point calling for change, what other directions were mapped? Unlike the current situation (to date), the previous crisis period generated a number of visible, well-articulated alternatives that reimagined social psychology, sometimes radically rethinking its

epistemic and ontological premises. Presented either as theory or meta-theory, these proposed programs varied in detail as well as their extremism. Some drew upon ideas and theories developed in other disciplines, including physics, literature, sociology, art, and philosophy. Some creatively re-assembled and used extant psychological constructs and models. They all were inflected by postmodern and poststructuralist emphases on the relativism and normative nature of knowledge, refiguring assumptions of stability and the real with ideas of contingency and performance, and criticism of foundational and universalist logics. Beyond those shared suppositions, these prospectives for a future social psychology differed in their conception of methods (epistemics), assumptions about human nature (ontology), and the function and aims of social psychological knowledge (moral vision).

The paper explores three of these propaedeutics, attending specifically to their innovations (and interventions in and innovations for epistemology, ontology, and moral vision. These are: social constructionism articulated most distinctly by Kenneth Gergen (1973) though present in the empirical work of Martin Orne and Ted Sarbin; what was called contextualism or perspectivism articulated by Ralph Rosnow, Marianthi Georgoudi and colleagues (Rosnow & Georgoudi, 1986) as well as by William McGuire (ex., 1984); and feminist science that emerged via a series of papers (ex., Unger, 1983; Weisstein; 1971). With this exploration we conclude by considering the conditions of possibility and conditions of impossibility that enabled and then constrained these radical prospectives on doing social psychology differently.

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5th July | 9:30-11:15 | Room 101

THE TRAVELLING OF IDEAS AND SCHOLARS

Chair: Arthur Arruda Ferreira

Florent Serina:

Leonhard Schwartz, the “missing link” between Pierre Janet and Henri F. Ellenberger (1920–1950)

Henri F. Ellenberger (1905–1993) significantly enhanced the value of Pierre Janet’s oeuvre, especially with his *Discovery of the Unconscious*. A specialist in pathological psychology, Pierre Janet (1859–1947) was “the” French psychologist at the turn of the 19th century. Indeed, Janet’s theory of the psyche even competed with that of Sigmund Freud, though today it remains largely forgotten. Even though Ellenberger studied and worked in Paris in the 1930’s, he never actually met Janet. Nevertheless, it is known that Ellenberger, who lived in Switzerland during the forties, was in personal contact with one of Janet’s very rare disciples.

The disciple in question, Basel neurologist Leonhard Schwartz (1885–1948), is not widely known. Indeed, even if Schwartz’s posthumous book (*Die Neurosen und die dynamische Psychologie von Pierre Janet*, 1951; translated in French as *Les névroses et la psychologie dynamique de Pierre Janet*, 1955) has been included in all the bibliographies relating to Janet for more than fifty years, very little is known about the man and his personal relationship with Janet. And as much as Ellenberger paid tribute to Schwartz several times, he never publicly mentioned the role Schwartz played in his personal trajectory. On the one hand, Ellenberger underlined the importance of Schwartz’s work, and mentioned—only very briefly—his encounter with him, while on the other hand, Ellenberger stated in his diary that it was the Basel neurologist who ignited the “*flamme janétienne*” in him. The discovery of a small part of Schwartz’s papers in Basel, as well as a series of letters concerning the publication of his posthumous essay in the Ellenberger archives, provides now a better understanding of his life and work.

Leonhard Schwartz did not only help spread Janet’s theories in the Germanic world. Indeed, above all, his work was an important source of inspiration for Henri Ellenberger and encouraged him to take an interest in the work of the Parisian psychologist. This is not without importance since it was partly to rescue Janet’s oeuvre from the oblivion into which he had fallen that Ellenberger completed what remains not only his masterpiece, but also one of the most important contributions to the historiography of the sciences of the psyche, *The Discovery of the Unconscious*.

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Krisztián Indries: Japanese psychoanalysis and the Japanese uniqueness movement

The so-called “*nihonjinron*”, the movement of Japanese uniqueness from the end of the 18th century, had a significant impact on the discourse on human and social studies. From the earliest reception of Freud’s method, Japanese psycho-social sciences considered psychoanalysis as a tool that they can use to articulate and to strengthen their own cultural and national identity. Japan suffered a collective narcissistic trauma in World War 2 in military, economic, as well as political terms, and also in a cultural sense. After WW2, the *nihonjinron* discourse on “Japaneseness” transformed the theory on Japanese “warrior soul”, the *bushido* to its pacifist version, the harmony seeking, *wa* national soul. *Nihonjinron* had a great impact on Japanese social sciences including psychoanalysis and vice versa. Japanese psychoanalysis was able to provide additional theoretical support to the Japanese thesis of uniqueness through the theories of Ajase-complex, *amae* and certain Lacanian conceptualizations. My presentation offers new viewpoints regarding the role of the Japanese (ethno)psychoanalysis and its relation to the *nihonjinron* nationalist movement.

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Annamária Molnár:
“When Mr. Psychoanalysis meets Miss Redstocking.”
Thorkil Vanggaard, the first Danish psychoanalytically
trained psychiatrist

This presentation aims to unveil the thoughts, works and influence of the first Danish psychoanalytically trained psychiatrist: Thorkil Vanggaard and his encounter or rather clash with a totally new era, with upside down rules and values, mostly personified by women of the redstocking movement in Denmark. While in most countries of Europe Freud’s teachings represented something new and revolutionary in the first decades of the twentieth century, psychoanalysis became established in Denmark rather late, with almost half a century’s delay, in the fifties. It took only two decades, and it’s prominent representative, Vanggaard had to stand in the crossfire of fierce feminists, that wanted to remove him from his position. It is interesting to have a closer look, if it was the psychoanalytic theory, he represented, or his person, that became a red cloth, or both, or something third.

Psychoanalysis in Denmark was met with skepticism in the medical academic circles from the start. Being a hermeneutic discipline, psychoanalysis was considered belonging in the humanistic domain rather than in medical science — and since it could not document triumphant efficacy — it never became of central importance in Danish mainstream psychiatry. The Freudian ideas were, however, widely accepted by many writers, artists and some, but not all, psychologists. During the 1940s, some training in psychoanalysis was initiated, but first after the foundation of the Danish Psychoanalytical Association in 1953 – on the initiative of psychiatrist Thorkil Vanggaard (1910–1998) at Rigshospitalet in Copenhagen – was a strict training in psychoanalysis fulfilling international demands, established.

After becoming an MD in 1938, Thorkil Vanggaard obtained the higher doctorate in 1941. He received a comprehensive training of psychiatry and neurology at Rigshospitalet and at the community hospital in Copenhagen. After the war, he completed his four-year-long psychoanalytic training at The New York Institute for Psychoanalysis and then he returned to Denmark. As the first Danish psychiatrist with a training in psychoanalysis, he was appointed as a consultant in psychodynamic psychiatry at Rigshospitalet’s



department of psychiatry. Together with two of his colleagues, Nils Nielsen and Erik Bjerg Hansen, he established the Danish Psychoanalytical Association in 1953, of which he was a president for many years. Between 1969 and 1979 he was a senior psychiatrist at the same place. From the beginning of the fifties, he was an active teacher and supervisor in psychoanalysis. He also lectured at the Universities of Stockholm, Lund, Helsinki, Oslo and Bergen.

For a period, he was vice president for The International Psychoanalytical Association. In 1955 he wrote on psychotherapy of patients with schizophrenia, the first contribution on this theme. He was engaged with many different aspects of psychiatry: neurosis, psychopathy, atypical endogenous depression, schizophreniform borderline states. It was him that introduced the concept of borderline and schizotypal disorders to Denmark. In *Anxiety: The Process of a Psychoanalysis* (1987) he described the process of a male patient's psychoanalysis, in the form of a diary. He also used LDS-treatment for psychiatric illness and wrote about its indications and contraindications in 1964. In 1969, he authored a book titled *Phallos*, a thought provoking and personal book on this symbol and its history in men's world.

In September 1975 he wrote two chronicles titled *Eros and Power* in the popular newspaper Politiken, which provoked a strong reaction from feminist who called for his removal as a senior MD. In the 80s and 90s, he was critical of the focus on incest, which he saw as a fashion phenomenon. Vanggaard's critics called him arrogant of male chauvinist, while others acknowledged his uncompromising standpoints and legendary ability to perform with humour and warmth.

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Leila Zenderland:

A Hungarian psychiatrist in an American context: Reconsidering the work of András Angyal

In the late 1960s historian of psychology Robert Watson and several others undertook an unusual attempt at quantifying the influence of individuals who had shaped their profession. They began by compiling a list of 1,040 names of persons living between 1600 and 1967 who they believed had significantly influenced psychology. To shorten this list, they then asked nine distinguished psychologists to assess them by answering three questions: if they recognized their name; if they knew their contribution; and if they considered their work significant enough to include them among the 500 “most important psychologists since 1600.” This process ultimately produced a list of 538 persons, whom they designated their field’s most “eminent contributors.” Surprisingly, among those so designated was a practitioner far less known today: Hungarian-born American psychiatrist Andras Angyal (1902-1960). While this effort by Watson and his co-workers to quantify “eminence” would prove questionable on all kinds of levels; it does document one fact: by the 1960s Andras Angyal was a well-respected and widely known figure within American psychological science.

Born in rural Transylvania to a Hungarian Jewish family, Angyal had earned his Ph.D. in psychology from the University of Vienna in 1927 and his medical degree from the University of Turin in 1932. In his early research, he focused on the role of spatial coordination in determining orientation and perception. Both his life and his research would change dramatically, however, when he was selected that year to participate in Yale University’s “Seminar on the Impact of Culture on Personality.” Funded by the Rockefeller Foundation and run by anthropologist Edward Sapir and social psychologist John Dollard, this experiment allowed 13 European and Asian social scientists to spend the 1932-33 school year studying how the anthropological concept of “culture” and the psychological concept of “personality” were connected. Each participant was carefully chosen both for his interdisciplinary research interests and for his ability to serve as a “native informant” who could represent a particular “contemporary culture.” Within this seminar, psychiatrist Andras Angyal represented “Hungarian culture.”

What he learned from this experience would markedly affect Angyal's approach to his discipline. So too would contemporary events taking place in Europe that year, including the rise of fascism and antisemitism in Germany. By the time this seminar ended, Angyal had decided not to return to Hungary; instead, he moved briefly to Cuba and then returned to the United States, where he and his wife Alice later became citizens. Fortunately, he soon found work at Worcester State Hospital, where he focused for the next 12 years on the study of schizophrenia, eventually becoming its director of research. During these years, he also became increasingly interested in holistic thought, systems theories, and psychoanalytic concepts. In 1945, Angyal opened a private practice treating patients in Boston. He also became a consultant both at Harvard and at Brandeis University, where he became a close friend as well as a strong influence on Abraham Maslow. In addition to Angyal's two influential books – *Foundations for a Science of Personality* (1941) and *Neurosis and Treatment: A Holistic Theory* (published posthumously in 1965) – he also worked with Maslow, Kurt Goldstein, Eric Fromm, and others as one of the founding editors of the *Journal of Humanistic Psychology*.

This paper will examine Angyal's efforts to reorient American psychology. In particular, it will explore how he tried to integrate European versions of holism with American ideas about the interrelationship between "culture and personality." The resulting combination proved surprisingly influential in shaping American humanistic psychology of the 1960s.

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5th July | 9:30-11:15 | Room 102

HANDLING THE “DEVIANT”

Chair: Roger Smith

Júlia Gyimesi:

The concept of epilepsy in Hungarian criminal psychology

The aim of the paper is to illuminate the medical representation of epileptic patients in the context of early forensic and criminal psychology in Hungary. In Hungary, prominent representatives of early forensic psychology and psychiatry such as Ernő Moravcsik (1897), Pál Ranschburg (1911), Károly Schaffer (1904, 1905) or Ödön Némethy (1909) contributed to the research of epilepsy, and developed several promising theories on the roots, diagnostic challenges and understanding of criminal behaviour. In the first decades of the 20th century forensic psychology and psychiatry were strongly connected to the main questions of psychology and psychiatry, since the leading figures of forensic psychology and psychiatry were also influential in the field of academic psychology. In these early years, biological and constitutional approaches were rather determining in the understanding of criminal behaviour. As a result of this, mental retardation, the disturbances of motivation and emotions, the notion of moral insanity and several different pathologies – such as hysteria, psychosis or epilepsy – were identified as the roots of criminal behaviour or antisocial personality. Interestingly, the diagnostic category of epilepsy was one of the most investigated disorders of forensic psychology.

The possible subsidiary symptoms of epilepsy (e.g. temporally confusion, pyromania, and increased aggression) proved to be determining in the contemporary forensic psychological theories of epileptic behaviour and called attention to the problematic social and legal status of epileptic criminals. These patients were considered extremely violent, characterized by sudden, brutal acts. In the 1930s Lipót (Leopold) Szondi elaborated his comprehensive theory on “fate-analysis”, in which the concept of epilepsy gained central significance (Benedek, 1987). It is very likely that Szondi’s emphasis on epilepsy was the result of the general medical and forensic psychiatric representation of epileptic patients. In this early period, the theory and practice of Szondi proved to be the major contribution to criminal psychology in Hungary, although his ideas generated numerous debates and doubts. However, the criminal psychological indicators of the Szondi test were commonly used for diagnostic purposes in and beyond criminal psychology.

The criminal psychological indicators of the Szondi test were elaborated by a disciple of Szondi, István Benedek. According to the results of his work, four groups of criminals (infantile criminals, violent criminals, exhibitionist-hedonist criminals and ego-distorted criminals) were differentiated following Szondi's theory of instincts. In this interpretation of criminal behaviour, instinctual, constitutional and environmental factors merged, however, the theory itself also preserved a strong emphasis on the inherited, biological roots of criminal behaviour. An objective of the paper is to evaluate the significance of the criminal psychological discoveries of Szondi and Benedek concerning epilepsy taking into account the contemporary scientific context of criminal psychology in Hungary.

Early forensic and criminal psychological interpretations poorly integrated the complex biological, social and psychological roots of criminal behaviour. Furthermore, constitutional approaches increased the risk of ignoring environmental factors in the emergence of criminal behaviour. Several theories of early forensic psychology and psychiatry in Hungary excluded the possibility of the psychological, social or cultural origins of many forms of criminal behaviour, thus supported the idea of "natural born criminals".

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Laurens Schlicht:

Psychology of testimony and female criminal police. The cases of Berta Rathsam and Elizabeth Rothschuh

In 1926 a special unit has been formally introduced in Prussia that should help to control and educate so called neglected (*verwahrloste*) youth and also to give expert testimonies in court cases of sexual abuse: the Female Criminal Police (*Weibliche Kriminalpolizei*). As also other German states introduced this new opportunity for women for professional advancement, like ordinary police forces also Female Criminal Police was give a homogeneous structure during National Socialism in 1936. For women, the interconnectedness of police work, scientific practices (above all psychology but also criminology or sociology), and values of subjectivity, the so called “motherliness” (*Mütterlichkeit*), formed a complex arrangement that constructed a new professional field of expertise specifically reserved for women.

In my contribution, I want to reconstruct the application of psychological knowledge in the practices of Female Criminal Police. As psychology still has been an anomical field of knowledge, actors of this state agency strongly claimed that they could rely on broader and better psychological evidence than psychologists. By analyzing the practices of Female Criminal Police I want to show how psychology as a field of knowledge and body of practices during National Socialism has to be described as an anomical field, which included various actors that mobilized what Thomas Gieryn has called boundary work.

