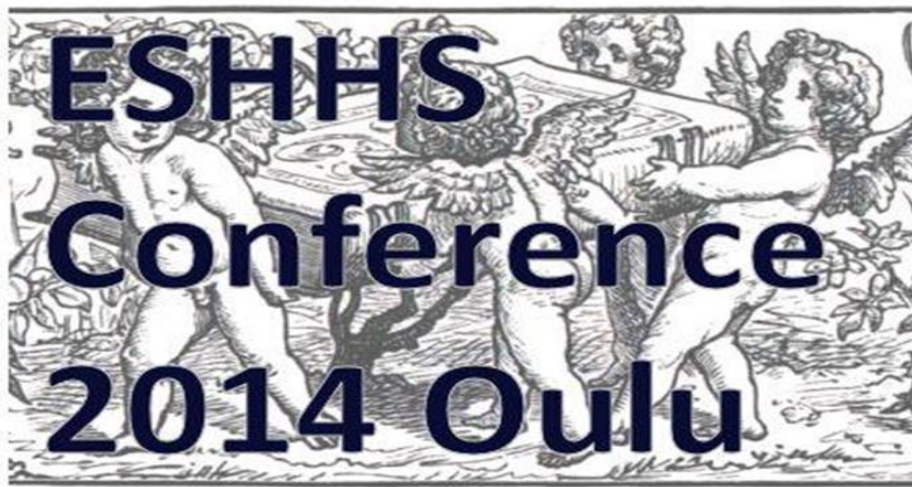
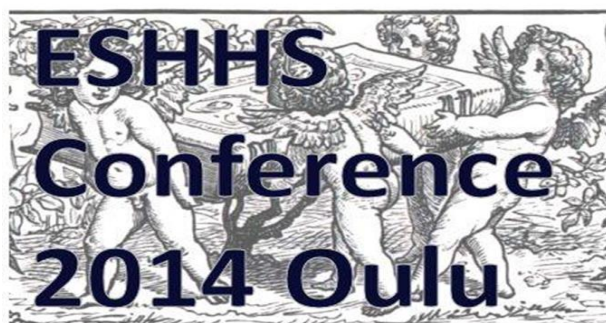


BOOK OF ABSTRACTS



22-25 JULY 2014

PROGRAMME



OULU 22-25 JULY 2014

	Tuesday 22nd	
10.00ff	Registration	
12.00-12.30	WELCOME - Opening words	
12.30-13.30		
	Lunch	
13.30-15.30	<p>Aurora Auditorium SYMPOSIUM: Perspectives on the History of Environmental Human Sciences Chairs: Väyrynen & Ruuskanen</p> <p>Väyrynen: <i>Ethics and Politics of Stationary State Economy: Malthus vs. J.S. Mill</i></p> <p>Ruuskanen: <i>Scarcity as a Research Framework: Conventional Ideas and New Vistas in the Humanities</i></p> <p>Niemi: <i>One Man's Relationship with Nature Ended up to a Proposal of National Parks in the Nordic Countries</i></p> <p>Virkkala: <i>The Kantian sublime and its idea of natur</i></p>	<p>Merikoski Auditorium SYMPOSIUM: Amateurs in the human and social sciences reconsidered Chair: Nathalie Richard</p> <p>Carroy: <i>Marcel Sémhat's psychology</i></p> <p>Plas: <i>"The Society of animals": animals as emblems, natural history as sociology</i></p> <p>Podgorny: <i>Archaeology and Confidence Men. The Travels of Joseph Charles Manó in South America, 1870-1886</i></p> <p>Richard: <i>The boundaries of amateurism: archaeologists and "tourists" in provincial learned societies, France, 19th Century</i></p>
15.30-16.00	Coffee break	

16.00-18.00	PSYCHOLOGY AND POLITICS Chair: Dennis Bryson Laine-Frigren: <i>Expert Knowledge and Politics in Hungary after 1956 – Case of Psychology</i> Pléh: <i>Networks in the life and science of a left-wing liberal psychologist...</i> Vajda: <i>Arthur Koestler and the Great Schools of Psychology</i> Robinson: <i>How NATO brought Soviet social psychology to America</i>	MEDICINE AND PSYCHOLOGY IN ANTIQUITY AND EARLY MODERN ERA Chair: Christian Allesch Basic: <i>Cycladic Pregnant Figures: Reflection of Contemporary Medical Reality</i> (Atat: <i>Principles of medication...</i>) Kallinen: <i>Sparks of Soul or Godly Creation? An early modern controversy on the origin of souls</i> Brauns & Miller: <i>On an early idea of psychology or on the history of psychology in the 16th century</i>
18.30-ca. 22.00	Get together at Lasaretti	
	Wednesday 23rd	
09.00-10.30	ON METHOD AND TESTING Chair: David Clark Sokal: <i>Understanding Testing as Technology</i> Wieser: <i>From Kriegslandschaft to the topology of the person. Kurt Lewin's work from a media-historical perspective</i> Abma: <i>The replication crisis in social psychology</i>	SYMPOSIUM: APPLIED PSYCHOLOGY: A REASON FOR OR A REACTION TO CRISIS? Chair: Annette Mülberger Araujo: <i>Wundt's defense of psychology in 1913: a way out of the crisis?</i> Mülberger: <i>Conditions and consequences of crises feelings: positivist expectations and applied psychology</i> Proietto: <i>Institutionalizing a science: Italian psychology between progress and crisis</i>
10.30-11.00	Coffee break	
11.00-12.00	DEVELOPMENT OF MENTAL MEDICINE AS THEORY AND PRACTICE Part I Chair: Sharman Levinson Solinas: <i>Dangerous Passions. The construction and cultural and social impact of the 'psychiatric' framework of the passions in France and Germany (1790-1830)</i> Schmidt & Simanke: <i>Charles Lasègue: Resistance to a "neurological" alienism</i>	SYMPOSIUM: APPLIED PSYCHOLOGY...Part II (Mülberger) Lombardo & Morgese: <i>De Sanctis' contribution to psychological discipline in the XX century: methodological pluralism as the basis for applied psychology</i> [Extra time for general discussion]
12.00-13.00	Lunch	
13.00-14.00	KEYNOTE: Yrjö Engeström: Cultural-historical activity theory on the move: Inner contradictions and cycles of expansion	

14.15-15.15	DEVELOPMENT OF MENTAL MEDICINE AS THEORY AND PRACTICE Part II (Levinson) Paul Foley: <i>Encephalitis lethargica: The mind and brain virus</i> Kragh: <i>Drug addiction in psychiatry</i>	SYMPOSIUM: Evolution, science and society in Finland Chair: Petteri Pietikäinen Pipatti: <i>Westermarck's Debt to Adam Smith</i> Dahlberg: <i>Improving Society. Edward and Helena Westermarck and New Intellectuals of the 1880's</i>
15.15-15.45	Coffee break	
15.45-17:45	SYMPOSIUM: ETHOLOGY: ECOLOGY AND OBJECTIVITY Chair: Jannes Eshuis Ferreira: <i>Lorenz' human ethology: Between the research of the human singularity and the prophecy of the apocalypse</i> Eshuis: <i>Tinbergen's striving for objectivity</i> Van Hezewijk: <i>Adaptive toolboxes, ethology and objectivity</i> Sailo: <i>Man and Beast Conference 1969 – Building or Deconstructing the Idea of Innate Depravity?</i>	SYMPOSIUM: Evolution, science and society in Finland, Part II (Pietikäinen) Timosaari: <i>Calling for the Responsibility of the Father - Edward Westermarck on the Problem of Illegitimacy</i> Ahmajärvi: <i>People Are Not Each Other's Enemies – Gunnar Landtman's Ideas on the United States of Europe</i> Lepistö: <i>The Sociobiology Debate and the Rise of a Darwinian Left in Finland after 1975</i>
19.00 - ca.22.00	Optional: BICYCLE TOUR ALONG OULU RIVER	

	Thursday 24th	
09.00-10.30	SYMPOSIUM: MEDICINE, MENTAL HEALTH AND ADJUSTMENT Chair: Pietikäinen Clark: <i>The psychology of adjustment: the history of a concept</i> Parhi: <i>Psychopathy in the Service of Society</i> Salminen: <i>Indications for lobotomy in Finland</i>	DISCIPLINARY BOUNDARIES Chair: Gordano Jovanovic Pizarroso: <i>"Real and practical relations between psychology and sociology" in early 20th century in France: the case of Marcel Mauss, Henri Delacroix and Ignace Meyerson</i> Loginova: <i>Interdisciplinary Researches in Petersburg Psychological School</i> Almonaitiene: <i>The First Steps of Applied Social Psychology in Lithuania</i>
10.30-11.00	Coffee break	