For different sectors of the developing welfare state, psychological knowledge has been a helpful reference for improving the own position. In the case of forensic disciplines, psychology of testimony, developed in two networks in Berlin and Würzburg starting from approx. 1900, helped to discursively shape the debate about how one could possibly determine the veracity of a given statement. In practice, police officers from Female Criminal Police have conducted interrogations with children and elaborated expert testimonies of their credibility – thereby directly competing with psychology of testimony and testimonies of teachers. While in the beginning the reference to psychology helped to professionalize Female Criminal Police, Psychology of Testimony also became a double-edged sword, as it competed with ancestral virtues and prerogatives of police officers

and jurists, i. e. interrogation practices and the determining of the truth of statements. A set of epistemic practices and modes of subjectivity therefore had to be developed in order to construct a new professional persona for Female Criminal Police.

In my presentation I want to analyze these specific modes of subjectivity for the Female Criminal Police that were either introduced or modified during National Socialism with a focus on war time. I would like to show how during the war the increased fear of the neglect of youth beyond the front influenced the way the Female Criminal Police worked. I will refer to the papers of two officers of the Female Criminal Police – Berta Rathsam in Regensburg and Elisabeth Roths Schuh in Berlin – as well as materials of the *Bundesarchiv Berlin*.

Based on these archival materials I aim to provide an analysis of the function of psychological categories and epistemic techniques in the practice of Female Criminal Police. I thereby want to offer a contribution to a critical reconstruction of the praxeology of psychological knowledge beyond individual psychologists or the discipline of psychology.

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Lisa Malich:

The drugs do work: ‘Drug dependence’ as a boundary concept and the rise of clinical psychology in West Germany

In Germany, Clinical Psychology is an important part of the academic discipline Psychology. In contrast to most other countries, public health insurance in Germany covers three forms of psychotherapy, all of which are currently dominated by psychologists: psychoanalytical therapy, depth psychology and behavioral therapy. But although two of these three certified psychotherapeutic approaches have a psychodynamic background, academic Clinical Psychology focuses almost exclusively on behavioral therapy. Thus, while psychologists at universities study only behavioral approaches, psychological professional practices are partly shaped by psychodynamic approaches. How did this paradoxical situation emerge? In my oral presentation, I want to answer this question in parts by following the history of Clinical Psychology in Germany.

I will argue that the emergence and growth of Clinical Psychology in the late 1960s and 1970s in West Germany was enabled by the collaboration between different professional groups. This alliance was based on the concept of ‘drug dependence’, which functioned as a loose ‘boundary concept’ (Löwy, 1992) and made possible the development of common federal research strategies. The psychological department of the Max-Planck-Institute for Psychiatry, which was established in 1965, was an early founding site for clinical psychology and behavioral therapy in Germany. Here, Johannes C. Brengelmann (1920-1999) – physician, psychologist and the first director of the department – founded both the German and the European societies for behavioral therapy and became well known as the main ‘producer of professors’ (Daiminger, 2007) of Clinical Psychology in West Germany. At the same time, a psychoanalytic section at the Max-Planck-Institute was headed by the psychiatrist Paul Matussek (1919-2003). But soon, the psychoanalytic group was isolated in the institute and it was closed down after Matussek’s retirement. In opposition to this, Clinical Psychology and behavioral psychotherapy rose and created successful networks within and outside the institute.

Starting in the 1970s, one main research area of the psychological department was research on and behavioral therapy of dependence. Thereby, ‘dependence’ served in two ways as a boundary concept. Firstly, within the institute, the concept of dependence facilitated the loose collaboration of clinical psychologists with different disciplinary groups, especially with neurochemists and psychiatrists. In this way, dependence was constructed as a behavioral object – as well as a neurological process and as a psychiatric problem. This collaboration was framed as a part of fundamental research (‘Grundlagenforschung’). Secondly, the concept of dependence made possible the alliance between clinical psychology, government agents and psychotherapeutic practitioners. This culminated in the foundation of the commercial Center for Psychotherapeutic Research (ITF), which Brengelmann founded in 1973 together with other members of the Max-Planck-Institute, and which explicitly claimed to do applied research on drug dependence (‘Anwendungsforschung’). Within this context, dependence appeared as social problem and as a matter of public health.

These early collaborations – both within fundamental and applied research – shape the discipline of clinical psychology in Germany until today: Clinical psychology promotes behavioral psychotherapy almost exclusively, it is connected to public health programs for dependence prevention and clinical psychology holds close ties to psychiatric and neuroscientific fields.

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5th July | 11:30-13:00 | Room 101

INSTRUMENTS, PRACTICES, AND THE STANDARDIZATION OF PSYCHIATRIC KNOWLEDGE PRODUCTION

Chair: Annette Mülberger

Historians of psychiatry have made invaluable contributions to our understanding of the discipline's historical development, ranging from studies of its core institutions to its fragile diagnostic categories. More recently, scholars have paid closer attention to the practices, instruments, and sites which have facilitated the production of psychiatric knowledge. Our panel builds upon this trend through the lens of standardization. Each of the three papers comprising our panel examines the history of psychiatry in the twentieth century from the perspective of recent contributions on the history of standardization in the sciences. From Robert Boyle's air-pump to Alfred Kinsey's sexuality surveys, literature in the history, philosophy, and sociology of science has demonstrated the crucial link between standardization and the instruments, practices, and places which facilitate its attainment. Precisely because it undergirds claims to universality, standardization and its tools are critical to the spread of scientific knowledge. In this panel we aim to draw upon this literature and use it to analyze the instruments and practices that have undergirded psychiatric knowledge claims in the twentieth century. The panel is comprised of three papers.

Yvan Prkachin will look at the intersection of psychiatry and neurology through the collaborative work of mid-century neurologist, Wilder Penfield, and his contemporary, psychiatrist Ewen Cameron. Prkachin illustrates that during the 1940s, Penfield, normally regarded as an opponent of psychosurgery, engaged in a small number of such surgeries in collaboration with Cameron as part of what ultimately became an example of 'failed trading' in the brain and mind sciences.' This failure, Prkachin argues, can serve to illuminate the complexity of standardization at the boundary of psychiatry and related medical fields in the mid-twentieth century.

Moving forward about twenty years, David Robertson will discuss efforts within the World Health Organization to standardize the language and practice of psychiatric

epidemiology. He argues that a focal point in this process was the design of standardized psychiatric survey instruments for use among large populations. Emerging at the crossroads of two disciplines, these instruments combined the concerns of psychiatrists over diagnostic precision with epidemiologists' interests in data collection practices. Producing uniform survey results, he argues, entailed developing standardized survey instruments and practices of information collection.

Taylor Dysart, traveling back across the Atlantic, will examine the work undertaken by anthropologists and psychiatrists in Peru aspiring to render the effects and experiences of *ayahuasca* consumption legible to biomedical science. Between the early 1960s and the 1990s, *ayahuasca*, a plant brew, became an object in disciplinary dispute, as anthropologists and psychiatrists employed a range of both complementary and competing practices and discourses in pursuing this aim. These human scientists oscillated between attempting to standardize and quantify the psychological, physiological, and inexplicable effects of the plant and attempting to understand its effects through more interpretive and subjective realms, with self-experimentation levied in favor of both perspectives.

Ultimately, our panel will foreground standardization and its agents as critical for writing histories of psychiatry. Successful, partial, and failed attempts to achieve uniformity across scientific disciplines demonstrates how scientific knowledge is produced, disputed, and transformed. The production and transformation of this psychiatric knowledge had consequences that resonated across the history of science.

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Yvan Prkachin:
**Two solitudes: Psychosurgery and the troubled
relationship between Ewen Cameron
and Wilder Penfield**

It is generally accepted that Wilder Penfield, one of the leading neurosurgeons of the twentieth century, was a fierce opponent of the mid-century craze for psychosurgery and lobotomy. Beginning almost immediately after the procedure's invention in the 1930s, Penfield was a strong skeptic of its medical value, and refused to participate in discussions of it at medical conferences. It is also generally accepted that Penfield had a cool relationship with the McGill psychiatrist Ewen Cameron, whose experimental 'psychic driving' treatment of schizophrenia at Montreal's Allen Memorial Institute constituted a major ethical violation and was later revealed to have been partly funded by the Central Intelligence Agency's MK-Ultra 'mind control' program.

While there is some truth to both claims generally, close archival research reveals a much more complex relationship between Penfield and Cameron, one that cut right to the very heart of Penfield's vision for a multi-disciplinary neuroscience clinic. This paper examines the relationship between Penfield and Cameron – which led to a brief series of experimental psychosurgeries in 1944 – as an example of failed 'trading' in the brain and mind sciences. Historians of science have frequently argued that the emergence of new scientific fields results from a process akin to the 'trading' behavior that anthropologists have observed between different cultures. Here, Penfield and Cameron can be seen as an example of failed trading among medical practitioners, a fact that was not lost on the Montreal medical community, who used linguistic and political metaphors from the broader environment of Quebec to make sense of this broken relationship. The breakdown of relations between neurology and psychiatry, and between Penfield and Cameron, can serve as a microcosm for examining issues of standardization and collaboration between psychiatry and other scientific and medical fields in the middle decades of the twentieth century.

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David Robertson: Psychiatric epidemiology, the World Health Organization, and the standardized psychiatric survey

During the two decades following the Second World War, the World Health Organization was at the center of unprecedented international collaboration in research into mental disorders. As part of this collaborative research, beginning in the late 1950s, the organization fostered ongoing dialogue between psychiatrists and epidemiologists. This collaborative work continued into the 1960s and led to the design of pioneering cross-cultural, longitudinal studies on the epidemiology of mental disorders. As researchers at the time were aware, research at the nexus of psychiatry and epidemiology went back to at least the late nineteenth century. However, reviews of this literature demonstrated that whatever the merits of individual studies, major differences made their findings uncertain and their methodologies fundamentally incommensurable. The primary concern of the organization therefore became the design of standardized methods for research into the epidemiology of mental disorders.

My paper examines these efforts by focusing on the design of standardized survey instruments and practices for research into mental disorders in human populations. In 1960 the WHO published *Epidemiological Methods in the Study of Mental Disorders*, authored by Professor of Epidemiology at the London School of Hygiene and Tropical Medicine, Donald Darnley Reid. (Reid, 1960) Reid, who had earlier studied the etiology of “flying stress” among combat pilots during World War Two, was critical of many earlier approaches to psychiatric epidemiology and suggested the need for more uniform methods. Two years later the organization published *The Scope of Epidemiology in Psychiatry*, outlining the applicability of such epidemiological methods to psychiatry as household surveys, longitudinal studies, and random sampling of defined districts. () I demonstrate that these methodological concerns ultimately led to the production of new instruments and practices such as social background surveys and the structured clinical interview. Psychiatrists’ claims regarding the epidemiology

of mental disorders were ultimately highly dependent on the standardization of survey instruments and practices.

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Taylor Dysart:

Standardizing the altered self: Technologies of standardization between experimental psychiatry and medical anthropology in Peru, 1961 – 1991

The flora, fauna, and residents of the Peruvian Amazon have experienced an enormous amount of scientific attention and intervention over the course of the twentieth-century. One international network of human scientists, in the latter half of the twentieth century, was particularly fascinated with the potential to transform and integrate certain facets of Peruvian folk healing practices into biomedical care and research. Specifically, these anthropologists and psychiatrists, associated with the Universidad Nacional Mayor de San Marcos in Lima, wanted to investigate the clinical potential of *ayahuasca*, a hallucinogenic plant brew that held both diagnostic and therapeutic value in folk healing across the Ucayali and Loreto regions of northern Peru. However, before these researchers could discern *ayahuasca*'s therapeutic efficacy, they had to decide which tests and technologies were the most appropriate to understand the plant's powerful effects. They had to render a "phenomenon which defied description" intelligible to biomedical science. (Rios, 1972)

This paper examines the technologies and techniques that anthropologists and psychiatrists used in their attempts to render *ayahuasca* consumption and healing legible to biomedical science. I argue that anthropologists and psychiatrists employed a range of both complementary and competing practices and discourses in pursuing this aim. In the early 1960s, Peruvian experimental psychiatrists, led by Dr. Oscar Rios, were interested in extracting the vine's chief alkaloid – harmine. After administering the alkaloid and the plant brew to subjects, the psychiatrists attempted to standardize across experiences by quantifying the plant's effects through physiological and psychological measurements. Several years later, however, Rios's anthropologist colleagues, such as Dr. Marlene Dobkin de Rios, were interested in understanding the *ayahuasca* experience through a more subjective lens, claiming that this led to a greater scientific understanding of hallucinogenic experiences. Most intriguingly, Dobkin de Rios claimed that self-experimentation was a vital tool for their work, whereas Rios had dismissed its necessity.

Ultimately, the work of both Rios and Dobkin de Rios would influence and inflect a range of scientific studies in the Peruvian Amazon for decades to come.

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5th July | 11:30-13:00 | Room 102

REPRESENTATIONS OF PSYCHOANALYSIS IN A HUNGARIAN CONTEXT

Chair: Antal Bókay

István Péntes:

Ferenczi's *Clinical Diary* as a novel: Searching for the artistic movements in psychoanalytic process

The perspective of literary formulations allows us to think of the *Clinical Diary* as an artistic product of Ferenczi's unfolding experience of primary relatedness with his patients. The open and poetic style of his writing supports such an interpretation. In this context it is not at all surprising that anger with his own long-ago, much-loved analyst and friend, Freud became more visible and focused as Ferenczi got deeper into the work. If we see Ferenczi's anger as an example of positive therapeutic reaction, the *Diary* can be understood as the final expression of his longing to experience a state of primary relatedness with his patients and with Freud.

Ferenczi's own anxiety on surrendering to the experiment of mutual analysis was quite visible. As Loewald wrote it later, patient and analyst become both artists (writers) and mediums. For the analyst as a writer, his medium is the patient in his psychic life. For the patient as an autobiographical writer, the analyst becomes his medium. And both of them are creators, they have their own creative capabilities. Ferenczi expresses this co-creative activity in his *Diary* as it is visible in the psychoanalytic process.

Ferenczi undertook in an intensive, genuinely interpersonal therapy – including, of course, the manifestations of his countertransference – and made the deep-rooted discoveries. He suggested that psychoanalysis depends on the workings of language; it has to believe in words and to have fantasies about what they can do. The *Clinical Diary* offers a way of living literature. My paper demonstrates the birth of a novel in the field of the psychoanalytic dialogue, and examines a verbal practice about what people can do for each other with language.

The *Clinical Diary* in my point of view is a personal novel of searching boundaries in psychoanalytical technical questions and also searching boundaries in human relations and in metapsychology of the conscious and unconscious processes. There are three storytellers: Ferenczi, his patients, and Freud. Their storylines are mixed in special ways focusing on the creative and artistic face of the analytical method. The experience of searching for artistic (heroic and tragic) potential in the everyday life is similar to the novels of Dezső Kosztolányi and Antal Szerb and the short stories of Géza Csáth. I

would like to show the place and the embeddedness of the *Clinical Diary* in 20th century Hungarian literature.

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Melinda Friedrich:

Psychoanalysts on the podium: Ferenczi contra Feldmann in the Hungarian daily press

In my paper I present some of the results of my recent research that involved the examination of the presence of various psychoanalysts in the Hungarian daily and weekly press (*Az Est, Budapesti Hírlap, Esti Kurir, Magyarország, Népszava, Pesti Hírlap, Pesti Napló, Ujság, Világ, Színházi Élet, Tolnai Világlapja*). I will describe a few examples of how an explorative research like this can contribute to the history of Hungarian psychoanalysis and even change the way we think about it.

(1) The history of psychoanalysis has been written primarily from a Freudian perspective (e.g. (Freud, 1914, 1925; Jones 1955, 1957, 1972; Gay, 1988; Harmat, 1994; Erős, 2004; Roudinesco, 2016; Whitebook, 2017). The research offers a somewhat more balanced picture of the rival psychoanalytic schools of the time: the presidents of the two major psychoanalytic societies – Sándor Ferenczi (the Hungarian Psycho-Analytical Society) and Sándor Feldmann (the Hungarian section of the Association of Independent Medical Analysts) – were present in the Hungarian daily press with a nearly equal number of interviews.

(2) The press reveals a lot about the rivalry and relationship between Ferenczi and Sándor Feldmann, such as the fact that Sándor Feldmann – Ferenczi’s biggest rival, the only “renegade” of the Hungarian group, who was obliged to leave the IPA in 1923 under unclear circumstances – never published anything as an “independent analyst” after Ferenczi’s death in 1933. Ferenczi’s most active years in the press (1927-1932) overlap with Feldmann’s activity, which suggests that if it were not for the rivalry between Ferenczi and Feldmann, the Hungarian press wouldn’t have covered psychoanalysis so extensively.

(3) The reconstruction of the history of the rival analytical schools has recently begun (e.g. Bos-Groenendijk, 2007; Hárs, 2007). As a result of studying the psychoanalysts’ presence in the contemporary press, the history and the role of the Hungarian section of the Association of Independent Medical Analysts can be more accurately reconstructed and become a part of the history of psychoanalysis; it is, for example, not a marginal fact that the association split in two in 1932.

(4) Studying contemporary press organs offers a perspective on psychoanalysts that allows them to be seen in hitherto unknown roles. For example, in 1928, both

Ferenczi and Feldmann launched their first big public lecture-series, which made them acquire an almost celebrity-like status.

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Anna Borgos: Alice Hermann and the early psychology of advertising

Alice Hermann was an especially versatile theoretical and practicing psychologist: before World War 2, she was a psychoanalyst of the Budapest school, a child psychologist who also dealt with experimental psychology, career psychology and the psychology of talent, and after the war she was most active in the field of educational psychology and kindergarten pedagogy. The collaboration with her husband, psychoanalyst Imre Hermann, resulted in several joint works. It is less known that Alice Hermann can also be considered the first Hungarian advertising psychologist. Her 1927 book, *A reklám lélektana* (The Psychology of Advertising) was translated into Dutch too. She wrote a catalogue text on the psychology of the modern poster, and in the 1930s she regularly published articles in the magazine *Reklámélet* (Advertising Life), a very modern and high quality periodical both in its content and appearance. Among other things, she wrote about the psychology of the poster, the banner ad, the brand name, and the advertiser, as well as about advertisements addressed to women. In these texts she interprets and evaluates the Budapest advertisements based on psychoanalytic and other psychological – experimental, Gestalt, cognitive, and social psychological – theories. She explores what kind of desires and needs an advertisement awakes and satisfies, and analyses the elements of the content and form of a successful advertisement. My paper seeks to uncover this less known part of Alice Hermann's life, with a special attention to her writings on the relationship of advertisement and women, and through that, her image of women and society. It seems that while she approaches this subject with great social sensitivity, her articles represent a more conservative state of gender roles than the reality of her age, reflecting more on contemporary women's ideals than real life. This is in contradiction with her own life too, which was that of the active intellectual woman beyond being a wife and a mother. In post-war societal settings, these fixed gender roles are less reflected in her work, although, due to her field of expertise, women are still addressed as mothers and caregivers in the first place.

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5th July | 14:00-15:00 | Ground floor, October Hall

KEYNOTE SPEECH:
MITCHELL G. ASH: THE HUMAN SCIENCES
AND THE FALL OF COMMUNISM:
THE SPECIAL CASE OF GERMANY

Chair: William Woodward

Thirty years ago, during the summer of 1989, with the opening of the Hungarian border to refugees from the German Democratic Republic seeking to enter Austria, a series of events began that ultimately resulted in the collapse of Communist regimes throughout Eastern Europe and the breakup of the Soviet Union. The fall of Communism is now universally agreed to be what the philosopher Hegel called a world historical event – one that few predicted but nearly everyone saw as inevitable after it happened. In the aftermath many lives – and worldviews – changed, not only, but also in the human sciences.

In my remarks I will attempt to address in a preliminary way both the impact of the fall of Communism on the social and human sciences (including changes in personnel and approach), and the ways in which these sciences were employed as resources for reflection on the Communist past as well as the transition to new social and political regimes. For practical reasons, the focus will be primarily on the special case of East Germany. The aim, however, is to encourage discussion of the multi- and transnational processes involved.



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July 5th | 15:15-16:45 | Room 101

POLITICAL EPISTEMOLOGIES AND PSYCHOLOGY: THE CENTRAL AND EASTERN EUROPEAN COUNTRIES IN THE 1960S/70S (I)

Chairs: Verena Lehmbruck and Martin Wieser

Comparative perspectives on the history of the Psy-sciences in socialist countries are still rare, not to say non-existent. Our session presents seven case studies from different Central and East European countries in the height of state socialism and the conflict between the two blocs. Papers ask how psychological theory and practice have been shaped by political and ideological factors and how, in turn, psychologists used their expertise to impact society. At the end of the second part of the session we will draw comparisons and discuss general trends as well as regional peculiarities along the results presented in the papers.

Questions addressed among others: Which intellectual and/or practical traditions informed the ways in which research was conducted in certain sub-disciplines or regions? Which areas of knowledge flourished in spite of (or because of) ideological regulation and practical constraints? What role did Marxist-Leninist theory play and how did alternative Marxian approaches relate to it? Are there different grades of freedom or repression to be recognized as to travel regulations, research agendas, or theoretical concepts, and what kind of interactions between Eastern and Western scientific communities occurred? Finally, was there an emotional dimension relevant to the history of psychology, for example concerning the relation of science and politics/ideology or the East-West-relations?

David K. Robinson: Soviet psychology during the 1960s and 1970s: Background and overview

Russian psychology was born within mainstream European psychology, ca. 1900; however, since the 1930s the Soviet Union had gone its own way in many respects. The isolation of Soviet psychology presents some important historical issues, certainly for psychologists working in the “sister socialist states.” By 1960 Soviet psychologists were just emerging from isolation from their Western colleagues. They began to have more access to international psychology, but their own work had taken on a flavor of its own. Psychologists in the Soviet bloc were required, at least to some extent, to conform to political-administrative rule by Communist parties.

Four main chronological phases can characterize Western knowledge about Russian/Soviet work in psychology: Phase 1) international influence and reputation of the Russian psychophysicologists—I. M. Sechenov, V. M. Bekhterev, and I. P. Pavlov—established well before the Revolution; Phase 2) the innovative early Soviet period, starting around 1922, followed by the period of extreme isolation, 1936-1958; Phase 3) developments and increased contacts during the Thaw of the Cold War, 1958-91; and Phase 4) scholarly interaction since 1991.

After 1958, Soviet psychologists attended and hosted more international conferences; visits from the West also increased. At the International Congress of Psychology in Moscow in 1966, however, Western psychologists were still more familiar and more comfortable with Pavlovian experiments than with the new theoretical discourses of Soviet psychologists such as Marxist theories of activity, reflection etc.; only a few Western psychologists explored Marxist alternatives. Jerome Bruner helped to publish an edition of *Thought and language* in 1962, but the Vygotsky industry in the West really accelerated after Michael Cole and his colleagues published *Mind in society* in 1978. This slender volume cobbled together bits and pieces of S. L. Vygotsky’s writings that immediately attracted wide attention. The Institute of Psychology of the Soviet Academy of Sciences opened in 1971, finally marking the establishment of psychological science in the Soviet Union. Its first director, Boris Lomov, promoted a synthetic, holistic approach of Soviet psychological science (distinguished from fragmentation in the West, presumably).

The late 1970s saw more international contacts; Eastern Europeans began to have more access to psychology abroad, but Westerners still had limited interest in Soviet psychology. The early 1980s saw the birth of Cheiron-Europe (now called ESHHS), but also a final peak of the Cold War. Gorbachev and *perestroika* came in the second half of the decade, and in 1991 the Soviet Union disintegrated. Freedom to travel and to bring in foreign publications could hardly overcome new economic hardships that faced institutions of higher learning in Eastern Europe.

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Katerina Liskova:

**How the woman question changed into the
child question. Developmental psychology and
shifting discourses around early childcare in 1960s
Czechoslovakia**

Expertise was at the heart of the transformation of modern societies, including the state socialist ones. In this paper, I will analyze the pivotal role developmental psychologists played in Czechoslovakia in moving the public and policy discourse from unambiguous support for women's emancipation of the 1950s to rather traditional women-as-caring-mothers outlook that became typical of the 1970s.

In 1948, Czechoslovakia together with other Eastern European countries set on a path to socialism which brought about universal accent of the emancipation of women. Communist governments across the region swiftly changed laws and sought to implement policies that would put women on par with men: as workers as well as spouses and co-parents. Czechoslovakia also built facilities that would help women participating at paid labor outside of the home. Nurseries and kindergartens took care of the ever growing number of children and experts were around to monitor the situation and suggest improvements.

While in 1960 child psychologists and pediatricians still held that betterment of institutionalized childcare is possible – arguing that “The future institutional environment will not be a true copy of the domestic one because even the home is not the pinnacle of virtue. In the future the institutional environment will take over all the virtues of the home and add to them the virtues of a collective establishment.” (Koch and Matějček, 1960, 72) – and proposed detailed changes, three years later the same experts came out with a book *Psychological Deprivation in Childhood* highlighting the lasting damage that befalls those infants who were cared for institutionally as opposed to by their mothers. The documentary *Children without Love (Děti bez lásky)* released the same year by Czechoslovak television and featuring a child psychologist and a pediatrician captured the imagination of the wider public with vivid portrayals of children who, as the documentary explained, could not flourish even with the best hygienic conditions,

medical oversight and technical equipment if they could not establish a lasting emotional relationship to one person – the mother. The documentary juxtaposed images of children in families happily exploring the world around them, articulate and smiling, in constant contact with their mothers – with shots of hoards of children in infant homes, constantly fighting, demanding contact with random adults, babbling mono-syllabic words or just absent-mindedly staring into the camera.

I will show how this shift in expertise around child care occurred and what a vast policy change it inspired. While some might view discursive shifts surrounding early childcare as “a humanizing trend in approaching children,” (Havelková, 2015, 148) it becomes clear that this “improvement” came at the expense of one group more than any other: women. As the writer Alena Wagnerová quipped years after socialism was over, “the woman question changed into the child question.” (Wagnerová, 2007, sec. 5, 8)

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Martin Wieser:

Operative Psychology: Roots and consequences of applied psychology as an instrument of political persecution in the GDR

From 1965 until the collapse of the GDR, a unique branch of applied science was developed and taught at the Juridical Academy in Potsdam in East Germany: At the institute of “Operative Psychology”, methods of interrogation, how to collect information about oppositional activities, how to acquire “unofficial informers” and how to “disintegrate” oppositional groups and individuals were taught by psychologists to the upcoming elite of the Ministry of State Security. Publications about the history of “operative psychology” have mostly focussed on its institutional development and its conceptual and methodological foundation (Behnke, 1995; Richter, 2001) and a comparison between the practice of “operative psychology” with more techniques of “white torture” (Michels & Wieser, 2018). This paper aims to broaden our understanding of operative psychology by highlighting the historical, social and political background that enabled it to grow as well as its theoretical and conceptual roots that shaped its practices. Based on archival research and an analysis of manuals that were created as study materials for the agents of the secret service, the relevancy and reception of Eastern *and* Western psychology for operative psychology (and, possibly, vice versa) is discussed.

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Ferenc Erős:

Impossible missions: Marxism and psy-sciences in Central and Eastern Europe: the Hungarian case

“Men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past. The tradition of all dead generations weighs like a nightmare on the brains of the living.” Marx’s emblematic statement signifies a complicated and contradictory relationship between Marxism and psy-sciences, between different founding discourses of modernity. Historically, there had been many important though controversial attempts to develop a Marxist psychology (or “psychological Marxism”), sometimes with a Messianic fervour, like Freudo-Marxism or Vygotskij’s theorisation. They proved to be “impossible missions” under the given political, historical, and ideological conditions. In my paper I am focusing on a few examples of these “impossible missions”, with a special regard to Hungarian cases under the era of “existing socialism”, facing with the dilemma: How to be a Marxist psychologist in a country where Marxism is the official state ideology.

(1) I will start out from the determining impact of the philosopher György Lukács. In the 1960’s he elaborated his own psychology of artistic experience, the hypothesis of a transitory signal system, the concept of the *signal system I’*, based on the combination of the Pavlovian reflex theory with his own concept of “aesthetic specialty”. Lukács’s psychological “addition” to Marxist aesthetics has never been directly followed, although he became a key figure in the renaissance of Marxism, open to the question of the subject, as an alternative to official “Marxism-Leninism”. (2) A crucial figure in the history of post-WW2 Hungarian psychology was Ferenc Mérei. In the late 1940s he elaborated a social psychology on the basis of Marxist principles, supposing that spontaneous groups have their own subjectivity, and are held together through a jointly lived and shared subjective experience, forming the base of a “social unconscious”. In the paper I will sketch Mérei’s early and later career which had been interrupted several times by political repressions and restrictions. (3) After 1948 psychoanalysis in Hungary had been officially excommunicated as a “bourgeois pseudo-science”. I will show how psychoanalysis was received, eventually rediscovered and reappraised in

the 1970s and 1980s, primarily through the re-reading of Freudo-Marxist philosopher and poet Attila József's theoretical works. (4) I will also discuss the impact of Soviet psychology which had ambivalent reception in Hungary after 1956 when psy-sciences had been rehabilitated. I am specifically dealing with the impact of L. S. Vygotskij on philosophy and psychology. Among psychologists László Garai appeared with an aspiration to elaborate a "truly" Marxist psychology, first of all, a "social psychology of personality" as an extension of the "renaissance of Marxism" to psychology. His ideas based on a re-reading of Marx's early anthropological writings and Lukács's ontology from a Vygotskian perspective. In my paper I will show how Garai and his collaborators (including myself) made efforts to challenge mainstream social psychology through developing alternative models rooted in Marxian principles.

 **FERENC ERŐS**

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GIFTEDNESS AND FEEBLENESS UNDER SCRUTINY: HISTORICAL PERSPECTIVES ON THE EXAMINATION OF MENTAL CAPACITIES AND PSYCHOLOGICAL TRAITS (I)

Chair: Andrea Graus

The session seeks to understand how and why humans have been classified into certain psychological categories such as “mentally abnormal”, being this “gifted” or “feeble”, and the impact it has had in different periods and settings, both during modernity and the contemporary era in Western societies.

Since the late nineteenth century, developmental psychology emerged as the science of the “normal” child’s evolution. In addition, physicians, psychologists and pedagogues designed techniques to register psychological differences among schoolchildren and young adults to rank and classify them. This was done for several reasons, often to undertake groupings and to guide their education and professional training while adducing reasons of mental hygiene, eugenics, industrial and educational efficiency. While classifying them, they defined “normal” children according to different psychological traits, most notably the measurement of intelligence. In this context the concept of mental abnormality, be this feebleness or giftedness, gained prominence.

Although there was no scholarly agreement on how to define these terms, there was a consensus on why it was important: defining gifted and feeble individuals meant understanding human potential and development. Historically, conceptions of giftedness and feebleness have been behind schooling and governmental policies. For example, according to how these terms were understood, “feeble-minded” people would be put under surveillance, or even sterilized for eugenic purposes, while gifted children would require attention to foster the full development of their capacities. How we conceive such terms continues to influence contemporary society, where a new multi-dimensional approach takes into account psychological traits beyond the classic measurement of intelligence (e.g., creativity), as well as environmental and genetic factors. Most Western

countries have national associations for gifted and intellectually disabled individuals, who counsel families, professors and even stakeholders. Thus, conceptions of feebleness and giftedness continue to affect state matters and education, and may create unrealistic expectations in parents and children.