11.00-12.30	MEDICINE, MENTAL HEALTH... Part II (Pietikäinen) Myllykangas: <i>Suicide on barricades</i> Sirotkina: <i>The double-edged remedy: occupational therapy and how it worked or did not work in a Soviet psychiatric hospital</i> Woodward: <i>Mental Health in Palestine, 1967-2014</i>	CENTRE & PERIPHERY FROM YALE TO JYVÄSKYLÄ Chair: Mike Sokal Jalava: <i>Re-conceptualizing European Centres and Peripheries</i> Zenderland: <i>IMPORTING AND EXPORTING 1930s PSYCHOLOGIES: COMBINING EUROPEAN AND AMERICAN METHODS TO STUDY "THE IMPACT OF CULTURE ON PERSONALITY"</i> Bryson: <i>Mark A. May: Scientific Administrator, Human Engineer</i>
12.30-13.30	Lunch	
13.30-14.30	KEYNOTE II: Roger Smith: <i>The equivocal voice of agency</i>	
14.30-15.00	Coffee break	
15.00-16.30	THE IDEA AND PRACTICE OF INTERVENTIONIST/REPRESSIVE SOCIETY Chair: Zsuzsanna Vajda Jovanovic: <i>HISTORICIZING THE «REPRESSION HYPOTHESIS»: FREUD, REICH, MARCUSE, FOUCAULT</i> Freis: <i>Reform, Prophylaxis, and Eugenics: "Mental Hygiene" in Germany, Austria, and Switzerland, 1918-1939</i> Vilén: <i>Between Knowledge and Neutrality. The Cold War and the Development of Soviet Studies in Neutral Countries.</i>	The rise of neuroanatomical instruments in the human sciences Chair: René Hezewijk Schirmann: <i>"The wondrous eyes of a new technology" – A history of the early electroencephalography of psychopathy, delinquency, and immorality</i> Schleim: <i>Request for recommendations: A history of fMRI-neuroimaging in the human sciences in Germany and the Netherlands 1990-2010 with a special focus on psychology</i>
17.15-18.30	BUSINESS MEETING AT AURORA AUDITORIUM	
19.00	CONFERENCE DINNER AT RAUHALA RESTAURANT	

	Friday 25th	
09.00-10.30	HUMAN SCIENCES AND THE WORLD WARS Chair: Ruud Abma <i>De Santis: Italian Psychologists at the forefront: The Great War experience</i> <i>Von Hohenthal: Experience of War? German and British Psychologists during and after WWI</i> <i>White: "So Very Different"? Comparing and Contrasting Psychologists' and Psychiatrists' Descriptions of Second World War British Leadership Selection</i>	CONCEPTS AND TERMS IN PSYCHOLOGY AND THERAPY Chair: Martin Wieser <i>Allesch & Korenjak: Art as therapy: Historical and contemporary concepts</i> <i>Moro: Reworking Concepts in the "Realm of the Intelligible": Language and Categories from Herbart's Psychology to Steinthal's Völkerpsychologie</i> <i>Mironenko: Concerning the Basic Vocabulary of Activity Theory</i>
10.30-11.00	Coffee break	
11.00-12.30	ARTISTS, MEDIUMS & HYPNOTISTS Chair: David Robinson <i>Graus: Discovering Palladino's mediumship. Lombroso, Otero Acevedo and the quest for authority</i> <i>Hajek: Textual rapport: Suggestion as a literary process in late nineteenth-century French discourses on hypnotism</i> <i>Jaap Bos: 50 ways to deal with Van Gogh</i>	SYMPOSIUM: Psychology Meets Public and Community Health: Historical and Longitudinal Studies Chair: Ian Lubek <i>Ian Lubek: From spas to soda siphons (1770-1970): A history of the distribution of "pure water" and the role of "social hygiene", social psychology, and global consumerism.</i> <i>Monica Ghabrial: The development of Health Psychology and Behavioral Medicine (1962-2012) in the US: Contextual particularities and disciplinary boundary-bending.</i> <i>Van Merode: Longitudinal study of a Cambodian community's health challenges (1999-2014) : Data for a critical community health psychology</i>
12.30-13.30	Lunch	
13:30-14:30	Keynote III: Ray Fancher: <i>Getting away with it (or not): Harvard Psychology in the 1960's.</i>	
14:30	FAREWELL!	

Aurora Auditorium

Tuesday 22nd

13.30-15.30



SYMPOSIUM: PERSPECTIVES ON THE HISTORY OF ENVIRONMENTAL HUMAN SCIENCES Chairs: Väyrynen & Ruuskanen

Concern for the viability of societies' resource-base and the sustainability of the environment has resonated in the humanities and social sciences since the beginning of the so-called industrialized era. In this session these issues will be contemplated from the viewpoints of environmental philosophy and history of science and ideas. Our aim is to study the birth and consolidation of different niches of environmental enquiry as well as new disciplining in human sciences, multidisciplinary connections, and the (re-)formulation, dissemination and (re-)use of research aims, concepts, terms and theories in these processes. It has been asserted that the regard for the distorted relationship between humans and the environment is a relatively recent phenomenon, merely a few decades old. Although it is right and good to acknowledge the significance of the 1960s and 1970s as an ideological milestone in the history of environmental awareness, it is equally important to address the impacts of the centuries-old cumulative processes connecting environmental issues and human sciences through the work of 18th, 19th and early 20th century scholars.

Kari Väyrynen: *Ethics and politics of stationary state economy: Malthus vs. J.S. Mill*

The famous rapport of the Club of Rome, *Limits to Growth* (1972), opened up the recent discussion concerning the limits of economic growth. But there is an important earlier discussion of the limits of growth at the beginning of 19th century inspired by Thomas Malthus *Essay on the principle of Population* 1798. Joseph Schumpeter has characterized this discussion partly pessimistic, partly optimistic. The pessimistic line of thought is presented by Malthus, West, Ricardo and James Mill. More or less optimistic alternatives were developed by J.S. Mill, Carey, List and Marx.

I'll concentrate in this paper in J.S. Mill's critics of Malthus and his sketches of an ecologically sustainable society. First of all, Mill was not pessimistic about the population problem: Mankind was able to learn the Malthusian lesson and was able to restrict propagation voluntarily. The inevitable end of economic growth – Mill's famous

'stationary state' economy – would also not mean a social disaster. It could be a relatively comfortable state with moderate prosperity. The necessary change in society would not be catastrophic *a lá* Malthus or revolutionary *a lá* Marx and Engels. Being a gradual process the stationary state could be achieved peacefully through institutional changes, new values and virtues of solidarity and new view of nature.

What kind of changes are needed? First of all, capitalism and its egoistic and competitive values must be transformed. Economic growth does not guarantee the relative wealth of the poor – therefore a new kind of solidarity is needed. Politically this means for example setting limits for property rights, stronger taxation of big inheritances and cutting big capital for the sake of poor. We must also change the values of capitalistic society: economic competition should give place to an altruistic and qualitatively many-sided way of life. In this respect, the stationary state could be even better for the humanity than competitive capitalism. Moreover, the relationship between man and nature will be qualitatively different: nature is not primarily a source of economic wealth like in capitalism (leading to the destruction of nature) but also a source of aesthetical, ethical and spiritual values promoting man's cultural development and psychical wealth. These basic thoughts of Mill are developed further in recent discussions concerning sustainable society, ecological lifestyle and ecologically sound values and virtues.

Esa Ruuskanen: *Scarcity as a Research Framework: Conventional Ideas and New Vistas in the Humanities*

Environmental historians and environmental philosophers are often confronted with the concepts of scarcity and abundance and their role as basic historical presumptions. To give some examples, scarcity relates to changing understandings of shortages and physical limits to growth, the breakthrough of environmental protection, calls for change in relation with the whole lifestyle and awareness of how profoundly embedded humans are in the natural world. A growing concern has emerged regarding not only the ways with how humans impact climate and the globe's resource-base, but also with how these impact humans in return. Furthermore, the potential of scarcity for the scientific imagination offers us a foundation for a careful reasoning about fundamental questions in a multidisciplinary manner.

I trace the significance of the above-mentioned concepts as well as conceptions of human-nature relationships in historical and modern-day debates as they are expressed in the field of environmental human sciences and particularly in environmental history, environmental philosophy and environmental economics. I both shed light on the foundations of the thoughts on the matter and also contemplate how this issue could be approached from new multidisciplinary angles to better understand the historicity of the scarcity/abundance debates in 18th, 19th and 20th century European contexts.

Seija Niemi: *One Man's Relationship with Nature Ended up to a Proposal of National Parks in the Nordic Countries*

Adolf Erik Nordenskiöld (1832-1901), Finnish-Swedish explorer and scientist, published one of the founding texts of the modern Nordic conservation history, *Förslag till inrättandet af Riksparker i de nordiska länderna*. in 1880. He wanted to preserve the beauty of far-reaching forests and the long history of the native country for the forthcoming generations. His humanistic and aesthetic opinions were inherited from the Romantic era:

In the near future, which is probably not far distant, it might be difficult to fashion a complete picture of the nature against which our ancestors fought their first battles, which has in itself always encouraged Northerners in their never ending love of freedom, and fostered our courageous fighting troops, which formed the extensive museum in which all our researchers and painters began their studies, and which shapes the fundamental tone of our poets' songs, in our fathers' and in our own view of life

Nordenskiöld was one of the first people in the nineteenth century who showed concern for the environmental problems in Europe. He also suggested possible solutions for avoiding or mending the problematic situations. He

was environmentally literate. Environmental literacy involves the ability to perceive harmful development in one's environment, and react with creative, preventive, and soluble measures. The bedrock of environmental literacy is a profound understanding of the systems in the natural world, the relationships and interactions between the living and non-living environment.

My paper will illuminate the importance of one person's environmental literacy by revealing some early roots underlying the philosophy of Nordenskiöld. In most cases, the environmental literacy has been used as a tool for studies of the contemporary environment. This case is an experimental example of using the concept of environmental literacy in a historical perspective.

Mari-Anne Virkkala: *The Kantian sublime and its idea of nature*

The roots of the term sublime are found in ancient philosophy, where it was chiefly linked with a lofty literary language. In the eighteenth century, the term was also applied to the experience of nature and it became one of the most discussed subjects in the cultural debate of that age. Immanuel Kant (1724 – 1804) is without doubt the most eminent theoretician when it comes to natural sublimity. Kant puts forth his theory of the sublime (*Analytik des Erhabenen*) in *Kritik der Urteilskraft* (*The Critique of Judgment*) published in 1790.

Many earlier Kant scholars have regarded the relation of Kantian sublime to nature as completely negative. As early as at the turn of the 19th century it became customary to interpret the Kantian sublime as a rising of the human being above everything sensuous. Interpreters were convinced that in the sublime man is influenced neither by external nor by internal nature (that is to say, by sensuousness). In my paper, I will outline an alternative interpretation of Kant's *Analytik*. I will make an attempt to show that in the Kantian sublime the human being strengthens his moral inclinations by learning to think highly of nature's chaotic and, from the standpoint of mere sensibility, displeasing elements. The wild nature is no bloodthirsty enemy, who is joyously defeated by man's moral sword. She is rather a teacher, who trains her pupil in the esteem going beyond the sensible interests. As a matter of fact, *Analytik des Erhabenen* can with good reason be considered one of the most important texts preceding the Romantic era when it comes to appreciating wild nature – appreciation which in turn prepared the way for modern environmental and ecological thinking.

16.00-18.00

PSYCHOLOGY AND POLITICS

Chair: Dennis Bryson

Tuomas Laine-Frigren: *Expert Knowledge and Politics in Hungary after 1956 – Case of Psychology*

The so called post-Stalinist turn (1953/1956-) in Socialist science politics brought previously neglected fields of knowledge back to the focus of centralized science planning. One field that experienced a revival after being labelled as 'bourgeois pseudo-science' during the Stalinist era was psychology. The paper investigates the reinvention of Hungarian psychology from the perspective of social planning. In Hungary, from the ashes of the 1956 revolution, a paternalist social policy regime arose that increasingly supported sociological and social psychological research in trying to build its legitimacy and future viability.

Greg Eghigian has studied the history of psy-sciences in the GDR, showing how psychotherapists, psychologists, and psychiatrists contributed to governing problems related to (ab)normality quite often in line with the political agendas of "reform and reinvention" of socialist society. This paper asks if Hungarian psychologists, initially marginalized by the Communist science policy, managed to use expert power to influence the policies of the one-party dictatorship, as was the case in many West-European regimes, for example in the Netherlands, Britain, Finland, Sweden, but also in Eastern Germany into a certain extent, studied by Eghigian. Theoretically, the paper is influenced by the discussions within the relatively recent historiography of psychology that has either stressed

the social and political conditions of knowledge production (f.ex. *Bruno Latour, Kurt Danziger, Csaba Pléh*) or continued with the 'governmentality' approach (*Nikolas Rose*). Paper also discusses with the 'new' cold war history, characterized by the cross-border perspective, and the critique of the so called 'totalitarian narrative'.

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Czaba Pléh: *Networks in the life and science of a left wing liberal psychologist: Cross talk between politics, personal networks, and science in the work of Ferenc Mérei (1909-1986)*

The talk tries to present some of the intricate relations between politics, life, and research ideas of one of the leading psychologists in mid-20th Century Hungarian psychology. Ferenc Mérei was (and continues to be) a guru and opinion leader in Hungarian psychology for at least two generations. He is the second most frequently mentioned reference person in the autobiographies of his contemporaries, alongside with the experimental psychologist Lajos Kardos (Pléh, 2008). He has 86.00 hits in Google, had for a decade a school, now a city professional guidance center, and a university college named after him. In the period between the 1940s and the 1980s he became a crucial mentor, opinion leader, role model, and technical innovator in many areas of social and clinical psychology, and cultural life at large. This inspirational role was true for the next generation as well, from sociometry and psychodrama to the technology of the Rorschach test, clinical diagnostics and psychotherapy.

The main purpose of this talk is to show the relationships between his life and his vision of man and psychology, mostly in one area, network studies and their relations to top personal and professional networks. I shall mainly use archival material analyzed by others, especially of Éva Gál (2013) who examines at monograph length the secret police archives on Mérei, and the works of Mérei and reminiscences about him as primary materials. I shall use Mérei as a case study for the threefold analysis of phenomena in the history of psychology, for the parallel treatment of society, intellectual and personal influences.

Mérei had all his professional life some recurring themes that all relate to his peculiar anti-authoritarian left wing politics: thematizing the child as a free agent, intricate relations between affective, non-conscious and rational factors, the role of social groups in the formation of personality, the constant importance of group symbolic integration, with its allusive dynamics, and the importance of self-development and tension elaboration.

As the detailed analyses of Éva Gál (2013) recently showed it, in the after revolution period Mérei continued to be under close secret police scrutiny, and this observation and the charges all related to his organizing activities. Using disgusting and ridiculous street observations, agents provocateurs, and parallel arrests the secret police

was concentrating on a pamphlet written by Hungaricus (Sándor Fekete) criticizing the first few months of the post-revolutionary Kádár-age. Around this pamphlet of roughly 50 copies the secret police created an "organized group" as a construction needed for the sake of the trial and the judgment. Mérei was certainly a spontaneous group man, but for the police more was needed, a group which was intentionally organized by him to overthrow the government. "The Mérei Group" in this sense was a construction.

It is a very curious fact of life that Mérei, who had listened to these charges constantly during his arrest and trial, after his amnesty in the 1960s had in fact become the leader of group centered group dynamics and group research. Groups which were towering as threats in the eyes and words of the police state, as semantic and cognitive constructions, were turned by Mérei into the domains and promises of freedom.

Groups have been central in this time for the prison guards, for the official ideology of community based new man, but also for the real professional study of human relations. Mérei's entire life was defined and fulfilled through the networks he not only belonged to, but brought to life. At the same time, his main scientific contributions also had to do with the issue of the relationships between the group and the individual, between good and bad networking from the perspective of democracy and individual happiness. His paper of 1948 was included in the important social psychology readers for decades. Its essential point is that group interaction can create an "experiential surplus" that is different from the mere sum of the individual experiences. Later on, he developed this notion into several directions: elaborated the notion of "allusion" as a semiotic way to remind us of our group belongingness, and also worked out a theory of the relationships between leaders and groups where efficient leaders always take over the values of the group. (For a Hungarian summary of this work, see Mérei 1989).

Mérei's life and work later on can be seen as an exemplification of the implications of some of his early insights. His life was also a living witness for the intervention of politics into the life of the scholar and the other way around. As Erős (1995) and László (2004) have pointed out, the active political leader of educational reform of the forties, when fallen from grace and even put into prison learned from his own example two important things for a Central European scholar. First, the shaky nature of life and power, the constant shift between inner and outer circles, which lead to a reflective consideration of the relationships between power and real human groups. A theory and a practice followed that claimed a central place for spontaneity and for spontaneous group formation on the scientific level. Hence, the unprecedented and long lasting influence of the ideas of sociometry in Hungarian social and educational psychology: the guru has established the methodology to be used not only in social psychology but also in education, and in clinical practice. Second, a de facto practice of unofficial groups followed in the form of almost unofficial extra-academic universities, where togetherness, training, and the supportive value of group relations against the power structure of society was constantly re-experienced. Primary groups and their emotional aspects had become for Mérei both the cementing factors of human life at large and the keys to survival and protection of individual integrity against officialdom.

The archetypical network man found a way for real human groups in a society that has put all its official weight into the idea of organized and institutional socialization and group life. The originally left oriented emphasis on the non-official spheres of life of the pre-socialist times and artistic circles has become a theoretically motivated niche of natural groupings and leadership under official socialism.

In the extensions of the Moreno type affective sociometry, partly under the influence of the French left wing peer, René Zazzo, Mérei already in 1948 extended the sociometric choice with competence and leadership based functional role questions. There was a constant undertone suggesting that official groupings were simply bad. The officialdom was inefficient in selecting leaders: we are in fact the alternative, the "real leaders". That is what any vote, be it a sociometric vote, would show. Thus sociometry in a way was a substitute for politics: it implied an organization outside politics, but at the same time it was based on voting and choice that did not really exist in Hungarian official politics at all. With its emphasis on emotionality, immediate social power, and on choice, sociometry had a hidden threatening message. Even more threatening than was the mere idea of social engineering. Remember that the communist credo in its early forms had a clear social engineering commitment.

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Zsuzsanna Vajda: *Arthur Koestler and the Great Schools of Psychology*

It is widely known that Arthur Koestler, the famous globetrotter and polyhistor had a special interest towards psychology, but interpretation of his contribution to psychology in many respects remained incomplete. This paper aims to draw attention to peculiarities of Koestler's relationship with psychology. One of these peculiarities is his special awareness: he was familiar with all the three significant schools of psychology of the first decades of the 20th century: psychoanalysis, behaviourism and Gestalt psychology – these three that are called „the great schools of psychology” by some historians. In addition, he cited many other famous psychologists from Bartlett through Leary to Piaget – the latter he also invited to his home in Alpbach. He certainly knew a lot about psychology despite not having any formal education in it. Nevertheless, his attempts to solve psychological problems remained unsuccessful and he became a believer and supporter of parapsychology.

Although Koestler grew up in an environment that was permeated by psychoanalysis and had friends who were convinced supporters, he never became a real devotee of psychoanalysis. He often cited Freud and Jung in his works but criticised both at important points. He did not accept the notion of a one-way communication between the conscious and the unconscious and he attributed a different role to rationality than Freud did. Koestler had no luck with analytic therapy either, though he turned to it repeatedly. Treatments disappointed him and never lasted too long.