Historical research has yet to explain what was the social role acquired by each concept and classification system at certain place and time, and why mental abnormality (feebleness, giftedness or other related psychological traits) has acquired such a role within Western societies. This session addresses these matters while focusing on different domains where notions of intellectual disability and giftedness gained importance: from psychometrics, to eugenics, and the study of gifted children and prodigies. The contributors explore different contexts, including Spain, France, Canada, the United States and Argentina, and a range of actors, going from psychologists and physicians, to gifted children, child prodigies and eugenics survivors. The historical focus of the papers is the nineteenth and twentieth century, but also adopting philosophical perspectives and reflecting on the present and the legacies of past conceptions of mental abnormality. Exploring how notions of giftedness and intellectual disability have been mobilized in different periods and settings will shed light into the different agendas that lie behind these notions, and will contribute to underline the scientific and social impact of these categories.

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Victoria Molinari:
The influence of psychoanalysis and Marxist theories on the definition of intelligence:
Béla Székely's *Los tests*

This work is part of a wider research centered on the study of the historical changes in the definition of intelligence in Argentina during the mid-twentieth century. The intention of the research is to contribute to a better understanding of what was meant by intelligence, mental capacity or intellectual level, used in classifications in schools, mental hospitals, prisons, or even, professional guidance. As it has been established by several other authors, we view intelligence as a historical rather than a natural psychological category (Danziger, 1999; Lewontin, Rose, & Kamin, 1984; Mülberger, 2014).

The aim of this particular presentation is to analyze the definition of intelligence provided in the book *Los Tests* (1946) written by Béla Székely. Székely was a Hungarian psychologist that emigrated to Argentina in 1938, where he started working with several psychoanalysts affiliated with leftist ideology (Hopfengärtner, 2011). The singularity of his approach relies on the fact that he based his observations on the works of Wilhelm Stern, Sigmund Freud and Marxist views of psychology.

The methodology used in this research is based on the qualitative and interpretative analysis of bibliographical sources from the perspective of critical history of psychology, intellectual history, circulation of knowledge and the political social history in Argentina in this period. In doing so, we can analyze what other specialists thought of intelligence and its distribution throughout society, in contrast to the ideas presented by Székely.

Even though his work was mostly related to psychoanalysis and child psychology, one of his most influential works is the publication of a compilation of psychometric tests (Carpintero Capell, González Calderón, & del Barrio Gándara, 2011). The first edition of *Los Tests* was mainly focused on intelligence measurement, but the second and third editions included other personality and projective tests, such as the



Rorschach inkblot test. The third edition was published after his death by Alfredo Calcagno, an influential pedagogue in the University of La Plata, in Buenos Aires.

His definition of intelligence was different from the one provided by others in three main aspects: 1) where the “classic” definitions of intelligence considered mental capacity in a restrictive manner, Székely thought of it as a basis and a mere factor playing just a part in the “mental disposition”. 2) Class determinations played an important part in his definition of intelligence, seeking the causes for a low mental disposition in poor living conditions; this also applied to the differences between sexes. 3) His theories on intelligence did not abide by mental age rather than the psychosexual stages described by Freud. The publication of this book could be situated in a particular historical moment, not only for the Argentinian history of psychology but also in the international perspective. One of the main transformations is the incipient paradigm shift between mental hygiene and mental health movement, when social sciences, and psychoanalysis began having a more important part in the explanation of mental phenomena rather than merely natural. In this way, the three factors we pointed out in Székely’s views on intelligence was even different from other specialists that were also more inclined to a “left-wing” psychological perspective or a mental health view. In addition, even though Székely contests the natural definition of intelligence, he still translates and transcribes many classical tests which do consider intelligence and mental capacity as a natural ability. This raises one last important issue: was intelligence such a malleable concept that could be measured and classified regardless of its definition?

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Annette Mülberger: Science in the city: Psychological testing and classifications in Barcelona and Madrid

At the beginnings of the 20th century, the prestige of science and technology led scholars in different places in Europe and the United States to eagerly incorporate new psychological testing methods and classifications. One of these instruments appropriated and adapted was the Binet-Simon intelligence test, which in the eyes of physicians, pedagogues and psychologists was seen as a useful tool to differentiate and select children in public schools.

How and for what aim was psychometry used to classify citizen in industrialized cities such as Barcelona or Madrid? To answer this question, it is necessary to examine the way tests and questionnaires were employed by physicians, teachers and psychologists in Spain, before and after the Civil War (1936-1939). Such use usually entails the construction of a standard or “normality”, versus “abnormality” or “deviation”. In my research, conducted within the framework of the project on history of science funded by the AGAUR (Generalitat de Catalunya, 2017 SGR 1138), I analyze the different methods and strategies used by scholars in Barcelona and Madrid to register mental capacities and psychological characteristics. One key concept used at the time was “abnormality”, which could refer to some person with outstanding capacities, sometimes called gifted, but also to a lack of intelligence, sometimes also called “feeble minded”.

In the present contribution I want to explore what kind of “psychological normality” the examiners had in mind and to what extent the criteria they used are linked to a certain “ideal” or the role conferred to a productive and submissive worker to become a “useful” piece in capitalist machinery within the city life and industry. Likewise, I am interested in knowing, to what extent in Spain, has the employment of these methodologies changed over time, before and after the Civil War (1936-1939).

With the help of some examples I will show some typical ways in which the Binet-Simon test was adapted and used for the registering and classification of citizen

in Barcelona and Madrid. One of the first collective mental testing in Spain was conducted by the physician Luis Comenge in 1908 was done within the framework of some social projects, organized and fostered by the Barcelona City Hall. During the 1920ies Institutes for Professional Guidance were founded in Barcelona and Madrid. In these Institutes physicians and psychotechnicians undertook systematic testing of youngsters to manage the transfer of children from school to the working places. A different attitude was adopted by the teachers involved in mental testing. For them the psychological capacities of children were mostly due to education and therefore their priorities was to design pedagogical tools to improve them, if necessary.

In general, I will conclude that the tests, the kind of psychology and psychological testing practiced in Barcelona and Madrid was connected to the kind of “applied” psychology (psychopedagogy and psychotechniques) and modelling of the (future) citizens, practiced in other cities such as Paris and Berlin. Nevertheless, classifications and typologies were often adapted by local researchers, introducing some changes. My research highlights the social agendas behind testing which lead to certain appropriations and resistances of test items, as well as several kinds of technical and functional variations in the testing procedure.

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Kimberly Probolus:

A special task force on giftedness, 1960 – 1975

On June 30, 1968, F. Champion Ward, the Vice President of the Division of Education and Research at the Ford Foundation, wrote to President Lyndon Baines Johnson. “I have the honor to transmit to you the Report on the Task Force on the Education of Gifted Persons,” he told the President. The final report outlined the various federal provisions the government made for gifted students, showing how the discourse on giftedness had already impacted the implementation of education policy in the United States. Approximately 1.7 percent of all students in elementary and secondary public schools were receiving some “kind of differential education to accommodate their special abilities or talents.” The Report noted the specific provisions these schools and programs made for their gifted students. Overwhelmingly, gifted and talented programs ignored the “systemic development of creativity, leadership abilities, or outstanding talents in the creative and performing arts.” Standardized achievement tests were the most frequently used method for identifying gifted students. The Report advocated for a more expansive way to evaluate giftedness, pointing to the limitations of testing and how “the measurement of all human behavior is ultimately rooted in subjective judgment.” This conclusion led the Task Force to recommend new ways that the federal government might account for subjectivity in the identification and education of gifted students, and to suggest novel approaches to the education of gifted students in schools and classrooms across the United States – particularly for women and persons in “disadvantaged areas.” But were these efforts successful? Why or why not? This paper will attempt to answer those questions, and will examine the larger impact of federal government efforts to educate gifted students in the United States from 1960 – 1975.

Many excellent studies in the social sciences have quantitatively and qualitatively shown that racial minorities are more likely to be placed in remedial and low-ability groups while white students meritocratically “earn” acceptance into gifted and talented programs in the United States. Some of these works identify *Brown v. Board* (1954) as the cause of racial inequality in academic tracking. But this fails to account for the multiple, complicated factors that informed the rise of giftedness and tracking in the postwar era. Based on archival research from Johnson’s Special Task Force in the 1960s,

I provide an in-depth analysis of how ideas about giftedness and merit informed federal education policies. Investigating the intricacies of this process opens up new possibilities for understanding the effect gifted and talented programs had on inequality rooted in race, class, gender, and ability.

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**POLITICAL EPISTEMOLOGIES AND PSYCHOLOGY:
THE CENTRAL AND EASTERN EUROPEAN
COUNTRIES IN THE 1960S/70S (II)**

Chairs: Verena Lehmbruck

&

Martin Wieser



Julien-Ferencz Kiss:

Ideological interferences in Romanian psychology during the communist period (1948–1989)

Given the favorable historical context of the late nineteenth century and early twentieth century, Romanian academic psychology has seen a remarkable development which has been recognized widely in the thirties when it was proposed to organize the 1940 International Congress of Psychology in Bucharest. It was the first time a non-Western country was proposed to host the event (Bejat, 1972).

Unfortunately, due to the outbreak of the Second World War the Congress did not take place and in 1948 Romania fell under Soviet influence. The Communist regime was set up in a brutal manner and in terms of psychology, the whole tradition was eradicated. Florian Ștefănescu-Goangă, Constantin Rădulescu-Motru or Nicolae Mărgineanu, who represented the “elite” of Romanian psychology, were imprisoned or persecuted because they did not recognize the new totalitarian order. Psychological journals, psycho-technical institutes have been abolished, countless purges have taken place in the academic world, Communist ideological propaganda has embraced psychology articles and in 1952 it has been ruled out to quote Western literature (Mărgineanu, 1991). Under the coordination of academic Mihai Ralea, starting from 1955/1956, on a new ideological basis, the Institute of Psychology, the Journal of Psychology, and the Association of Psychologists were established. Even though there was still a strong censure, psychology experienced a slight revival. This was amplified after 1965 when some liberalization took place due to Romania’s short-term opening to the West. Many of young Romanian psychologists had access to Western literature and some could attend foreign psychology conferences. Also, psychology re-started to be applied in various social areas (Kiss, 2012). But ideological interference in science has seen significant growth since the 1970s. In 1977 under the dictatorial regime of Nicolae Ceausescu, the decision was made to ban the faculties of psychology from all Romanian universities. The Institute of Psychology was completely disbanded in 1982 after a controversial episode called “The Transcendental Meditation Affair”. At that time psychologists and other social scientists practiced and researched Transcendental Meditation and the activity was considered a subversive one and could not be tolerated by the Communist regime. A great number of psychologists

have been persecuted again and psychology remained minimally functional only in key areas such as transport or the army (Jela, Strat, Albu, 2004).

Throughout the totalitarian period (1948-1989) psychology was a subjugated domain that rarely enjoyed the possibility of liberal development and we have seen an attempt by the Communist regime to ban any possibility of thinking outside of its own ideology (Zlate, 2004).

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Verena Lehmbrock: Psychology of the Collective: Some Distinctive Features of GDR Social Psychology (1960s and 70s)

Based on archival and private sources this paper examines the relationships among social psychology, Marxist-Leninist ideology, and socialist society in the German Democratic Republic (GDR) in the 1960s and 70s. From 1962 onward Hans Hiebsch and Manfred Vorwerk created an officially acceptable form of social psychology at Jena University by virtue of a Marxist concept of cooperation along with a research focus on human cooperation in work processes (Dumont 1999). Both connectable to the western academic mainstream and to economic policies of the 1960s, Jena research on small groups (on working collectives in particular) flourished for more than two decades. In part, these activities resulted in desired societal impacts corresponding to an ideal of science as a productive force: for instance, psychologists developed a leadership training programme which became increasingly applied in state-owned industrial enterprises. Whereas the „social psychological training“ can be interpreted as a creative and productive effect of meeting ideological demands, Hiebsch and Vorwerk also faced ideological attacks called “Meinungsstreit” (see Eckardt 1995) that almost ruined their careers. Using previously unknown private sources, the paper will not least point to the emotional distress that the ideological controversy about the Jena concept of social psychology has caused among the people involved.

It is argued that Jena presents a fruitful case to examine the creative as well as destructive potentials of ideology in science under state socialism. I will suggest that from a praxeological perspective, Marxism-Leninism appears neither detached from reality nor superimposed, but as a flexible instrument within a spectrum of practices between repression and innovation.

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▲ **VERENA LEHMBROCK**

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Tuomas Laine-Frigren:
Psychology, mental health and maladjustment in
State Socialist Hungary: the case of psychiatrist Pál
Juhász and the village of Csengersima

Many scholars have shown how Eastern European psychology experts – much in line with the more general European developments after the IIWW – increasingly adopted public roles, particularly in the “management of (ab)normality”, and adapting human beings to everyday life (see Eghigian 2006; Savelli & Marks 2015; Laine-Frigren 2016). Also in Hungary, after the Stalinist years of suppression and neglect, the 1960s saw psychological sciences gaining in social and political recognition as a means of supporting the new ‘soft dictatorship’ by addressing problems in different areas of socialist life. This paper examines psychological knowledge production in Post-Stalinist Hungary as a site of intersecting political, ideological and expert interests. The study is based on a close reading of a one particularly interesting research intervention: the by-now famous Csengersima-studies by the psychiatrist Pál Juhász.

Pál Juhász (1916-1984) was one of the most influential psychiatrist-scholars in post-1956 Hungary, a committed socialist, and a proponent of social psychiatric ideas and practices. At the turn of the 1950s and 1960s, Juhász set to investigate the psychological impacts of the collectivization of agriculture. The research took place in the village of Csengersima, on the border of Romania in the county of Szabolcs-Szatmár-Bereg. In one of his first publications on the topic, Juhász observed that over 25% of Csengersima’s inhabitants were suffering from neuroses, as a psychiatric disease, and evidenced in visible symptoms of depression and anxiety. Juhász went to argue that neurotic symptoms were mainly due to the “psychological traumas” caused by loss of economic independence and feelings of subordination. According to Juhász, many rural people were unable to cope with the introduction of unfamiliar hierarchies, large production units, and changes in life-style. Juhász eventually studied the phenomena for over a decade, but already based on these early findings he introduced the concept of “collective farm neurosis” (Tsz-neurózis).

In this paper, I will study the concept of “Tsz-neurózis” as a scientific and social-political construct. I am particularly interested in how the scientific/psychiatric content

(itself influenced by both homegrown and European developments) combined with recognition of everyday crises and ideological/political plans and expectations. I will also use the case of Juhász and Csengersima to illustrate the ambivalent and tense relationship between psychological research and politics of social planning in post-Stalinist Hungary.

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5th July | 17:00-18:30 | Room 102

**GIFTEDNESS AND FEEBLENESS UNDER
SCRUTINY: HISTORICAL PERSPECTIVES ON
THE EXAMINATION OF MENTAL CAPACITIES
AND PSYCHOLOGICAL TRAITS (II)**

Chair: Annette Mülberger

Rob Wilson: The staying power of eugenics: The case of intellectual disability

The recurrent appeal of ideals such as unfettered social improvement and the elimination of intellectual disability create the permanent possibility of eugenics resurfacing in contemporary practices and policies surrounding reproductive technologies. Eugenic practices have a persistence beyond such a possibility that has not been adequately analysed. This paper hypothesizes a particular psychosocial dynamics that contributes to the staying power of eugenics by drawing on ideas from two places beyond the spotlight of contemporary work on eugenics: from survivor narratives and from Judith Herman's account of the important role that *witnessing* plays in recognizing and reporting sexualized crimes. Herman's perpetrator-victim-witness model can be adapted to make sense of the psychosocial dynamics of the phenomenon of wrongful conviction. Viewing eugenic practices as forms of wrongful conviction governed by that dynamics affords a partial explanation of the staying power of eugenics. Here I will focus on how this applies to intellectual disability. The paper will draw on my experience in building oral histories with Canadian eugenics survivors in the province of Alberta, using the standpoint eugenics perspective deployed there in order to shift how complacently we often view the eugenic past. The kind of thinking about people with disabilities, including intellectual disabilities, that drive eugenic practices are very much with us now.

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Aida Roige: Eugenicist thought and the development of intelligence testing

Since Francis Galton's publication of *Hereditary genius* in 1869, intelligence or general mental ability became a trait of foremost importance for eugenicist thought. Eugenics aimed to improve human populations over generations through the use of science, favoring (or impeding) the reproduction of certain sorts of people. In the US, it developed into an organized social movement towards the end of the 19th and beginning of the 20th centuries, one that became the basis of practices and policies such as sterilization laws. Central to eugenicist thought were the focus on human variation, the aim to classify of people into sorts, and the thrive to fit features commonly deemed as desirable/undesirable into scientifically analyzable traits, which in turn could explain the variation. In the case of intelligence, what became relevant for its characterization was its relation to social phenomena such as one's educational achievement, reputation, economic success, and even morality. This way of being characterized stands in sharp contrast with the mechanist-causal one of other cognitive traits, such as memory.

This paper will argue that the way the Binet-Simon test was received and developed in the United States can only be understood from a eugenicist background. This was the case from its translation into English, from the hands of Henry H. Goddard (1866-1957), then superintendent at the Vineland Training School for Feeble-minded Boys and Girls in New Jersey. Goddard proposed to use the test scores to identify the "feeble-minded", and established the taxonomy of the so-called "feeble-minded" into "morons", "idiots" and "imbeciles". Goddard was a fervent advocate for institutionalization and family removal of the feeble-minded, as well as for mass testing in order to identify them in the general population. Many psychologists in the US echoed his claims while developing the tests further, among them Lewis Terman (1877-1956), author of the Stanford-Binet test. In the talk, I will track the use and development of the tests in the US during those early years, to show that eugenicists found on intelligence testing a solution to their need of an objective quantitative measure that could ground practices already in place. In other words, it was because eugenicists were in need of a system of measurement, that the use

of intelligence testing became widespread, and not the other way around – evidence on the merits of the test didn't create the grounds for eugenicist interventions based on them.

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Andrea Graus: Extreme giftedness: Child prodigies in the Paris of the *Belle Époque*

Child prodigies manifest an extreme form of giftedness. Psychologists have traditionally defined them as a type of gifted children aged 10 or younger, capable of performing at a professional level in skill-demanding domains, such as music and the arts, chess, mathematics and sports. Developed mainly within psychology, historical research on child prodigies is scarce. Scholars have mainly focused on case studies, adopting a domain-centered and biographical approach. With few exceptions, historical research has not accounted for the impact of the child prodigy in modern society. In this vein, it has not helped to explain the prevailing fascination for this type of children in western cultures.

This presentation will address child prodigies taking into account their double role as experimental subjects and child stars. The historical context will be the Paris of the *Belle Époque*. At that time, French psychologists and physicians contributed to define human normality and abnormality. They classified children according to different traits, including the measurement of intelligence, championed by Alfred Binet, and contributed to the new discipline of development psychology. Being counterexamples of the “normal” child, prodigies inspired research in these areas. While diving into the Paris of the *Belle Époque*, this presentation will mention different demonstrations of prodigies in scientific settings, such as the Académie des sciences, the Sorbonne laboratory, or psychology conferences. The goal is to point out to the type of investigations these demonstrations triggered, and link them to early debates on giftedness and the growing scientific interest in gifted children.

But child prodigies of the nineteenth and early twentieth century were more than subjects of psychological research. In Paris, the same “child geniuses” that scientists studied triumphed in the theatres and became celebrities. In this regard, the presentation will also reflect on how the child prodigy influenced the contemporary figure of the “child star”. To illustrate the double role of the child prodigy as experimental subject and child celebrity, we will look more in particular at the case of the “Spanish Mozart” Pepito Arriola. This musical prodigy toured Europe and the United States during the early

twentieth century. With only three years old, he performed in the French capital and was brought to the Congress of Psychology (Paris, 1900), where he caught the attention of the physiologist Charles Richet. Several debates aroused about the ability and psychological traits of this musical prodigy, which in turn helped shape contemporary conception of giftedness that take into account non-academic traits, such as creativity.

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LANGUAGE AND PSYCHOANALYSIS

Chair: Csaba Pléh

The psychoanalytic tradition has been embedded into the issues of language from the beginnings at least in two regards. The first is the *communicative dimension*. The “talking cure” from its first moments believed that healing the mind is possible through interaction in therapy. The second aspect is the symbolic issue involved in psychoanalysis. The work of dream analysis and shortly later on slips of the tongue brought a promise that our hidden internal mental processes do have a special iconic and/or *symbolic relation* to our use of images and verbal signs. It is a task for the psychoanalyst to reveal this symbolic relationship. Several first-generation disciples and followers of Freud (Ferenczi, Spielrein, Hollós) showed a vivid interest in language and linguistics. They were mainly interested to find traces of unconscious motivation in language form and use, speculating how they relate to the phylogenesis and ontogenesis of language as well.

During the 120 years both aspects have gone through several challenging stages. Some of the philosophically most discussed aspects of the communicative dimension treat psychoanalysis in a positive way as similar to literary interpretation, as the narrative turn of Ricœur initiated it, or as an unavoidably hermeneutic enterprise as pointed out by Grünbaum. Similarly, the actual symbol use has gone through many reinterpretations from the time magnetic tape recording has become available.

The present workshop does want to cover the century old linguistic saga of psychoanalysis. It tries to highlight some crucial points that also bring nearer the history of psychology and history of human sciences attitudes.

Judit Mészáros analyses the changes of the talking cure attitude, the communicative setting of psychotherapy around the notion of confusion of tongues introduced by Sándor Ferenczi. Her contribution concentrates on how the changing interpretation of the communicative setting lead to a reinterpretation of trauma, and a new conceptual analysis of the mechanisms of defense.

Katalin Faluvégi and Csaba Pléh present two Hungarian versions of relating concerns of linguistics to concerns of psychoanalysis. Tivadar Tass-Thienemann in the



linguistic regard is mainly using traditional philological methods of etymologies to reveal hidden sexual motives underlying our vocabulary. Iván Fónagy, on the other hand uses a more dynamic and communication theory centered attitude. His idea of double coding in speech basically claims that in an all our language usage the traditional propositional coding and use of arbitrary signs is always accompanied by an emotion and unconscious based series of choices.

Elisabetta Basso focuses on the strategic position of psychoanalysis at the origin of Michel Foucault's archaeological project in the early 1960s. More specifically, she analyzes the role played by Lacan's approach to the problem of psychosis in Foucault's analysis of the relationship between madness and language in *History of Madness* (1961).

Our plan is to divide the session time into three parts. The presenters shall have a long abstract published, thus they will have a short presentation, 15 each. This is going to be followed by half an hour discussing the papers, half an hour discussing the general issue of Language and psychoanalysis.

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Judit Mészáros:

Bridge between psychoanalysis and society

Ferenczi saw psychoanalysis as a joint effort between analyst and analysand both in intellectual and emotional terms: just consider his incorporation of countertransference as part of the unconscious dialogue of transference–countertransference into psychoanalytic treatment in the early 1920s (Ferenczi, 1919/1980). Ferenczi's positive thinking on the phenomenon of countertransference represented a fundamental shift in perspective. Accepting countertransference prompted the development of a new psychoanalytic discourse.

Psychoanalysis became a system of multi-directional processes of intrapsychic and relational elements between the patient and the analyst. Developing confidence between analyst and analysand became an indispensable means of approaching traumatic experiences. Authentic communication on the part of the psychoanalyst became a fundamental requirement (Hoffer, 1996), as false statements or professional hypocrisy result in a distorted reality and repeat the dynamic of previous pathological relations. Faces of repetition instead of a self-reflective capacity and developing the ability to change always represent a painful experience at the individual and societal levels.

'Confusion of tongues between adults and the child,' which is now considered one of Ferenczi's most outstanding studies, a paradigm shift in trauma theory (Mészáros, 2010), caused a dramatic upheaval in Ferenczi's life and became immersed in the silence of rejection that surrounded him for decades after his death. Ferenczi put the reality principle in the focus of the traumatisation process, which means traumas are based on real events, even though the victims and perpetrators could have different memories about it. This contradiction was resolved by Freud stating earlier that traumas can even be caused by pathological fantasies. For Freud, it was not absolutely necessary for real events to be in the background. So, from the pathogenic point of view, according to Freud, there is no difference between fantasy and reality. In contrast, Ferenczi emphasised that trauma is real and supplemented the intrapsychic model with interpersonal relations approaches. I would like to underline that, although Ferenczi's ideas were based on empirical studies of sexually abused children, the results go far beyond that topic; that is, they consist of

generally applicable perspectives that cover the range of both traumas and post-traumatic situations.

It is highly significant that Ferenczi recognised the diverging ego-defence mechanisms in the victim and the aggressor during the trauma process. The manifestation of ego-defence mechanisms triggered by the dramatic tensions inherent in the clash between divergent desires and motivations (tenderness versus uncontrolled sexual arousal and desire for satisfaction) on the part of child and adult – see the metaphor: ‘confusion of tongues’. Ferenczi described the different ego-defence mechanisms in victim and perpetrator, including splitting, dissociation, fragmentation, denial, projection, rationalization, or bagatellization/minimization, and introduced the concept of identification with the aggressor, which is one of the strongest defence mechanisms in the struggle to survive defencelessness in the face of aggression, life-threatening personal attacks and long-term captivity. Ferenczi seized upon a defence mechanism that goes beyond the protection that develops in situations of erotic seduction; in it, we find one of the characteristic ego-defence mechanisms of a survival strategy for a variety of aggressions, one that can be applied generally. In a wider sense, this ego-defence mechanism is a general capacity in human beings. See it later as Kapo syndrome in concentration camps – when prisoners selected to oversee their fellow sufferers showed even greater cruelty than their fellow captors – or moral agreement with the aim of the perpetrators at an individual or societal level with regard to authoritarian/dictatorial figures/leaders (Sebek, 1996; Casoni and Brunet, 2007; Frankel, 2015).

Identification with the aggressor (which became well-known as Stockholm syndrome in the 1970s) – infiltrated the phenomena of our everyday life. We can observe a range of phenomena from subordination borne of ego defence through tendencies of self-regulation on a mass scale within authoritarian systems to identification with ideologies of exclusion and hate, whether they are the views of the leadership of a group or of that of an entire society.

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Katalin Faluvégi and Csaba Pléh: Thienemann and Fónagy: Two Hungarian versions of finding the unconscious in language

The thinking of two linguistically trained Hungarian psychoanalysts, Tivadar Thass-Thienemann and Iván Fónagy shall be presented here, with their similarities and divergences. They have had a clear social difference. Both were Hungarian trained later emigrants, who started their academic carrier in their homeland. Thienemann of *Ungarndeutsch* descent was a Germanist with a classical philological training, and success in the literary field as a conservative *Geistgesichte* theorist, who became interested in psychoanalysis only after his emigration. Fónagy, on the other hand, was a left wing Jewish intellectual, who was a trained psychoanalyst and a structural linguist active in both domains while still in Hungary. Both have become interested in a psychoanalytic interpretation of language. However, Thienemann remained within the frames of philological etymology, and his psychoanalytic excursion was mainly a taxonomic associative list making. Fónagy on the other hand, was trying to relate the structure of language to the structure of the mind the later taken in the psychoanalytic sense.

Thienemann interpreted the unconscious determination of language from the aspects of classical philology, mainly etymology. Fónagy, on the other hand started from the issues of the arbitrariness of language (in the sense of de Saussure), used an information-theoretic approach to language, and concentrated on language functions with the eyes of a psychoanalyst. Thienemann's favourite domain was the origin of words, the history of meaning and the process of symbolisation. His main concern was to include sexual motivations when examining the lexicon. Some examples will be presented.

Fónagy was a committed structuralist, combining Saussure and the Prague School. He tried to show the presence of unconscious elements in all levels of coding. Emotional motivations show up throughout the entire complexity of the language system, at the level of phonetic articulation, lexical, semantic, and syntactic choices, such as communicative articulation of sentence roles *à la* Prague School. According to Fónagy, choices over the arbitrary system show the non-arbitrary unconscious motivational/emotional aspects both of *parole* and *langue*. The term *double coding* is used by Fónagy to account for this unconscious motivation. Propositional content, the descriptive function of language

(the first coding) is always accompanied by the expressive function, a second coding. Double coding (a term invented by Fónagy) is present in every linguistic process. In our everyday speech, this entails a second articulation. In the prehistory of language, however, this emotional expressive function was the original starting function of linguistic communication.

Both Thienemann and Fónagy were interested in the origin of language. Thienemann started from a more classical German philology tradition, which displays Wundt's influence, whereas Fónagy takes into consideration the elements of communication and the social character of the language. Thienemann's psychoanalytic approach does not give a system. Even in the introductory volume of his psychoanalytically motivated conceptual dictionary he merely presents a list of issues picked up from the psychoanalytic literature, such as Skin, Intestines, Smell etc. Comparing the two approaches, Thienemann can be questioned as many other case based etymological approaches, and remains a part of historical past, while Fónagy with his structural psychoanalytic approach to the use, structure, and origin of language still has contemporary relevance.

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Elisabetta Basso:

“Taking up madness at the level of its language”: Foucault’s archaeological approach to psychoanalysis

The formula that Foucault sets out at the end of chapter 4 of his *Folie et déraison* is quite famous: “we must do justice to Freud”, insofar as Freud has “restored the possibility of a dialogue with unreason” after the silence imposed on it by the positivism of medical thought. Foucault argues that such a restitution of the possibility of a dialogue with madness has been possible because “Freud took up madness at the level of its language”. What does this mean?

This is a crucial passage that should be interpreted beyond its most obvious meaning. “To take madness at the level of its language”, in fact, does not simply mean that Freud has given a listen to the voices of unreason once stifled by positivist psychiatry. Rather, this statement by Foucault presents itself as an answer to the problem that he had raised in an earlier text, the introduction to L. Binswanger’s *Dream and Existence* (1954). In this text, Foucault criticized indeed psychoanalysis for failing to “make images speak”. According to him, at the origin of the defects of Freud’s theory of the signification, there is “an insufficiency in the development of the notion of symbol”: psychoanalysis has reduced the image to meaning, whereas the imaginary world has its own laws, its specific structures, its structures which are not only those of speech, but those of language.

Now, is it really possible to “make images speak”, if images do not belong to the order of speech? How to grasp the “own laws”, the “specific structures” of an imaginary world that does not correspond to logic or a theory of meaning? This is precisely the problem that Foucault poses in his *Folie et déraison*. The thesis of this work is that if psychoanalysis has not succeeded in making images speak, it is because it cannot do it, and it is precisely the fact of having recognized this impossibility to reduce unreason to a “sense” that can paradoxically open the possibility of a dialogue with unreason. This is a paradoxical dialogue, since it is not played out in the dimension of semantic understanding, but exactly in its opposite, namely, the recognition of the radical otherness of the words of unreason. Thus, to recognize the proper language of

unreason means to give up understanding: to enter into dialogue with unreason means to let it express itself with its incomprehensible words and images.