Koestler is widely known to have been a very passionate critic of behaviorism. It is hard to disagree with Koestler's objections concerning interpretation of the animal experiments and their direct application to human behaviour. It is a food for thought why his critical comments – or the ones of the highly honoured philosopher,

Bertrand Russell, whom he often referred to – did not exert a stronger impact on contemporary psychology. The behaviourist theory of learning is still a basic material in psychology textbooks as is their rejecting of dualism, their abandonment of the idea that human mind can be interpreted in the science.

Koestler did not spare Gestalt psychology either. Among others, he claimed that insight, the key notion of the Gestalt school is a confusing translation of the original German word *Einsicht*. He listed experimental reports that demonstrated that insight did not come up suddenly but was a result of a long process. He also quoted from works of biologists who claimed that not only mammals but birds and even insects may behave in a way that indicates the presence of an insight.

Koestler, on the other hand, critically noted how representatives of the „great schools” mutually ignored each other. Behaviourists, Gestalt-psychologists and psychoanalysts were anything but a scientific community in the Kuhnian sense, in spite of the fact that the most influential members of all three schools lived in the United States after the WWII.

Unfortunately Koestler's own theoretical attempts were not less simplifying than the criticised ones - he did not step out of the individual in explanation of the inner psychic processes either. It is strange that Koestler, who knew so much about the impact of culture, did not recognize the cultural-historical nature of the world of the human mind – but this was partly also due to cultural circumstances.

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David K. Robinson: *How NATO brought Soviet social psychology to America*

The collapse of the Soviet Union in 1991 opened opportunities for critical assessment of how the Cold War began, as the old, bipolar frameworks of historical analysis gave way to more sensitive research (Leffler, 1992). The formation of the North Atlantic Treaty Organization (NATO) in 1949 was a major marker of the beginning; we may not yet have enough historical perspective to understand how the Cold War ended, if it has ended. Until the Russian Federation took control of Crimea from Ukraine in March 2014, it was difficult to argue that Europe needed NATO after 1991: it was formally involved in controversial military actions against 'Serbia' (1994-99) and Afghanistan (2001), but not with the USA against Iraq (2003). NATO members today account for over 70% of total military spending, but the organization also funds broad-ranging research, for example projects in Ukraine and even in Russia (Partnership for Peace, starting 1994). These efforts are an extension of the support for scholarship that was a small part of NATO operations from its beginning. One such grant led, at least indirectly, to increased interest in Soviet social psychology in North America.

“Research Paradigms and Priorities in Social Psychology” (July 1-6, 1974) was a small conference at Carleton University in the Canadian capital Ottawa, where North American and Western European psychologists discussed the perceived “crisis” in social psychology. The co-directors were Henri Tajfel (Bristol UK) and Lloyd Strickland (Carlton), the latter serving as main organizer and editor of related publications to follow. Financial support came from the Canada Council, Carleton University, and the Human Factors Panel of NATO. Carlton's dean of students, psychologist R. A. Wendt, was at the time a member of the Human Factors Panel, and the university's Arts Research and Publications Fund supported publication of conference papers in Social psychology in transition (Strickland, Aboud & Gergen 1976). This 'NATO Conference' was followed three years later by another Carlton conference with the same name, “Research Paradigms and Priorities in Social Psychology” (May

9-13, 1977). Not funded by NATO, this 'Russian Conference' included a delegation of Soviet psychologists, with panels organized to mix East and West.

What accounts for the local thaw that brought Soviet social psychology to North America? Certainly the context was the Cold War and reactions to it on both sides. In 1974, graduate students at State University of New York at Stony Brook (near New York City) published a newsletter, *Psych Agitator*—highly critical of links between the US military and psychology, directly attacking the upcoming NATO Conference, and vaguely threatening to disrupt it. Strickland, as he was editing the conference articles, became advisor to the first Soviet psychologist to do a post-doc in Canada, Vladimir Petrovich Trusov. Following the reception of Soviet scholars in Ottawa in 1977, Strickland journeyed to the USSR himself, having reconnoitered with Soviet colleagues in 1980 at the International Congress of Psychology in Leipzig. Eventually he received more Soviet visitors and edited translations of their works (1979, the proceedings of the 1977 conference; 1984; 1986), culminating in English editions of the father of the 'Leningrad School', V.M. Bekhterev (1994, 1998, 2001).

This presentation follows the 'diplomacy' and the professional work from the point of view of Strickland's 'Russian files.' From the time graduate students attacked NATO's association with psychology at Carlton in 1974 to his reception of Soviet colleagues in Canada throughout the 1980s, Strickland saw opportunities to delve into the comparative social psychology that interested him in any case. Zsuzsanna Vajda (2013) and Ian Lubek (2013), who attended the 'NATO Conference' (Lubek 1976) as well as SUNY Stony Brook, have inspired this excursion into connections between geopolitical developments and the human sciences.

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Merikoski Auditorium

Tuesday 22nd

13.30-15.30



SYMPOSIUM: AMATEURS IN THE HUMAN AND SOCIAL SCIENCES RECONSIDERED

Chair: Natalie Richards

Amateur science is a classical topic in the history of human and social sciences. It has mostly been studied in a sociological manner, dealing with social milieus, and related modes of sociability and scientific practices.

This symposium intends to look at amateurism in science in a more cultural manner: by writing a history from the point of view of the amateurs themselves. Participants will focus on the vocabulary used by amateurs to promote their own individual and collective identity, on the relationship they establish between this identity and specific social organizations and specific scientific practices, on their own delimitation of their community, as distinct from “higher” academic or professional scientists, but also from “lower” less legitimate forms of scientific practices. In so doing, we hope to learn more about the variety of social representations and systems of values forged by amateurs belonging to various fields and various times.

In order to confront these issues, this session will deal with borderline cases: high status individuals, often recognized specialists in a field, practicing as amateurs in another field; well-known literary figures writing about human and social science topics; lower practitioners and instances of boundary-work between (self)established amateurs and other scientists they consider illegitimate.

Jacqueline Carroy: Marcel Sembat’s psychology

The attorney and socialist politician Marcel Sembat’s (1862-1922) diaries written between 1905-1922 and published as *The Black Notebooks* in 2007 reveal the unexpected figure of an intellectual diarist with a veritable passion for his own intimate, bodily, sexual, psychological and affective economy. A friend of Matisse, and a man of the avant-garde, Sembat was an avid reader of sociology, ethnology and history, but above all of philosophical as well as scientific psychology. For Sembat, as for many of his contemporaries, these two approaches to psychology were not antagonistic. Since the 19th century, the study of the psyche based on self-scrutiny had become the occupation of autodidacts, who were neither professional philosophers nor physicians or physiologists. For his own personal use, Sembat wrote book reviews of the works of famous psychologists like Théodule Ribot, Pierre Janet and Alfred Binet. He was recognized nonetheless as a potentially publishable author by

Georges Dumas, editor in Chief of the *Journal de psychologie normale et pathologique*, who asked him to contribute an article on lucid-dreaming. Although it was never taken beyond the draft stage, Sembat's contribution reveals his extensive reading on the topic. He also describes his own experience as a lucid dreamer, according to the model of a famous patient of Philippe Tissié, a dreamer troubled by the intrusion of erotic visions occurring in both his daily and nocturnal life. As such, Sembat was particularly receptive, while reading the work of the physician Paul Hartenberg in 1902, to Freud's conceptions of sexuality. Sembat's diary provides a glimpse of the work on dreams he would never publish.

Sembat's diaries raise interesting questions about the notion of amateurism. Was Marcel Sembat an amateur playing psychology's sheet music, like the artist Ingres playing the violin, with all the passion of a prototypical hobbyist? Could he be characterized as a "psychologist from below"? Was he the dilettante his perplexed politician friends accused him of being? Or was he simply a man of culture, a cultivated man (*homme cultivé*) according to the meaning this period ascribed to the term?

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Elisabeth Plas: *"The Society of animals": animals as emblems, natural history as sociology*

No need to be a naturalist, a botanist or an anatomist to produce natural history books. On the margins of official science, as it is performed in Institutes and Universities, individuals find themselves to be naturalists. Far from considering their own *amateurs* situation as a synonym for scientific authority, some of these man of letters even claim this marginal situation to be a condition of the invention of another scientific practice, all the more true that it emerges from the fringe. What is at stakes in this inversion of the hierarchy is a truth that is both scientific and poetical. It can be illustrated by two characters, contemporary from each other, extremely different, as far as their careers, political choices, and conclusions are concerned, and yet similar in certain aspects of their romantic sensibility: Alphonse Toussenel and Jules Michelet. Looking at this diptych, I will wonder to what extents the marginality of a scientific works transforms its enonciative situation, narrative form and epistemology, focusing especially on how they tend to read the world of animal projecting human categories. In Toussenel's, this anthropomorphism is pushed so far that his natural history is turned into a non-academic sociology, animals being seen as emblems of social positions, thanks to a personal reinterpretation and application of Charles Fourier's theory of analogy. Is Toussenel the "Balzac naturalist", as Gratiolet put it? And what does it take exactly to read the animal world as a coherent society, mirroring the human one?

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Irina Podgorny: *Archaeology and Confidence Men. The Travels of Joseph Charles Manó in South America, 1870-1886*

By April 30 1886, several scientific journals announced that Mr. Joseph Charles Manó had passed away at the age of fifty-five. The obituaries mourned over this French archaeologist and engineer, who in the last ten years of his life had made various journeys in Spanish America for scientific purposes.¹

Manó presented himself as a traveler in pursuit of the path of South America's earliest civilizations. A man with the ability to please his interlocutors, he was gifted with the talent of anticipating what others wished to hear. Thanks to this ability to live up to expectations, he discovered that the words "railroad," "ancient civilizations," "museum collection," opened the doors of government officials, private entrepreneurs, and learned societies. In every city Manó visited, he offered his services as a writer and as a scientific expert.²

Once one starts reconstructing the travels of Manó, it becomes clear that he was a journalist that took on the role of a traveling naturalist in order to sell projects and collections of antiquities to Spanish Americans and Europeans alike.³ Con men such as Manó, far from being a single case, abound in the literature and of Europe and both Americas,⁴ Paraphrasing the famous first lines of *The Eighteenth Brumaire of Louis Bonaparte*, one can say that Manó, although not a great personage, appeared in history more than twice.

All along the nineteenth century, the scientific study of nature was promoted as a means to solve the conflicting character of literature and politics: the description of nature should provide a common basis, an uncontested reality that could serve to create consensus and a neutral ground on which societies could build their future.⁵ This paper by tackling some stations of the Manós' itineraries, in particular the travels and sojourns in Paraguay, Bolivia, and Colombia, shows that the description of nature and the study of antiquities, truth and falsehood, proved to be just as unstable as politics were.

Manó's writings abound in quotations from contemporary writings published in other parts of the world and in the most diverse fields, such as medicine, anthropology, geography, education, literature, and archaeology. One can say that Manó, beyond all his intentions, was shaped by a series of discourses and practices that circulated on both sides of the Atlantic; in particular the importance of the study of Americas' nature and its antiquities Manó was an impostor but he was neither uneducated nor ignorant. On the other hand, what Manó wrote was

¹ *Proceedings of the Royal Geographical Society and monthly record of geography*, 8 (1886): 598; *Comptes rendus des séances de la Société de géographie et de la Commission centrale* (1886): 357-8.

² I. Podgorny, "Coleccionistas de Arena. La Comisión Médico Quirúrgica Italiana en el altiplano boliviano, 1875-1877," *Antípoda*, (2010); and *Los viajes en Bolivia de la Comisión Médico-Científico Quirúrgica Italiana* (Santa Cruz de la Sierra (Bolivia): Fundación Nova, 2011).

³ Cf. Guillermo Francovich, *La filosofía en Bolivia* (Buenos Aires: Losada, 1945); Carl Henrik Langebaek Rueda *Arqueología colombiana: ciencia, pasado y exclusión* (Bogotá: Inst. Colombiano para el Desarrollo de la Ciencia y la Tecnología F. J. de Caldas, 2003); Arturo A. Roig, "Estudios sobre el positivismo argentino. Mendoza y los visitantes positivistas," *Revista de la Junta de Estudios Históricos de Mendoza* vol. 3 (1966); Diana Obregón, "El sentimiento de Nación en la Literatura Médica y Naturalista de Finales del Siglo XIX en Colombia," *Anuario Colombiano de Historia Social y de la Cultura* 16-17 (1990): 141-161, Pascal Riviale et Christophe Galinon. *Théodore Ber, une vie dans les Andes*, Paris, Ginkgo, 2014.

⁴ Joshua David Bellin, "Taking the Indian Cure: Thoreau, Indian Medicine, and the Performance of American Culture," *The New England Quarterly* Vol. 79, No. 1 (2006): 3-36.

⁵ See Claude Blanckaert et alii, *Le Muséum dans le premier siècle de son histoire* (Paris: Muséum National d'Histoire Naturelle, 1997); I. Podgorny and Margaret Lopes, *El Desierto en una vitrina, Museos e Historia Natural en la Argentina* (Mexico: Limusa, 2008).

not totally false: he had been in the places they described and he had read about those places. On the road, he became aware of what had been written and with which topics people liked to be deceived. Nature and antiquities were just two of them. Crossing regions plagued by conflicts and at the borders of the new national states, they collected objects and things not collected before; they really gained new insights into objects unknown in the metropolitan museums or in collections. Manó is a kind of puzzle that still has to be resolved by crossing territorial boundaries and scientific disciplines. Not only are the sources and documents spread in different repositories all along the road: treated as a subject related to national projects or local concerns, Manó shows that, unless we want to be deceived by the creations of the nineteenth century, we have to pay attention to the transnational character of confidence men.

Natalie Richard: *The boundaries of amateurism: archaeologists and “tourists” in provincial learned societies, France, 19th Century*

The role of amateurs in French metropolitan archaeology is well documented. Organized in learned societies, these amateurs played an important role in the development of archaeological fields which were considered less prestigious than classical and gallo-roman archaeology, notably metropolitan medieval and prehistoric archaeology. Their role has mostly been studied within the broader picture of the development of national archaeologies and of the professionalization of the field. This paper intends to reverse the perspective and to study this same history “from below”. How did amateurs archaeologists define themselves, how did they see their scientific activity? What was the nature of the “archaeological science” they participated in?

In order to confront these issues, I will look more closely at the vocabulary used by amateur archaeologists in order to describe themselves and their activity, focusing on instances of “boundary-work”, when amateurs from a learned society, in a specific context, intended to distinguish themselves from other practitioners of archaeology, whom they consequently deemed as illegitimate. In such instances, amateurs from the provinces tended to valorize their local identity rather than their belonging to the national scientific community. By stressing local roots and long lasting familiarity with the local field, they could disqualify archaeologists just passing through their region (sometimes called “tourists”), even though these scientists could be considered more qualified and could have gained a sound reputation in a broader, national and international context.

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16.00-18.00

MEDICINE AND PSYCHOLOGY IN ANTIQUITY AND EARLY MODERN ERA

Chair: Christian Allesch

Rozmari Basic: *Cycladic pregnant figures: Reflection of contemporary medical reality*

This paper addresses a rather lengthy and still open discussion regarding body of work commonly known as Cycladic “idols” originated at the Aegean islands during the mature Keros-Syros phase, 2800-2200 BCE. Among typically familiar white-washed marble figurines of different types (early Spedos, late Spedos, and Dokatthismata), one group may be divided in three variants: the first is carved with the swelling at the stomach suggesting an early phase of pregnancy; the second is with the full belly signifying a late stadium of pregnancy; and the third is with horizontal folds across the belly that look like a post-parturition condition. These examples belong to so-called canonical figures or folded arms figurines (FAF) and were found at same sites as the non-pregnant figures

(inside individual and multi-burial tombs, nearby cemeteries, and/or dwelling places of the living). The question remains open: were they used in similar manner as the other works or they were custom made based on actual study of women and were used for different occasions?

It will be very simplistic to just regard them as part of fertility rituals commonly associated with the Great Mother Goddess images of the Neolithic and Bronze Age iconography. On the contrary, I argue that these figures were based on study of actual women in different phases of their pregnancy. Since the society was not literate and as of today no established written system was found, this body of work is the solitary source of information. Unfortunately, many original sites have been disturbed throughout the history that it is almost impossible to identify the original and precise placements of these figures. However, the traces of colors, so called "ghost" application of pigment on some of them, may indicate a very specific use that is discussed in this paper. Furthermore, many examples have visible traces of repairs that may emphasize importance of owning these works as the "whole and well again" products. This indicates activities to recording genuine therapeutic procedures and relevant healings.

My intention to step back from the traditional iconographical analysis of art works of the past in order to propose several possibilities to comprehensive understanding of Cycladic culture based on the pregnant "idols" as visual record of medical techniques and methods at the time. It is my hope to present several scientific data on surviving Neolithic examples such as the infamous "Icemen," who with his numerous tattoos reflects contemporary belief in actual healing power of strategically placed visual body markings, similar to the markings on the examined Cycladic figures. I believe that both cultures shared common medical procedures, defined and implemented by shamans, divinely guided individuals with the gift of future predictions and knowledge of the past.

Alman Atat: *Principles of Medication At Intikhab al-iqtidab Book*

Introduction: The principles of medication is the most important factors that must be considered by physicians before starting treatment, since the Hippocratic Oath physicians care to those, and Arab physicians marched on this way.

Aim of the paper: Definition of Abu Nasr al-Baghdadi, and his book Intikhab al-iqtidab, and the study physician's commandments given by Abu Nasr al-Baghdadi, in addition to highlight the modern reality of each of the principles mentioned by the author.

Material and Methods: The historical method was followed in this research, by going back to the old Arabic medical books, Especially Kitab Intikhab al-iqtidab by Abu Nasr Sa'ed al-Baghdadi, then we will compared those commandments with currently science.

Results: By the study of commandments given by Baghdadi as principles of medication we can mention: 1- Adoption of the principle of prevention is better than cure by Arab physicians. 2- Adoption the diagnosis by finding out the clinical story, and make clinical examination of the pulse, and the patient's eyes, and then identify the disease and determine the. 3- Lay the foundations of the drug used in the treatment. 4- Taking care the psychological state of the patient as choose the right way to give medication.

Conclusion: The commandments of Abu Nasr al-Baghdadi is set of rules that must be performed by a physicians before and during treatment of patients, and is currently used aggressively by physicians, including: Full diagnostic before starting treatment. Follow the principles and rules in the selection of medication.

Maija Kallinen: *Sparks of Soul or Godly Creation? An early modern controversy on the origin of souls*

The academic community of the early modern Germany became involved in a heated dispute over the origin of souls in the first part of the 17th century. The University of Wittenberg stood in the midst of the dispute, which was driven mainly by physicists and medics, not theologians. This paper discusses how physical, metaphysical and theological arguments intermingled in the publications written by two generations of disputing scholars:

Professor of Medicine Daniel Sennert (1572–1637) from the University of Wittenberg was attacked by Johannes Freitag (1581–1641), also a Professor of Medicine in Helmstedt and later in Groningen. In Wittenberg the dispute was carried over to the most prominent disciple of Sennert, the Professor of Physics Johannes Sperling (1603–1658), who in turn was ever more vehemently opposed by the Professor of Physics at the University of Jena, Johannes Zeisold (1599–1677).