Our thesis is that such a reading of Freud owes much to the approach to the problem of psychoses as outlined by Lacan in the 1950s, when the acquisition of the theoretical instruments coming from his reading of structural linguistics and his concept of the “symbolic order” made him to reject Jaspers’s view of “understanding”. In his seminar of 1955-56 on psychoses, Lacan maintains that it is no longer possible to approach the unconscious on the basis of the laws of speech and in the context of the intersubjective relation. The point of rupture that this seminary institutes in Lacan’s teaching lies in the fact that the unconscious is now presented as structured according to the laws of language, according to the articulation of its meanings. Psychosis thus no longer simply coincides with the exclusion of the Other conceived of as the foundation of the intersubjective relation, but with a more radical rejection of the Other as the very order of meaning. That is why, according to Lacan, it would be useless to “advocate the understanding” of this unconscious. To say that everything that belongs to analytic communication has a structure of language does not mean that the unconscious is expressed in discourse. All that is of the order of the unconscious is marked by the absence of which the signifier is essentially constituted, which “as such, signifies nothing”.

We argue that is precisely from this theoretical context, that Foucault reflects on the problem of madness and psychoanalysis at the time of writing his thesis of 1961. In order to better understand what is at stake in Foucault’s *Folie et déraison*, we take into account three further texts published by Foucault at the beginning of the 1960, namely, *Raymond Roussel* (1963), “La folie, l’absence d’oeuvre” (1964), and *La pensée du dehors* (1966). Indeed, these are texts in which the problem of psychoanalysis always emerges from a reflection on language.

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6th July | 10:00-11:45 | Room 102

PEDAGOGICAL VISIONS AND CONCEPTS OF THE CHILD

Chair: Marc Ratcliff



Zsuzsanna Vajda:
Praise the child instead of punishing!
Psychological sources of the concept
of punishment in pedagogy

Over the past decades guidelines on education have consistently taken the view that punishment is a harmful and avoidable tool in child-rearing. Corporal punishment in Hungary, like in other countries has been prohibited by law. But it is not only corporal punishment (regardless of its character) which is considered to be avoided according to child-rearing advisors: they are opposed to any kind of punishment. According to that view only positive examples, reinforcement and praise can be applied in child-rearing. Who would not know the list of “100 ways to praise a child”? The endeavour to completely abolish the punishment is a rather new development in the history of pedagogy. Hungarian historian Pukánszky is disappointed to note that in the textbooks of child-rearing and education of 18-19th centuries there is a duality in the representation of children. Although the authors write about the delicate, kind nature of children in the spirit of romanticism, their tone changes when they come to practical knowledge. The vast majority of these professionals considered corporal and other kinds of punishment as essential tools of education, and their views differed only in the way how they are to be applied. (Pukánszky, 2015) In fact there have always been opponents of strict punishment and rude corporal punishment in the history of pedagogy, but the total rejection of it and the criminalization of parental corporal punishment have taken place only in the second part of 20th century. The first law prohibiting of all kinds of corporal punishment was introduced in Sweden in 1979 (Durrant, 1996). This was the result of a longer process involving the rejection of other types of punishment too.

In this presentation, I am investigating the role of psychology in such a radical transformation of the perception and application of punishment. The issue is relevant because according to opponents of punishment psychological research has clear evidence supporting that punishing children has destructive effect on their mental health and personality development. However, the position of psychologists is far from uniform with regard to the judgment of all kinds of punishment. R. D. Parke, a well-known researcher in developmental psychology wrote in 2002: „ Just as Rip Van Winkle in

Washington Irving's classic tale found that the world had changed after his 20-year nap, so I have found after a nearly 20-year break from my active study of punishment that society's as well as psychologists' understanding of the issue has changed." (Parke, 2002, 596) The article from which the quote comes is a comment on a study published in 2002 by E. Gershoff on methodological deficiencies in psychological research on the long-term effects of mild corporal punishment (such as slap). However, the debate remained theoretical: rejection of punishment has been further strengthened both at the political level and among the public opinion-shaping professionals. In this paper I would like to show that psychology is far from being the most important factor in the perception of punishment which is shaped by other cultural and social processes.

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Dóra Szabó:
**Problems and possibilities concerning the concept
of psychoanalytic pedagogy: Susan Isaacs' work
at the Malting House School**

The aim of this study is to highlight the difficulties and misleading points regarding the concept of psychoanalytically informed pedagogy through the example of the Malting House School, a unique and well-documented nursery in British educational history. In the first decades of the 20th century big hopes nourished for the adaptability of psychoanalysis into the pedagogical field. According to Sigmund Freud and Sándor Ferenczi, member of the Budapest School of Psychoanalysis, psychoanalytic theory seemed to be an effective tool to create a less neurotic society.

In that period several so-called 'experimental schools' were founded, which were connected to the psychoanalytic theory and community in many ways. The founders of these experimental schools were usually wholehearted followers of the psychoanalytic movement. Their primary objective was to apply psychoanalytic ideas in education. Furthermore, the main educators – for example Anna Freud or Susan Isaacs – were often analysts themselves and they were already members of the Viennese or the British Psychoanalytical Society. However, the methods of these schools were rather influenced by the progressive educational thinkers like Maria Montessori, John Dewey and Rudolf Steiner, than by psychoanalytic theorists. Severe misunderstanding arose concerning the interpretation of these schools. The concept of psychoanalysis might cause the impression that a whole new psychoanalytic pedagogy was born in these experimental schools.

The Malting House School operated between 1924 and 1929 in Cambridge, due to an ambitious business speculator, Geoffrey Pyke. He was really attracted to Sigmund Freud's work, especially the Oedipus situation. Pyke's own traumatic childhood experiences and his striving for creating a better child-centred school for his son served as the basis of the school's idea. This pattern seems to be common among these experiments. Although the founders criticized the school system, they didn't want to reform it. The school's main educator was Susan Isaacs, a professional teacher and a follower of John Dewey's educational theory as well as a member of the British Psychoanalytical Society. The nursery's original intention was a liberal one: giving as much freedom to the children as

possible, and to investigate the child's own behaviour and their social and intellectual development.

However, it is really difficult to reconstruct and define the nursery's accurate pedagogical methods. In Isaacs' view, the Malting House School was not psychoanalytic. But because of her analytical knowledge and special role in the psychoanalytic movement her pedagogy was often interpreted through the glass of psychoanalysis. Therefore, a further purpose of the paper is to evaluate the significance of these experimental schools in the development and institutionalization of 'psychoanalytic education'.

Susan Isaacs' work in the Malting House School represents a productive symbiosis between these two disciplines. Firstly, it highlights the edges and limitations of the educational adaptability of psychoanalysis. Secondly, this example also explains more clearly why Anna Freud wrote in 1935 that there was no such thing as analytical pedagogy. If Anna Freud was correct, how can we define the educational work in the Malting House School? If we don't accept her statement, then what are the criteria of psychoanalytic pedagogy?

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Carla Seemann:
**The diary method in early German-language
developmental psychology of the adolescent
(1920s-1930s)**

While psychology's interest for the child both as object of study of the humankind and development of the individual in the sense of phylo- and ontogenesis had already emerged in the 19th century, a psychological examination of adolescence did not arise until the beginning of the 20th century. As Peter Dudek and others have shown, the construction of youth as a separate phase of human life in this period was related to socio-cultural changes as well as influenced by World War I: In the interplay of legal, medical and institutional realms of social welfare adolescence and especially puberty were identified as problematic stages which required governmental regulation and control.

The subject appeared in a different light when it – promoted by applied fields – was institutionalized in the academic realm. Developmental psychology was one disciplinary approach to the epistemic object of the adolescent. Founded by actors such as William Stern, Karl and Charlotte Bühler, Stuart Hall, Arnold Gesell and others, developmental psychology focused more on the ‚normal‘ course of development rather than a deviant adolescent subject.

In my presentation I want to show how developmental psychology with the adolescent at its center was confronted with an important methodological change: While the child could be observed, the adolescent, considered as self-conscious and self-reflective, could be studied through his/her written statements of which the diary for many psychologists was the preferred one. My aim is to contribute to the question of what the promise and function of the so-called diary method were in this specific period and to contextualize it methodically within the wider field of adolescent psychology.

Therefore, I want to outline in a first step that this methodological choice had at least two consequences, both practical and theoretic: Firstly, it initiated collections of diaries and other egodocuments such as poems and letters in various locations (e.g. Vienna and Berlin) and motivated the edition of diaries as sources for psychology. Secondly, it shaped the way adolescence itself was perceived epistemically.

In order to render my presentation tangible, I will concentrate on Charlotte Bühler (1893–1974) as a main figure in this field of research and contrast her work with that of William Stern (1871–1938) and Siegfried Bernfeld (1892–1953). For all of them, from the early 1920s on, the diary was an important source for making the inner life of the adolescent research object literally *legible*. I aim to argue that they theoretically framed the diary differently in terms of its materiality, historicity, and meaning. Consequently, psychological research with diaries not only was a simple method, but also a way of negotiating theoretical positions of different actors – in terms of the relation between the specific and the general, between nature and culture, and the conceptualization of development itself.

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Dániel L. Golden:

The epistemology of the child in John Dewey's work

The philosopher John Dewey can be considered in several aspects one of the founding fathers of modern approaches to the phenomenon of the child. Originating in his pragmatist epistemology – called *experimental idealism* by himself – he thought that basically the same mental procedures are going on in the cognitive inquiries accomplished by the innocent child and the purposeful researcher. Therefore Dewey saw a deep connection between epistemology and pedagogy – the latter being a deliberately and systematically constructed realization of the former. According to him education should simply amount to a provision of a rich environment where experiments with the external world can be safely executed. As he formulated in his *Democracy and Education*: “[...] the ideal of growth results in the conception that education is a constant reorganizing or reconstructing of experience. It has all the time an immediate end, and so far as activity is educative, it reaches that end – the direct transformation of the quality of experience. Infancy, youth, adult life – all stand on the same educative level in the sense that what is really learned at any and every stage of experience constitutes the value of that experience, and in the sense that it is the chief business of life at every point to make living thus contribute to an enrichment of its own perceptible meaning.”

In fact, from 1896 to 1903 Dewey as the head of the Department of Philosophy, Psychology, and Pedagogy at the University of Chicago ran together with his wife their own experimental primary school. The so-called *Laboratory School* tried to put into practice as much as possible of Dewey's educational theories and it was meant at the same time to test them too. While the endeavor came to a sudden end due to organizational and institutional issues, the experiences collected meanwhile gave important support to the movement of *progressive education* determining educational policy in the United States in the first half of the 20th century, and in some measures even today.

In this paper I will focus on the holistic theory and practice of what we would possibly call today *heuristic thinking*. In the reconstruction of the intellectual background of this position I will try to show how these ideas are linked to the pragmatic views on general and scientific knowledge of other philosophers from Charles Sanders Peirce through Ludwig Wittgenstein to Imre Lakatos. Describing some of the educational designs and activities carried out in the Dewey School I will analyze the basic potentials lying in building on

the natural curiosity of children and the forming of a rather practice based curriculum. However, some of the critical remarks presented already by contemporaries and following generations of educational theorists (e.g. Jerome Bruner) as well will also be addressed.

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KEYNOTE SPEECH: DAGMAR HERZOG: HOW PSYCHOANALYSIS GOT SEXUALLY CONSERVATIVE: THE “JEWISH SCIENCE” CROSSES THE ATLANTIC

Chair: Anna Borgos

In no other time and place was Freudian psychoanalysis more successful than in the first two Cold War decades in the US. This was also a time and place when psychoanalysis was intensely conservative – especially sexually conservative. In this lecture, Dagmar Herzog shows that the florid misogyny and homophobia were not merely products of generalized Cold War trends, but rather a side-effect of widely broadcast battles over the relationship between religion and psychoanalysis, as the “Jewish science” of psychoanalysis underwent a process of “Christianization” in the postwar US. In addition, tracing the arc from Karen Horney’s *Neurotic Personality of Our Time* to Alfred Kinsey’s *Sexual Behavior in the Human Male*, the lecture will explore how complex processes of de- and resexualization and profound ambivalence about the status and meaning of the concept of “libido” were at the heart of a succession of fierce rivalries that helped determine the directions taken by American Freudians – with consequences for the fate of Freudianism as a whole.

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6th July | 14:00-15:30 | Room 101

PSYCHOANALYSIS, ANALYTICAL PSYCHOLOGY, AND THE UNCANNY

Chair: Júlia Gyimesi

Elizabeth Anslow and Michael Burke: Ghost story: Philosophy and psychoanalysis on the uncanny

Ghouls, ghosts and things that go bump in the night have long been a fascination for psychoanalysis, dating back to Sigmund Freud's intriguing essay, "The Uncanny," and its explanation of these phenomena in terms of the return of what has been repressed. The ghost story, as a pervasive trope in popular culture whether in literature, television or film offers fertile ground for exploring the desires and interests of human beings—not only do such tales intertwine with psychoanalysis' general recognition of narrative's therapeutic value (as seen in Freud's emphasis on the symbolic representation of fears, in dreams, as well as in stories, but they also can be construed as contributing to the formation of an individual's identity.

Bruno Bettelheim believed that traditional fairytales were rich in symbolic meaning for children; in fairytales, the crises of growing up are symbolically represented as encounters with witches, ferocious animals, or figures of superhuman intelligence or cunning, representing all of the frightening situations that have to be encountered and hopefully mastered. Bettelheim also believes that fears such as those relating to separation anxiety and abandonment occur at all ages in the unconscious, and that in fact the older person may find it much more difficult to admit such fears. We suggest that the ghost story serves a similar purpose for adults. The ghost story gives body to the adult's unconscious anxieties, and often relieves them, without them ever coming to conscious awareness, sometimes providing comfort and reassurance.

Yet psychoanalysis is not the only discipline that has studied the uncanny, especially in terms of the comprehension and constitution of identity of the individual—philosophy, especially postmodern philosophy, has often inquired into the topic of the uncanny, especially of the specter and the ghost, to obtain a reflective understanding of its own identity as an activity and discipline. And not only have philosophers such as Jacques Derrida raised this issue with his project of hauntology, linking the figure of the specter to the question of ethics and justice (as he argues that the latter are dependent on what is absent, on what has a fleeting or spectral presence), but often this inquiry is tied to



the psychoanalytic enterprise as well, which raises the question of how the institutional identity of both philosophy and psychoanalysis are constructed and intertwined.

Hence this paper will not only explore such themes today in light of contemporary ghost stories and films (such as *The Shining*, *Sinister*, *It Follows*, *The Ring*, the Netflix series, *The Haunting of Hill House*, *Poltergeist*) but also how the theme of the uncanny and its explanation by psychoanalysis has influenced the understanding of the practice of psychoanalysis itself. Moreover just as philosophy and psychoanalysis have often crossed paths, cross-pollinating each field to mutual beneficial effect, this paper will also explore the relationship between psychoanalysis and philosophy and how they have mutually contributed to an understanding of their identities through the topic of the uncanny and the spectral other. More specifically, this paper will explore some of the themes and ideas of postmodern philosophy (especially the work of Jacques Derrida) in deploying this spectral trope to understanding the relations and co-constitution of the identities of philosophy and psychoanalysis.

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Tommaso A. Priviero: Jung, Silberer, and the esoteric roots of psychoanalysis

The obligation of psychoanalysis to esoteric traditions has been often underestimated or largely simplified within a popular understanding of the “occult”. Historically, the debate on the topic has been triggered by the name of C.G. Jung, especially due to Jung’s scientific interest in wide areas of esoteric interest, varying from Western alchemy to the Chinese text of the *Secret of the Golden Flower*. Viennese psychoanalyst H. Silberer (1882-1923), unconventional and rather unknown figure in the early history of psychoanalysis, offers an optimal perspective to rethink this encounter . . .

In particular, this paper aims to historically elucidate Jung’s indebtedness to Silberer’s work, a perspective which, surprisingly enough, has been so far scarcely considered. The paper positions four pioneering elements of Silberer’s work which markedly, yet quite silently, influenced the development of Jung’s theories: (1) the reconciliation of psychology and spirituality through the study of alchemical symbolism; (2) the integration of elements varying from Hermetic philosophy, Christian mysticism, Freemasonry, and Eastern thought, to advance a comparative method of psychological analysis; (3) the central feature given to a purposive nature of dream and subliminal phenomena, in contrast with the causal perspective of the Freudian school, towards the development of an “anagogic” or “constructive” hermeneutical approach; (4) a strong degree of personal involvement and self-experimentations carried throughout both Jung’s and Silberer’s methods of research.

This paper, therefore, aims to critically engage with these four points, on the basis of accurate and fresh historical research. It aims to insert this discussion within the framework of the history of psychoanalysis, by intending to give a sense of the underlying connection between aspects of the early psychoanalytic theory and the field of esoteric traditions, and exploring this connection through a critical look at mostly unknown aspects of the relationship between Silberer and Jung. In doing so, the broader objective of this research is to individuate in this connection the roots of an alternative and mostly ignored direction within the history of psychoanalysis.

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Matteo Fiorani and Marco Innamorati:

Italy and “the problem of unconscious”:

The first Italian translation of a book by C.G. Jung (1940-1942)

Jung's first book translated into Italian was *Il problema dell'inconscio nella psicologia moderna* (*Der Seelenprobleme der Gegenwart*, a collection of previously published essays, appeared in 1931). Previously, among Jung's best known works, only the preface to the *Golden Flower* had appeared in Italy, and just a couple of psychiatric papers had been translated on Italian reviews (Carotenuto, 1977; David, 1966). *Il problema dell'inconscio* was published in 1942 by Einaudi, Turin. The proposal had come two years before from Giovanni Bollea, who afterwards became no less than the founder of Italian infant neuropsychiatry. During the early 1940's, Bollea was a young “assistente volontario” (unpaid assistant) at the Clinic of Mental Diseases of the University of Rome. Bollea worked there both in the department of neurology and the one of psychiatry, being also the head of the laboratory of radiology. At the time he was also studying encephalography and the related disturbances, nervous system electro-physiopathology, chronicassia of subordination, and the distribution of electric current density in the brain.

The Clinic had been directed from 1935 by the inventor of electroshock, Ugo Cerletti, who exactly in 1940 published his discoveries on the *Rivista sperimentale di freniatria*, official review of the Italian Society of Psychiatry.

One might wonder how the interest in Jung could be developed in such a context; how Bollea had the idea of translating Jung, since such an initiative should require courage in the Italian cultural and political context of those years (see Innamorati & Taradel, 2018; Foschi, Innamorati & Taradel, 2018); how Bollea chose that book.

At a first glance electroconvulsive therapy and the problem of unconscious seem related to distant and irreconcilable universes, divided by insuperable scientific and cultural barriers.

However, a close consideration of the various protagonists of the story shows some surprising discoveries about the cultural and scientific environment, more open to contaminations than one could expect.

Cerletti was an open and curious scientist, a non-dogmatic one, who very early had become interested in the idea of the unconscious and the relationships between mind and brain. He had pushed his pupils to integrate biology and psychology, psychotherapeutic and somatic approach. Not by chance he had invited to work at the Clinic Joachim Flecher, a psychoanalyst, follower of Edoardo Weiss (Passione, 2007)

Frustrated by the academic psychiatry of his age, which was marked by a mechanistic approach, Bollea was searching new tools for interpreting and explaining human phenomena, between normality and pathology, within a humanistic conception of science. A decisive influence hitherward came from his wife, Renata Jesi, who introduced him to the cultural environment of Rome. She belonged to a Jewish bourgeois family and was a peculiar woman, attentive to the European cultural debate, related to a theosophical group, and fascinated by analytical psychology. Both Bollea and Jesi worked on the translation, based on the previous English and French translations of the essays, published together in the German collection. They considered their work as means of helping Italy to be more open towards the international debate (Fiorani, 2011, 2013).

The publishing company Einaudi, which has had a very important role in Italy, had been founded in 1933 by three people: Giulio Einaudi, Leone Ginzburg, and Cesare Pavese (who was to become one of the most read novelist in Italy after World War Two). They were joined by a group of antifascist intellectuals, wanting to encourage contacts with European culture in order to find some autonomy from the regime. Among them there were two Bollea's friends, Mario Alicata e Carlo Muscetta, both literary critics. The decision of publishing Jung was favored by Pavese's strong interest in the studies on myth, while not everyone in the editorial board completely agreed. Jung's work became, anyway, a very important piece of the project of proposing new spiritual values to the nation. Another important purpose of the antifascist group was fulfilled by Jung. He could be set against the Italian Neo-idealistic tradition, which had set aside psychology and psychoanalysis. (Mangoni, 1999; Boringhieri, 2010).

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6th July | 14:00-15:30 | Room 102

THE ORIENTATIONS OF PSYCHOLOGICAL THOUGHT IN RUSSIA

Chair: David K. Robinson



Olga A. Artemeva:

Defense of doctoral dissertations in psychology in Russia during the first half of the 20th century

Data on the public defence of dissertations and the awarding of advanced degrees on psychological themes illuminate the development of the Russian psychological community from 1901 to 1950. Biographic and bibliographic analysis reveals data on the defence of 33 doctoral dissertations and the awarding of 41 advanced degrees that are relevant to this field.

Over the course of half a century, this practice underwent some significant changes. In 1918 Soviet Russia actually abolished advanced degrees and academic ranks. A new system of scientific research assessment was not introduced until 1934. Beginning in 1935, and despite the decrease in the number of psychological publications following the resolution of the CPSU Central Committee, “On Pedological Distortions in the System of People’s Commissariats of Enlightenment” (1936), dissertations on psychology were nevertheless defended annually. In 1940, for example, seven psychologists defended their dissertations: not only the well-known figures A.N. Leontyev, A.P. Nechayev, B.M. Teplov, and I.V. Strakhov, but also V.A. Artyomov, N.Yu. Voytonis, and P.M. Rubinstein, who are less well-known in Russian psychology. During the Second World War, psychological research continued, and psychologists continued to be awarded doctoral degrees annually.

Officially, the doctoral degrees on psychology during this period were usually assigned to other subjects. At the end of the 19th century and the beginning of the 20th century, psychologists’ dissertations were defended as aspects of such disciplines as biology, medicine, and philosophy. By the middle of the 20th century, psychologists were awarded doctoral degrees mainly in pedagogy. Only in 1968 doctoral degrees in psychology were finally awarded.

During the pre-revolutionary period, most dissertations by Russian psychologists were defended at European universities, primarily in Germany. After the Revolution of 1917, dissertations by Russian psychologists were defended only within the borders of the USSR, primarily in Moscow and Leningrad. This change indicates the development of a national psychology. Soviet-era authors of dissertations contributed to the

development of general, comparative, differential, and abnormal psychology; there were also dissertations on psychology of development and on history and methodology of psychology. These topics demonstrate the breadth of their research and their contributions to the development of psychology as both a natural and a human science. These researchers laid the foundation for the realization of complex and systematic approaches to the study of the person, which characterize the Soviet approach to psychology after 1950.

The data obtained indicate two trends, sometimes interacting and sometimes contradictory: the value of state administrative to support and regulate research, on the one hand, and the ability of the Russian psychological community to self-organize by the 1940s, on the other.

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Natalia Loginova: International relations of Leningrad psychologists after the Second World War

Russian psychology in the Soviet Union experienced a qualitatively different periods of development, largely dependent on politics. There are paradoxical phenomena in the history of Soviet psychology, when, along with the elimination of entire areas of science, new scientific centers and institutions were created. The history of international relations can be traced through the St. Petersburg Psychological School.

In the postwar years, Leningrad State University became the core of the Leningrad (St. Petersburg) psychological school. Here in 1944 the Department of Psychology of the Faculty of Philosophy was opened. Professor Boris Ananyev became the head of the chair and the department of psychology. In the very first years after the war, the country lived with the hope of liberalizing politics. But already in 1946-1947, the Cold War began, political repressions intensified.

In the second half of the forties and in the early fifties, ideological campaigns were organized against genetics, cosmopolitanism, formalism in literature, idealism in physics and psychology. Scientists have been involved in these processes. All this greatly influenced the international relations of scientists. Only after the death of Stalin and the liberalization of politics in the second half of the 1950s, were these connections revived and expanded. Changes in international relations are reflected in various events and sources (Loginova, 2016)

Firstly, on the correspondence of scientists: In the Ananyev's archive there are 86 letters from foreign psychologists. Some of the first letters were received in 1947 by the Hungarian Géza Révész living in the Netherlands and Edwin Boring from the USA. Révész's letter was about some psychological literature resources, while Boring's concerned the criteria of the inclusion of Russian psychology into the general history of psychological science. After 1948 the foreign correspondence was interrupted and resumed in only in 1958. Hungarians were among the active correspondents.

Secondly, the indicators of international relations are the travelling abroad and the staying of foreign visitors in the country. International visits restarted in the second half of the 1950s. The participation of Soviet psychologists in scientific conferences

abroad became more and more frequent. The 18th International Psychological Congress in Moscow (1966) became a major event in Soviet psychology. Leningrad psychologists were the organizers of several symposia there. The arrival of major foreign psychologists became the impetus for the development of mutual discussion of scientific problems. In the late 1980s and early 1990s, practical psychology appeared. The visits of Western consultants and coaches played a big role in that.

Thirdly, the translation and publication of Russian authors in psychology renewed in the 1940-1950s, first at the states of the “people’s democracy countries” – Hungary (Ananjev, 1949), Bulgaria, DDR (Ananyev, 1974), Czechoslovakia, Poland, Romania, and Yugoslavia.

Fourthly, the undergraduate and graduate students from Bulgaria, Hungary, the GDR, Poland, and Romania had studied at the Leningrad University since 1950s. Later they maintained contacts with Soviet psychologists and became the followers of Soviet psychology in their native countries. Between 1960 and 1980 the different ways of international academic communication such as internships and study practices of Leningrad undergraduate and graduate psychologists, as well as teaching at foreign universities were revived.

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Ekaterina Babintseva:

Soviet psychology and the information age: Algorithms, creativity, heuristics

The 1960s and the 1970s were an important yet unexamined time-period in the history of Soviet psychology. These years were marked by a profound interest in creative thinking among Soviet psychologists and educators. Their interest was incited by Krushchev's denunciation of Stalinism that challenged the entire system of the Stalinist period, including science, culture, and educational policies. As a result, Stalinism came to be associated with the suppression of creativity and the standardization of thinking that left Soviet citizens unprepared for the challenges of the new scientific and technological breakthroughs of the mid-century.

This paper examines how Soviet psychologists responded to the general call to cultivate creative thinking in Soviet citizens and how they explained the importance of creativity for techno-scientific innovation. I begin by examining the research conducted at the Laboratory of Programmed Instruction (LPO) of the Institute of Psychology at the Academy of Pedagogical Sciences in Moscow. Headed by psychologist Lev Landa and established in 1962, the LPO focused on the formalization of human learning. Drawing on the conceptual apparatus of cybernetics, Landa and his colleagues worked on the development of special algorithms that would model and streamline problem-solving in secondary school and university students.

While in the early 1960s, the LPO did not view creative thinking as a distinct mental activity, in the late 1960s, however, Landa arrived to the conclusion that algorithms were too rigid to capture the mental processes that lead to creative problem solutions. Several factors contributed to the LPO's growing attention to creative thinking. In the early 1970s, Soviet officials came to view creativity as a cognitive quality required by the age of computerization. Cold War anxiety about the country's lag in industrial automation led to a general call to make the training of creative thinking an objective of Soviet education. USSR officials and psychologists equated creativity with problem-solving skills, and creative thinking came to be understood as a gamut of such cognitive qualities as the ability to discover, innovate, and think independently.

The general call spurred extensive research on creative thinking that was conducted under the rubric of *Heuristics*. Heuristics was brought to the Soviet Union by American early Artificial Intelligence (AI) practitioners whose work was concerned with models of human problem-solving. Drawing on American research in AI, Lev Landa developed his theory of problem-solving to formalize all possible creative and non-creative mental operations that humans use when they solve problems. Titled Algo-Heuristic Theory (AHT), it revealed that algorithms alone cannot provide an adequate description of the processes of creative thinking.

The intention of this paper is to shift the lens of historical analysis from the ideological underpinnings to the contents of Soviet psychological research. Most historical accounts of Soviet human sciences are preoccupied with the question of how psychologists reconciled their work with Marxist ideology. Instead, focusing on the tasks and problems in psychological research, this paper argues that in the 1960s-1970s, Soviet psychologists began studying the mind in a very peculiar and unprecedented way. Mainly, they became concerned with the question of how to formalize human thinking, identify its mechanisms and, ultimately, enhance it. This paper also seeks to contribute to the history of cybernetics, psychology and the history of Cold War rationality discourse. Historians have effectively captured the moment when, in the late 1950s, Soviet cyberneticists put forward computer algorithms as epitomes of pure science and objectivity. This paper demonstrates the moment of disillusionment with the power of algorithms that took place in the next decade in the USSR.

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6th July | 15:45-17:15 | Room 101

FREUD, JUNG, AND WESTERN ESOTERICISM

Chair: Júlia Gyimesi

The connection between psychoanalysis and the western esotericism has always been a problematic issue in the history of psychoanalysis. Although there have been several attempts to understand the true significance of the so-called occult for Sigmund Freud and others, it is still not clear if the interest in spiritualistic phenomena and western esotericism played a fundamental or peripheral role in the emergence and evolution of psychoanalysis (see Devereux 1953; Fodor 1947, 1959; Thurschwell 2001). Recently, it has been revealed that spiritualism, animal magnetism, and some further branches of western esotericism significantly influenced as well as determined the development of certain schools of modern psychology (e.g., Ellenberger 1970; Evrard 2014; Plas 2000; Treitel 2004; Wolfram 2009). It is obvious today that the involvement of William James in spiritualism and psychical research was related to some of his ideas about the nature of the human psyche (e.g. James 1986). It is also clear that the contradictory theories of animal magnetism and somnambulism proved to be the most significant antecedents of modern hypnosis research (e.g., Baier 2015). Early representatives of psychical research and parapsychology established the theoretical framework for the investigation of altered states of consciousness, dreams, subliminal sensations and suggestion (Gyimesi 2012, 2016). It is beyond dispute that the term ‘western esotericism’—as a kind of umbrella concept for different interconnected domains—cannot be separated from the comprehensive history of modern psychology (see Flournoy 1900; Hanegraaff 2013; Jung 1948; Myers 1903).

Interestingly, in the case of Freudian and Jungian psychology, a complete elaboration of the significance of western exotericism is still absent. Probably, this is partly due to the heterogeneous nature of present-day depth psychology, in which different neo-analytic and classical schools compete for having the last word in a number of fundamental questions. However, it is striking that even in psychoanalysis, which has offered so obvious links to ‘occult research’, spiritualism, psychical research, etc. the significance, meaning, and influence of the so-called occult is still not illuminated. It is true that there

have been several attempts to understand the connection between psychoanalysis and the realm of psychical research. Freud himself expressed his conviction that thought-transference—for him the core of occult occurrences—exists through as-yet unknown biological, neuronal connections (Freud 1964). Georges Devereux published in 1953 a comprehensive anthology on the relationship between psychoanalysis and the occult, in which outstanding psychoanalysts such as Eduard Hitschmann, Paul Ferdinand Schilder, Helene Deutsch, and István Hollós expressed their views concerning the psychoanalytic significance of telepathy, clairvoyance, and other allegedly occult phenomena. It is well-known that Carl Gustav Jung also had very explicit views on the significance of occultism, astrology and parapsychology for psychology (e.g. 1948). Even Sándor Ferenczi, the founder of the Budapest School of Psychoanalysis, developed remarkable theories on thought-transference (Ferenczi 1899; Gyimesi 2012 and 2016). However, no consensus emerged regarding the psychoanalytic significance of parapsychological phenomena such as telepathy; only distinct theories that generated serious controversies and ruptures. In the chain of arguments and counter-arguments, the true content of the so-called occult often proved to be vague (e.g. Hitschmann 1953), definitions remained unelaborated (e.g. Fodor 1947; Deutsch 1953), and conceptual and methodological difficulties restrained the posing of the question: if psychoanalysis has anything to do with the occult, what is it exactly, and is it possible to explain it by psychoanalytic terms?