The two main opposing viewpoints were those of Traducianism and Creationism. In this context, Traducianism refers to a theory according to which a child's soul is kindled by the souls of the parents like a flame from a spark, and transmitted to a new individual in the same moment of conception as the physical conception took place. This view, favoured by the wittenbergian scholars, was regarded important in order to explain the propagation of the original sin. The Creationist scholars, on the other hand, presumed that because the human soul was regarded as immortal, it had to be directly created by God for each individual. Thus, for them, the physical and spiritual generation of man were two separate processes.

My paper discusses how the wittenbergian position especially, formulated in many ways during the controversy, reveals interesting aspects of the early modern understanding of the essence of man as both a physical and spiritual being, the relation between man and woman, and the position of man within the entire nature.

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Horst Peter Brauns & D. Miller: *On an early idea of psychology or on the history of psychology in the 16th century*

The concept “idea of psychology”, introduced by Danziger (2013) in a recent debate will be taken up in this paper as a key historiographic medium. We raise the question whether there already exists an idea of psychology in the 16th century associated with the term psychology. The sample of sources from the first part of this century used here, Reisch's “Margarita Phi-losophica” (1503) and Melanchthon's “Commentarius de Anima” (1540) clearly shows a well-structured subject, i.e. domain of inquiry: the soul as such, her parts and potencies, her origin and fate. Elaborated further are sections on perception, the outer and inner senses, imagination, judgment, memory, desires, intellect, reason, will, affects as well as temperaments with their traits and disturbances e.g. Moreover, special considerations are given to organic bases of these functions and to a general accordance with Christ's teaching, all bound together under headings with the central integrative noun “anima”.

The term “psychology” we find in addition to that in Freigius' (1574, p. 7) “Preliminary re-marks to logical and ethical questions”, for the first time. There it gets its place within a taxonomy of sciences as a natural one, constituted by the taxonomic categories of perfect and composed bodily qualities. By this - in the first instance - an idea of psychology manifests or expresses itself in a corresponding term, while its meaning is determined by the categories of the respective taxonomy. They, obviously, build the background for the next occurrences of the neologism.

That is the case in the heading “On psychology and the fabric of man” (Freigius, 1575, p. 202) under which Freigius subsumes a text (excerpted from Cicero's “De natura deorum”) now aiming to demonstrate the construction and perfection of human nature. It is guaranteed by the divine installation of the functional inner and outer organs in order to maintain the processes of life through extensive support of the achievements of the senses and the abilities of mind (animus).

This line of application of Freigius' first conceptualization of psychology in the 16th century goes on with his often mentioned “De psychologia” of 1579 and Goclenius' (1590) famous definition, but it will be accompanied

by a more devaluating naturalized idea of psychology which to a larger extent maintains the Aristotelian 'de anima-tradition' (Brauns, 2010).

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Aurora Auditorium

Wednesday 23rd

9.00-10.30

ON METHOD AND TESTING

Chair: David Clark

Michael Sokal: *Understanding testing as technology*

Over the years, ESHHS members and other fine scholars have developed an illuminating and extended history of the origins and evolution and practice and impact of psychological testing, across a wide range of times and cultures. This presentation argues, however, that this history can be significantly enriched through the use of concepts developed during the past half-century by researchers who study the history of technology, which has itself evolved its own most productive set of disciplinary tools and approaches. These include, for example, more precisely defined notions of "cut-and-try" and "rule-of-thumb" and, probably most significantly, "technological know-how." In applying these concepts to humanity's past, these historians have argued insightfully that almost all past technology emerged and evolved without an understanding of (or without even a reference to) most contemporaneous "scientific" knowledge and practice. In arguing its major thesis, this presentation utilizes these concepts in an examination of the work of such significant psychological testers as the itinerant phrenologists of pre-Civil-War America, and James McKeen Cattell, and Alfred Binet. It concludes that "Understanding Testing as Technology" allows historians of psychology to have a richer sense of just how past psychological testers developed and understood and used the instruments they created.

Martin Wieser: *From "Kriegslandschaft" to the topology of the person. Kurt Lewin's work from a media-historical perspective*

Kurt Lewin (1890-1947) is widely known for his influential studies on social interaction and group dynamics as well as his earlier epistemological and methodological contributions to the field of experimental psychology. In this paper, Lewin's work is put into a media-historical perspective by emphasizing Lewin's continuous attempts to make psychological forces stable and observable by the use of different visualization practices. One of his earliest publications *Kriegslandschaft* (1917) describes the phenomenological transformations of a landscape

when entering battleground. Key concepts of this paper, such as “zone”, “boundary”, and “direction” made their way into Lewin’s later use of topology and field theory (Lewin, 1936, 1951) as geometrical means to visualize human development, interaction and the structure of the personality. Besides phenomenological and topological concepts and methods, Lewin’s practice of filming (Lewin, 1926, 1927; Lück, 1985) is highlighted and interpreted as complementary means to achieve the same epistemological goal of making hidden, subjective and elusive psychological processes, “regions” and dynamics intersubjectively visible, reproducible and controllable. It is argued that this medial continuity in Lewin’s work is intrinsically connected to Lewin’s epistemology, his conception of psychology as an autonomous and exact science, and his search for proper methods to adjust psychology’s investigation object to these epistemological requirements.

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Ruud Abma: *The replication crisis in social psychology*

In November 2012 and January 2014 the journal *Perspectives on Psychological Science* published special sections on the alleged ‘replicability crisis’ in psychological science. The results of experimental research are considered real and robust if any competent researcher can obtain the same results when using the same procedures with adequate statistical power (Simons, 2014). This is no easy task, especially not in the human sciences, where the subjects are sensitive to contingencies and moreover are actively seeking information. Maybe therefore attempts at direct replication are relatively rare. Experimenters in the human sciences usually favor so-called conceptual replications, in which the same psychological mechanism is investigated with a different experimental design.

This practice now has led to a fundamental methodological debate, especially in the field of ‘social priming’. This debate also involves the relation between theory and experimental research: experiments in social psychology from the fifties onwards often seem to be ‘pedagogical’ demonstrations of psychological phenomena rather than a rigorous testing of theoretically underpinned hypotheses. In this paper, the current debate on replicability is evaluated from the perspective of half a century of social psychological research.

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11.00-12.00

DEVELOPMENT OF MENTAL MEDICINE AS THEORY AND PRACTICE (Part I)

Chair: Sharman Levinson

Marco Solinas: *Dangerous Passions. The construction and cultural and social impact of the 'psychiatric' framework of the passions in France and Germany (1790-1830)*

Numerous excellent works have been written on the formation process of 'psychiatry' and its concomitant impact on society and culture at the end of the eighteenth century and in the first three decades of the nineteenth century, in particular with regard to France. From Gladys Swain to Dora Weiner, from Jacques Postel to Jan Goldstein, from Jackie Pigeaud to Juan Rigoli, the issue has been analysed in depth and from a variety of different perspectives. However, despite constantly and inevitably resurfacing in these studies, no particular attention has been paid to the passions and emotions drawn up by nascent psychiatry. Here, a truly epoch-making caesura can be found in terms of the social concepts and representations, and the correlated modes of behaviour, of the passions and emotions of Western civilisation.

Indeed, since ancient times the passions have also been interpreted as 'diseases of the soul.' Yet, it was only within the birth of the new science of mental illnesses, a process which gave rise to 'experimental medicine', that a far-reaching medical-therapeutic framework emerged. It was in this context that a strict theoretical and therapeutic programme was launched, which aimed at the systematic medicalization of all the human passions and emotions, and proposed, at the same time, their treatment in a vast body of public and private institutions, specifically set up for the purpose. In the words used by the psychiatrist Philippe Pinel, it was a programme which aimed to create a 'histoire médicale des passions' and a series of broad and profound institutional (and political) reforms to face up to the literal 'dangerosité' to mental health ascribed to the passions: reforms that would gradually transform the manners of housing and treating the mentally ill, commencing with those from the middle and upper classes, who were offered a whole new array of private care facilities.

In other words, it is only with its birth and increasingly wide diffusion in the new public hospitals and private care homes for the mentally ill that a 'medical-philosophical' framework became established, and began to exert a great influence on the traditional ways of representing and interpreting the passions and the canonically correlated modes of behaviour. Thus, a variety of figures gradually came to be transformed: suffice it to think of the melancholic poet, the impassioned lover, the fanatic rebel, and their transfigurations and transpositions in literature and theatre. Hence, what changed was both the day-to-day life of the committed mental patients, and how mental illness was perceived and interpreted in society, both in itself and in relation to the sphere of the passions. In short, and this is the first objective that this paper aims to demonstrate, we are dealing with the origins of the very process of medicalisation and true pathologisation of the emotions, many consequences of which are still with us today.

In order to achieve the objectives described above, the paper is eminently interdisciplinary. By using the current debate on the history of the emotions, it aims to explore further the late-eighteenth-century 'psychiatric revolution' and some of its main consequences on the history of emotions. In short, the task is to outline the extraordinary cultural and social impact that the development of the new public and private hospital institutions had on the traditional ways of interpreting, decoding, representing and experiencing a wide spectrum of emotions.

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Eder Schmidt & Richard Simanke: Charles Lasègue: Resistance to a "neurological" alienism

This paper presents Ernest-Charles Lasègue's stance with regard to clinical alienism, such as expressed in some of his most important writings. Neurology and psychiatry were two medical specialties that took shape in the course of the nineteenth century, and many were the intersection points of their theories and practices. However, French alienism was divided between two opposed theoretical and clinical approaches - a "moral" or psychological one, and another one, more "neurological" or organicist - the latter growing to reach dominance.

Lasègue became one of the few alienists to reject the organicist discourse, advocating the importance of the moral causes of insanity and challenging the inclusion of all forms of mental alienation in the field of neuropsychiatry. Having graduated in Medicine in 1846 with a dissertation on Georg Stahl's vitalistic doctrine, Lasègue began to teach General Pathology in 1867. Also an expert in literature and a philosophy professor, he was taken to the Salpêtrière Hospital by his friend Claude Bernard, even before he had begun his medical studies. There, he followed the work of Jean-Pierre Falret, who introduced him to the practices of alienism. His performance as a general practitioner, neurologist, alienist and epidemiologist were to link his name to many clinical conditions, such as the "Lasègue sign", kleptomania, persecution delusion, and the "folie à deux". Widely regarded as one of

the main creators of forensic psychiatry, he wrote some of the seminal papers in this medical specialty. His now classic descriptions of various manifestations of hysteria are part of a series of articles addressing the different forms of hysterical illness. He claimed that progress in the understanding and treatment of mental illness was largely due to German authors, whose work was the object of some of his articles.

Sympathetic to their psychological theories, he proposed that mental disorders should not be exclusively understood as a direct result of some neurophysiological trouble, with no reference to the human dimension of pathological phenomena. He thus refused to endorse the strong organicist and localizationist trend that would later distinguish the school of Salpêtrière. This position brought him naturally closer to the so-called "moral treatment", whose original sources can be traced back to Philippe Pinel. This attitude led to a greater emphasis on the uniqueness of each patient rather than on the uniformity of the disease. In spite of this original psychological or moral orientation, some authors claim that Lasègue, from a certain moment onwards, abandoned his earlier medical stance and adopted an organicist view on the etiology of mental disorders.

However, it may be argued that this is a false impression brought about by the importance attributed in his later work to clinical conditions that would be now classified as mental-organic diseases. Actually, these conditions were constantly compared to others, in which moral causes retained their full etiologic value.

By the end of his work, Lasègue came to suggest that the medical doctor in charge of a clinical case should direct his investigation both to moral causes and to the presence of potential brain disorders as determinant factors. Although he never denied the existence of an organic basis to madness, the attention given to moral causes led him to reject a categorical distinction between the mental condition of healthy people and alienated ones. Here is where the most important difference between Charles Lasègue and the vast majority of his predecessors and contemporaries may lie: in the strong and coherent criticism of a thorough and definitive "neurologization" of mental illness. The objective of this paper is then to show the continuity of his attitude throughout his work, in spite of allegations to the contrary.

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13.00-14.00 Keynote: Yrjö Engeström: *Cultural-historical activity theory on the move: Inner contradictions and cycles of expansion*

14.15-15.15

DEVELOPMENT OF MENTAL MEDICINE AS THEORY AND PRACTICE (Part II)

Paul Foley: *Encephalitis lethargica: The mind and brain virus*

The appearance of the epidemic neuropsychiatric disorder encephalitis lethargica towards the end of the First World War challenged the seemingly imminent separation of psychiatry (functional brain disorders) from neurology (organic brain disorders). The complex symptomatology of the new disorder included both neurologic aspects – including cranial nerve palsies, sleep disorders and parkinsonism – but also a broad range of psychiatric phenomena, including radical personality changes in children, as well as syndromes that replicated the major features of neuroses (including hysteria) or psychoses (schizophrenia). Equally surprising for both neurologists and psychiatrists was the fact that, despite this broad range of neuropsychiatric symptoms, the brain injury sustained by encephalitis lethargica patients was restricted to the brainstem, sparing the cerebral cortex, hitherto assumed to be the seat of all the functions associated with the psyche. Of particular value was the finding that the intelligence of sufferers was generally unaffected, so that both child and adult patients were able to provide insights into the ‘internal experience’ of deficits in particular aspects of their volitional and mental functioning, demonstrating, in particular, that neither the will nor the personality could be regarded as indivisible entities, and that key aspects of each had subcortical roots. Encephalitis lethargica was consequently a major focus for biological psychiatry during the 1920s, briefly opening a window onto the intricate integration of neurologic and psychiatric functions of the brain in the elaboration of human consciousness, in sickness and in health.

Jesper Vaczy Kragh: *Drug addiction in psychiatry*

Two very different narratives about drug abuse in psychiatry can be found in the literature on the subject. The first one is well known and can be summed up in a few words: psychotropic drugs were introduced in the late 1960s, when groups of counterculture rebels began experimenting with heroin and other narcotics, but this experimental and recreational use of drugs, turned into a social problem which still persists today. As the Euro-

pean Monitoring Centre for Drugs and Drug Addiction (EMCDDA) notes in its latest annual report on The State of the Drugs Problem in Europe (2013) most drug abusers suffer from a lack of education, and are unemployed and homeless. Among people entering treatment for drug use problems available information of psychiatric co-morbidity shows prevalence levels ranging from 17 percent to 54 percent in some European countries.

The second narrative, on the other hand, is unfamiliar to many people today. According to this narrative, drug abuse was not a phenomenon of the 1960s, but of the 1870s, when the use of morphine and other opiates became a problem for certain groups of people. These groups, however, did not belong to the lowest strata of society. Rather, it was, as many psychiatrists of the late nineteenth century noted, almost exclusively from the upper class or the well-educated middle class that the morphinists were recruited. Furthermore, opiate abuse was not associated with schizophrenia and other psychosis; it was seen as a disease of affluent people who were otherwise normal.

This paper will explore the emergence of opiate addiction in European psychiatry. It will be argued that a change in diagnostic procedures occurred during the early twentieth century, when more drug abuse patients of lower social status were admitted to psychiatric clinics and hospitals. In this period, co-morbidity in drug abuse patients became more common. However, way up till the late twentieth century an antagonism between drug addiction and schizophrenia was often stressed in psychiatric textbooks.

15.45-17.45

SYMPOSIUM: ETHOLOGY: ECOLOGY AND OBJECTIVITY

Chair: Jannes Eshuis

In the first half of the previous century, ethology was explicitly presented as both an ecologically valid alternative to behaviorism and an objectivist alternative to the previously anecdotal study of animal behavior (Lorenz, 1937, 1942, 1950; Tinbergen, 1942, 1950, 1951). Especially attempts by Tinbergen (1963), led to an ethological framework presented as a truly objective science, eventually leading to a Nobel prize being received by its three founding fathers (Lorenz, 1973; Tinbergen, 1973; von Frisch, 1973). At the same time, this period is often pointed out as the evening of the discipline (Burkhardt, 1999; Eshuis, 2010; Laland & Brown, 2002), which would soon be run over by upcoming disciplines as sociobiology (Lumsden & Wilson, 1981; Wilson, 1975) and evolutionary psychology (Barkow, Cosmides, & Tooby, 1992; Symons, 1987; Tooby & Cosmides, 1989). This raises the question whether or not ethology had sufficient time to reach its goal of becoming an objective science.

This symposium will deal with this question by trying to assess to what degree ethology truly became an objective science, and if not, whether its basic principles would have allowed for an objective science given sufficient time to develop. The three papers compiled in the symposium each look at the problem from a different angle, focusing on 1) the evolution of Lorenz' concept of man, 2) a paradox in Tinbergen's thinking and how this paradox might be understood by incorporating ethology into the wider field of ecological psychology, and 3) the question of how ethology and its predecessors gave rise to modern objectivist approaches to adaptive behavior.

Arthur Ferreira: Lorenz' human ethology: Between the research of the human singularity and the prophecy of the apocalypse

This study is based on the analysis of Lorenz's texts about human nature that were translated into the Latin languages (French, Spanish and Portuguese). In general, these texts published since 1950 differ greatly from others such as the Eibl-Eibesfeldt studies (that belong to the same German school of ethology), and are devoted to the research of universal patterns of human behavior: emotional reactions and signal-stimulus processes. Perhaps Lorenz' work is more related to a biologically-based anthropological philosophy, trying to think of the singularity of humanity among other species. These texts are presented in a time when ethology reached a level of stabilization as research area, especially after World War II. In other work (Ferreira, 1989) we classified this period as

post-demarcatory, following the efforts of demarcation in 1930s and 1940s. Nevertheless, the meaning, perspective and even mood of these reflections change much during the decades.

In this sense, in the 1950s Lorenz is concerned with the singularity of the human species (or the extent of a real singularity of the human species). His main hypothesis is that human singularity is a mixture of features that are shared with a lot of species. In the 1960s, Lorenz is more concerned with the question of traditions as a way to create a kind of second human nature (considering the loss of some instincts). In this sense traditions create a type of pseudo-speciation, where specific signs and mechanical behaviors accomplish the same function of our lost instincts.

The reflections of the 1970s are vastly different: they resemble an apocalyptic prophecy of an imminent disaster for humanity. A lot of elements are invoked to prove our global imminent risk: from human super-population to the prevalence of behaviorism, passing through the existence of lethal weapons that can kill without causing reactions (and signal-stimulus responses) among the victims. In short, I desire to prove some crucial shifts in Lorenz's ethology that are especially related to his anthropological philosophy, where the human race is increasingly seen from a pessimistic perspective, as a decadent species, maladapted and in eminent and lethal risk. The main sense of these transitions is the passage from the thought of the human singularity (as a combination of different singularities that are shared with different species) to a prophetic thought of the eminent risk and extinction of humanity.