The aim of the session is to answer these questions by illuminating some problems and facts concerning the complex relationship of depth psychology and western esotericism.

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John Boyle:

Esoteric traces in the formation of the Freudian psychoanalytic subject

This paper argues that traces of the Western esoteric traditions can be found within Freudian psychoanalysis and proposes that the significance of such traces in the development of a specifically psychoanalytic understanding of the human subject has thus far been largely neglected. A critical-realist ‘hauntology’ is proposed as providing the transmissive milieu for such traces. The paper begins with a brief introduction to Western esotericism as an academic discipline prior to turning its attention to the conceptual metaphor of ‘trace’ as a means for articulating the nature of relations between esotericism and psychoanalysis at the latter’s inception. The paper goes on to describe a complex conceptual matrix conjoining Freudian psychoanalysis to fin de siècle occultism, psychical research, telepathy, altered states of consciousness and the Jewish Kabbalah. It also considers the ‘occulted’ relations between Freud, Jung and Ferenczi. Comparative distinctions are subsequently drawn between the specifically Freudian model of the unconscious and the ‘subliminal’ or ‘filter’ theory of mind propounded by F. W. H. Myers (1843-1901) & William James (1842-1910). The paper concludes by drawing attention to the persistence of a *de facto* ‘subliminal’ theory of mind within contemporary psychoanalysis and reflects on its potential significance for the development of future psychoanalytic theory.

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Nikolett Kanász: Jung on astrology

The aim of this oral presentation is to enlighten the views of the famous psychoanalytic, Carl Gustav Jung on the subject of astrology, a discipline he was investigating for more than fifty years of his lifetime. According to the biographies (e.g. Jung, 1963, Lachman, 2010) Jung's interest in the occult phenomenas comes from his early childhood experiences, that eventually led him to write his M.D. dissertation in the topic in 1902.

In a letter of May 8, 1911, to Freud he first mentioned astrology as a tool that “seems indispensable for a proper understanding of mythology” (Jung, 1911/2018, p. 24). Later he came to the conclusion that it could have been “the first form of psychology” (Jung, 1929/2018, p. 23), that is „not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance” (Jung, 1928/2018, p. 24). According to Jung the signs of the zodiac can be interpreted as character pictures (or libido symbols) „which depict the typical qualities of the libido at a given moment” (Jung, 1911/2018, p. 25). Throughout the years Jung became particularly interested in the archetypal symbolism in astrology, the precession of the equinoxes and astrological ages, astrology as a form of synchronicity and acausal correspondence, the qualitative nature of time, and the experience of astrological fate (Le Grice and Rossi, 2018).

Through Jung's work, a new movement and approach of astrology has come to life in the second half of the 20th century, which is called „archetypal psychology” or „archetypal astrology” (Le Grice, 2011). With the aid of post-Jungian thinkers, such as James Hillman and Richard Tarnas, these new notions concentrate on astrology's connection to myth or the relationship between the cosmological patterns and the archetypal order of the human psyche. As Le Grice (2011) claims archetypal astrology can help people to formulate and live out their own individual myth and to increase the level of consciousness in a purposive living universe, while revealing patterns of meaning that are both psychological and cosmological, as they are originating from a deeper ground.

In this presentation we'd like to show how Jung's occult interests could have been influenced by the personal effects and the prevailing cultural historical traits of the era (Owen, 2004); we present Jung's main notions on the subject of astrology, and we make

an attempt to draw a lineage between Jung's and post-Jungian theorists' views; and finally, this presentation's aim is also to help to get an insight on the symbolic language astrology uses, which might allow us to get a broader understanding on the depths of the psyche as well.

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6 th July | 15:45-17:15 | Room 102

THEORIES, MODELS, AND INSTITUTIONS

Chair: Csaba Pléh

Bálint Forgács:
**The historical role of folk-psychology, the attribution
of consciousness and emotion in the investigation
of consciousness**

Folk-psychology could have had a determining role on the way scholars approached and investigated consciousness and emotion during the history of psychology. It took about half a century for psychologists to start to recycle Wundt's "Völkerpsychologie", albeit in a rather different sense than originally intended (Pléh, 2010). From the program of describing the cultural achievements of societies, the notion transformed at the hands of Anglo-Saxon scholars into referring to the psychological explanation ordinary folks produce to explain the behavior of each other. A hidden implication is that psychological explanations, be they scientific, "naïve", or "folk", are based on attribution of intentions, beliefs and desires. In a new model of social emotions Gergely and Király (in press) suggest that people indeed attribute social emotions to themselves and others as categorical dispositional states, which we learn during childhood and utilize to predict, explain, and justify behavior. Analogously, I propose that consciousness is a mental state attributed to others and the self, which could have strongly influenced its scientific exploration. For example, the hard problem of consciousness (Chalmers, 1995) could mostly be associated with the peculiarities of a self-attribution of an attentive, alert mental state. The folk-psychological aspect is relevant here, because the long standing methodological riddle of "subjective" nature of conscious experience, not sharable "objectively" or socially, just like the peculiarity of qualia (Block, 1990), could be due to the second-order nature of self-attributed representations (i.e. phenomenal consciousness), which reflect on primary attentional states of the self (i.e. "awareness" or access consciousness) (Block, 1995). Elekes and Király (submitted) analyze in detail the process of attributing attention to social partners when theorizing about their mental states. Western philosophy, literature, and folk-psychology appear to have produced a range of hypothetical, naïve or philosophical thought experiments on the limitations of attributing conscious states, like the famous philosophical zombie problem (Dennett, 2013; Kirk, 1974). Zombies of fiction, who are distinct from that of philosophers in that they retain only a limited perceptual and bodily control while losing self-regulation and emotions besides consciousness, touch on the body-mind problem of philosophy

and psychology. Further fictitious beings include angels with no body, but an infinitely powerful mind and compassion, through aliens with a meagre body, no compassion, and a superior mind, to androids and vampires with bodies, minds, and goals, but no emotions. The comport of these thought experiments is that while they subtract one dimension – in the case of zombies, consciousness – they imply that a comprehensive account of the human experience includes a body, a mind (of thoughts), and a soul (of emotions). The contemporary understanding of consciousness could involve the attribution of the ability to perceive and evaluate information and exercise self-control, particularly over emotions. The mind–body problem could be a heritage of Western philosophical tradition that confounded the mind–emotion problem, or that of self-control, with the emotion–body problem, that of the attribution of social emotions. The content of what we attribute to the inner world of others and ourselves might change dynamically over time.

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Kata Dóra Kiss:

Intersubjectivity in psychotherapy. From the monadic theory to the relational model

The center of the presentation is the intersubjective field of psychotherapy. For its analysis, I would like to make a comparison of two major psychoanalytical traditions: the one-person, monadic and the two-person, relational approach (Mitchell 1988). The monadic theory is a fundamental clinical concept since the early works of Sigmund Freud. For him, the human being is a biologically closed system full of instinctual drives. These drive energies constantly seek for objects for discharge, thereby maintain homeostasis in the intrapsychic structure. Throughout therapy, the analyst has to act like a neutral object, which serves as a surface for the patient to discharge surplus psychic energy through free associations and transference. Consequentially, for Freud analysis is essentially a one-person phenomenon, a process that occurs within the analysand's mind. Aron argues that monadic tradition, where the fundamental unit is individuality, is the mainstream paradigm of clinical practice since the early years of psychoanalysis (Aron 1990).

The two-person or relational paradigm, in contrast to the monadic, emphasizes that psychotherapy is first and foremost an interpersonal event between two people. In the field of therapy, the analysand's psychic structure could never be independent of its objects, in this case, from the therapist. Transference or free-associations are events that occur within a two-person context (Modell 1984). One of the first contributors to this idea was the Hungarian psychoanalyst, Sándor Ferenczi, a contemporary and friend of Freud. Ferenczi and his circle, the Budapest School contextualized psychoanalysis in an intersubjective framework. They found that Freud limited the theory and practice of psychoanalysis to the individual mind, however, therapy happens in a dialectical relation. As there is nothing neutral in the field of analysis, the personality of the therapist has to be a priori influential. Hence, while Freud supposed that the therapist must be objective and indifferent, Ferenczi suggests that the active contribution by the professional could be more fruitful in healing, than pretended neutrality (Ferenczi 1980).

Nowadays, mainstream clinical practice mostly bases on the monadic paradigm. However, the one-person approach is an extremely individualistic and closed idea on the human psychic structure. This view assumes that all psychic conflicts are individual, which blurs the importance of intersubjective, social and cultural relations. Monadic standpoint also supposes that the therapist could be independent of its own deterministic relations and

feelings. According to this approach, free associations bring into life automatically and the personhood of the therapist has no effect on these projections. But for those, who stand for relational field theory, the monadic paradigm seems like a parallel autistic monologue for both the analysand and the therapist (Mullahy, 1970).

In the space of therapy, memories from the past cannot spring automatically but because of the genuine speech act, even if the therapist tries to act neutral. This intersubjective relation is not an avoidable by-product of this process but the central element. Specific associations come up because of the presence of the other person, its questions, silence or interruption. The paradigm also assumes that the human psyche is not a closed system. Psychological events are never just a function of inner structures and forces but are always derivate of interaction with others (Wachtel 1982). Consequently, therapeutic space is also an open-ended plane of transactions (Sullivan 1953). From the perspective of the two-person approach, the impact of the analyst needs to be examined systematically (Aron 1990). The presentation would like to argue that the relational model is a more fruitful method in the case of the healing process.

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Ágnes Szokolszky: A microcosmic view of the history of Hungarian psychology: How it all happened, in Szeged

The first institute for psychology in Hungary was established in 1929, at Ferenc József University (named after the Kaiser and König of the Habsburg Monarchy), in the southern city of Szeged. Why did this not happen in Budapest? How was this institute established, what was it like, who were its leading figures? How did it fit into the growing network of psychology in Hungary between the two world wars? And, how did it come to its demise in the 1950s, to revive again only in the early 1990s? The history of psychology at Szeged University is a microcosm of the history of Hungarian psychology at large – in my talk, I aim to elaborate this point.

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Elisabetta Cicciola: Sigmund Freud and the B'nai B'rith

In the first half of the nineteenth century, the racism against the African Americans and the Jews in America that had also entered the Lodges, provoked a crisis in the Jewish Freemasons who felt the need to create an organization with rituals, an initiatory path and values similar to those used in Freemasonry with the aim of combating anti-Semitism and promoting an educational and philanthropic activity to help Jewish immigrants of different origins and traditions to integrate into American society. The B'nai B'rith was founded in 1843 in New York by twelve German Jewish immigrants, some members of Freemasonry and of the Odd Fellows fraternity.

The B'nai B'rith fraternity was immediately active even outside the United States, in fact the Great Lodges were opened in Europe and in Jerusalem. On September 23, 1897, Freud was initiated in the Lodge "Wien", presented by the physician Edmund Kohn. This Viennese lodge was inaugurated at a time when anti-Semitism was spreading in the Austro-Hungarian Empire (see Katz, 1970). On December 7, 1897, Freud expounded his dream theory (Knöpfmacher, 1979, p.42) at a B'nai B'rith meeting, at least two years before the *Traumdeutung* was printed; Freud was a forty-one-year-old physician who was developing his theory, anticipated and presented at the Viennese Lodge of the B'nai B'rith, to a non-specialist audience who welcomed it enthusiastically.

Why Sigmund Freud, the father of psychoanalysis and one of the most illustrious figures of the twentieth century, felt the need to be initiated at the B'nai B'rith and remained in the brotherhood throughout life? What were the reasons that led him to enter into this fraternity of Masonic inspiration and with a strong Jewish identity?

The communication will try to provide some answers to these questions.

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Tomoko Suzuki: The Growth of Development Tests After World War 2 in Japan

The growth of development tests used in Japan after World War 2 was investigated by analyzing publications in a major Japanese child health journal. The Journal of Child Health was first published in 1933 and it has played an important role in the development of child health in Japan. Volumes of this journal (N = 378) with over 2,000 articles that were published from 1954 to 2016 [vol.13(1)-vol.75(6)], were surveyed. Every word that was related to development test or intelligence tests in each article was counted and tests which appeared more than 10 times were listed: (1) Japanese Denver Developmental Screening Test (Ueda,1980: 36 articles), (2) Nyuyoji-seishin-hattatsu-shindanho (Tsumori,1961/1965: 25 articles), (3) Mother-Child-Counseling baby test (Koga,1967: 22 articles), (4) Kyoto Scale of Psychological Development (Shimazu, Ikusawa & Nakase,1980: 19 articles), (5) Nyuyoji-seishin-hattatsu-kensa (Ushijima,1939: 16 articles), (6) Developmental diagnosis (Gesell & Amatruda,1941: 15 articles), (7) Nyuyoji-Bunsekiteki-Hattatsu-Kensaho (Enjoji,1960: 15 articles), (8) Tanaka-Binet Intelligence Scale (Tanaka,1947: 15 articles) and (9) Suzuki-Binet Intelligence Scale (Suzuki,1930: 11 articles).

Results indicated the following tendencies. The number of these 9 Development tests had two peaks, first around 1960 and the next around 1980. The first peak consisted of the Nyuyoji-seishin-hattatsu-kensa and Developmental diagnosis. The second peak consisted of Japanese Denver Developmental Screening Test and Mother-Child-Counseling baby test. These two peaks related to the enforcement of the laws in Japan, Child Welfare Act and Maternal and Child Health Act. Health examination program for children of 3 years have been conducted after 1961 and for infant of 18 months after 1977 by laws. The publication trends indicated the laws enhanced the growth of development tests in Japan.

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Miki Takasuna:

Irie Iwae and Wilhelm Wundt: A Japanese Scholar Referenced in *Völkerpsychologie*

After collecting works by Wilhelm Wundt (1832-1920) translated into Japanese, I found seven books and two articles. Among the books, only two were published after WWII. One, *Völkerpsychologie* (1959), was translated by Anteí Hiyane but was actually a secondhand translation of the *Elements of Folk Psychology*, which was translated by Edward L. Schaub in 1916. The other, *The Psychology of Gesture Languages* (1985), which was translated by Yoshitatsu Nakano (1934-2009) and others, is a direct translation from the German original and corresponds to a single chapter (pp. 143-257) in the first volume of *Völkerpsychologie* (1900/1921). Nakano was an educational psychologist specifically interested in teaching people with a hearing impairment. Thus, he only translated the chapter comprising the language of gestures.

It was sheer coincidence that Nakano chose this chapter, this being the only one of 10 volumes that contain the name of a Japanese scholar. Wundt (1900/1921) wrote in a footnote, “I am indebted to the kindness of Mr. J. Irie in Sendai, Japan, for the information of some common gesture in Japan [...]” (p.156). “J. Irie” was identified with Iwae Irie, since the German “I” in handwriting is identical to that of the “J.” Nakano suggested that “J. Irie” must have been “J. Irie” (Wundt, 1985, p.195-196) but he could not exactly clarify who was meant by Irie. Iwae Irie (1866-1929) was not a psychologist but was famous for compiling several English-Japanese dictionaries. From 1893 until 1902, Irie worked as an English teacher at Tohoku Gakuin, a private high school in Sendai. Here, he discovered Wundt’s *Grundzüge der physiologischen Psychologie* (edition unknown) in the office of Prof. William E. Hoy at Tohoku Gakuin and became interested in Wundt’s psychology. He sent letters to Wundt (at least twice) and named his daughter as “Sohia” after Wundt’s daughter Sofia.

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