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Jannes Eshuis: *Tinbergen's striving for objectivity*

If one thing has to be appointed as the centre piece of Tinbergen's work, it has to be his persistent striving for objectivity. From his first attempts together with Lorenz (Lorenz & Tinbergen, 1938; Tinbergen, 1942, 1951), to his solo flight after Lehrman (1953, 1970) caused the two ethologists to part ways, his main concern was to make the study of behavior a truly objectivist science.

In this paper we will assess to what extent Tinbergen actually succeeded in achieving this aim. We will focus on his output since his paradigmatic shift in the early sixties (Tinbergen, 1963, 1968, 1969). Through contrasting his work with the development of German ethology (Eibl-Eibesfeldt, 1989; Lorenz, 1963, 1967) in the same period, we will show how there seems to creep a certain paralysis into the work of Tinbergen. Burkhardt (2005) and others (Kruuk, 2003; Laland & Brown, 2002) suggest this is either due to health reasons or the rise of competing paradigms but our suggestion is that this paralysis is, at least partly, the result of a strange paradox between the fundamental assumptions of ethology and its aim of becoming an objectivist discipline.

This paradox becomes particularly apparent when subsequent developments in the field of ecological psychology (E. J. Gibson, 1969, 1982; J. J. Gibson, 1977) are taken into account. We will briefly look into this conceptual relation between ethology and ecological psychology, which can be traced from Von Uexküll (1921), through Merleau-Ponty (1962) to Heidegger (1982) and show how Tinbergens ethology eventually seems bound to get stuck in a split between its objectivistic aims and its implicit phenomenological stance.

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René van Hezewijk: Adaptive toolboxes, ethology and objectivity

In this contribution I will investigate how Tinbergen's view of objectivity relates to his view of cause and function in ethology (Tinbergen, 1952, 1963), and relate it to views of objectivity in the philosophy of science and psychology of his times, especially Egon Brunswik (Brunswik, 1943, 1947, 1955). Tinbergen's work on stickleback fish and herring gulls (Tinbergen, 1951, 1953) demonstrates his idea of objectivity, using simple experiment and controlled observation. What Tinbergen called "supernatural stimuli" might shed some light on Brunswik's probabilistic functionalism (or the other way around) as well as more recent ideas on heuristics, the adaptive toolbox, and bounded rationality (e.g. Gigerenzer, 1994, 2006, 2008) and Brunswik's original idea of ecological validity (Brunswik, 1956; Hammond, 1998).

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Annikka Sainio: *Man and Beast Conference 1969 – Building or Deconstructing the Idea of Innate Depravity?*

In May 1969, a large conference titled “Man and Beast” was organized in Washington, DC by the Smithsonian Institution. As then-secretary of the Smithsonian S. Dillon Ripley put it, the conference represented a “response to the public demand for critical interpretation of ideas and hunches found in the growing popular literature on ethology” that marked the era. Indeed, in the 1960’s a lot of literature on the social behavior of animals was published with the larger public in mind; many of these works promoted the idea of man’s innate aggressiveness and were criticized by, amongst others, Ashley Montagu for their “innate depravity”. A few famous examples of these books were Konrad Lorenz’s *On Aggression*, Robert Ardrey’s *The Territorial Imperative* and Desmond Morris’ *The Naked Ape*.

In the conference, which was rather up-scale, with glamorous dinner parties, cocktails, senators, Nobel laureates and biologists invited from Europe, the participants were asked to answer four questions: What are the physiological and behavioral mechanisms underlying social behavior? Is man unique? Are creatures similar? Can man endure? The organizers and politicians seem to have assumed that, through these questions the biologists and anthropologists could give explanations and solutions to current social and political problems, such as inner city violence, crime and the arms race of the Cold War era. In organizing and funding this type of conference a clear message was given as to the relevance of the biological explanations for social scientific research and social policy.

Ullica Segerstråle has called the Man and Beast conference a catalytic event for the development of the field of sociobiology. Bringing different researchers together, like William Hamilton and Edward O. Wilson, inspired later theory developments. But what about the question of “innate depravity”? What was the beast in humans like?

I will look at the conference as a part of a larger debate on aggression that was ongoing in the era and ponder its contribution. Accordingly, I will look at the answers that the participants gave to the preset problems and will analyze to what extent they dealt with aggression and violence, and whether they had a positive message for the audience or not. Was man innately evil or not? And if man was evil, was there something to be done about it? Was there a reason to be optimistic about the future of human kind and about peace amongst men?

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Merikoski Auditorium

Wednesday 23rd

9.00-10.30

SYMPOSIUM: APPLIED PSYCHOLOGY: A REASON FOR OR A REACTION TO CRISIS?

Part I

Chair: Annette Mülberger

Towards the end of the nineteenth century psychology was gaining popularity, gradually becoming institutionalized in several countries. Simultaneously, some authors began to declare a crisis in science and psychology. Soon some members of the professional community of psychologists would reflect on several crucial problems of the field. There was a general concern about its fragile institutionalization and general fragmentation, as well as the question about the social relevance of psychological research, in general, and empirical data, in particular. Later, this critique led some psychologists such as Binet and Bühler to recognize again a crisis in 1911 and 1927, respectively. Towards 1913, a crisis in German university encouraged a turn towards applied psychology, viewed as a way to foster the academic position of the discipline and increase its social acceptance. Although, already in previous centuries, psychological insights had been influential and relevant for other fields such as ethics, pedagogy, anthropology and epistemology, during the first three decades of the twentieth century psychologists searched actively for new social uses of psychological practice, introducing themselves in the field of criminology, military, industry, and psychiatry. Especially during the Second World War many psychologists in Europe and the United States took the chance to prove the use of psychological professional expertise.

The symposium will focus mainly on the function which applied psychology has assumed in different cultural contexts throughout the first decades of the twentieth century. Thereby it will be concerned with the following question: To what extent do we find a relation between the diagnosis of a crisis in psychology and the pursuit of what was interpreted as “applications” of psychological knowledge? This question will be discussed by a group of historians of psychology coming from different national backgrounds. The historical sources used in the research offered in the talks will help us to shed new light on critical historical reflections about the status of the field of psychology as well as offer context-specific conceptions of applied psychology.

Saulo Araujo: Wundt's Defense of Psychology in 1913: A Way Out of the Crisis?

In the nineteenth century, the emergence of an institutionalized scientific psychology in Germany has never been followed by a consensual conception of what this new psychology really should be. Instead, since its beginning, psychology has been characterized by competing definitions, goals, theories and methods on investigation. Thus, it comes as no surprise that already in the nineteenth century a perception that psychology was in crisis began to appear, culminating in various crisis declarations along the twentieth century. However, as Sturm and Mülberger claim, “it is overly naïve to take crisis talk at face value” (Sturm & Mülberger, 2012, p. 428). Instead, in order to understand the meaning of such declarations, it is advisable to put them in their proper context of emergence and to investigate the many possible aspects involved therein (theoretical, methodological, institutional, etc.). To illustrate such an investigation, I will analyze Wundt's essay *Die Psychologie im Kampf ums Dasein* (Psychology in the Struggle for Existence), as a response to external and internal conflicts surrounding psychology, including its first official crisis declaration, which was made by Rudolf Wille (1855-1918), as Mülberger (2012) shows.

My general goal is to argue that Wundt's essay, written in 1913, must be understood at least in four different levels: 1) as an institutional crisis within the Philosophical Faculty; 2) as an epistemological declaration against the intellectual separation of psychology from philosophy; 3) as a defense of a unitary approach to psychology against competing conceptions of psychology; 4) as a rejection of an immature conception of applied psycholo-

gy. In order to support my general claim, I will first show the context in which Wundt's essay was written, focusing on some academic difficulties created by the establishment of psychology as discipline in German universities (Gundlach, 2006), as well as on the growing tension between psychology and philosophy (Araujo, 2013). Second, I will argue that since his Heidelberg years Wundt never conceived psychology intellectually divorced from philosophical reflection (Araujo, 2010, 2012; Lamiel, 2013). Third, I will indicate Wundt's worries about competing conceptions of psychology emerging at that time (Ash, 1980a, 1980b; Haupt, 2001). Fourth, I will discuss Wundt's rejection of a specific conception of applied psychology (Bringmann & Ungerer, 1980), without this implying a rejection in principle of any kind of application of psychological knowledge. Finally, I will conclude that such an analysis can shed more light on the crisis debate in the history and philosophy of psychology.

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Annette Mülberger: *Conditions and consequences of crises feelings: positivist expectations and applied psychology*

My paper deals with the crises debates in psychology which took place in Europe before the outbreak of World War I. My aim is to look for what where the previous conditions with regard to the epistemologies which circulated in the 19th century and the later consequences in the work in psychology of the late 1910s and 1920s. The paper is linked to a broader project on how scientists (in this case psychologists) view the state of art of their own field. This interest stems from acknowledging one of Thomas Kuhn's shortcomings: namely that he studied the history of science from the outside, the historian's point of view, without taking into account the actor's perspective and discourses. In previous papers I have already argued for the relevance of this actor's view which can be studied by taking into account influential texts dealing with psychologist's views on the past development, present state and future expectations with regard to their field.

In order to know more about the dominant epistemological views and historical conditions of the crisis texts, I will analyze the expectations with regard to the explicative power of the "new" scientific psychology during the 19th century voiced by psychologists such as T. Ribot. Therefore, on the one hand, I will be able to trace a link between positivist promises and the later crisis diagnosis as an expression of dissatisfaction or frustration with the non-accomplishment of previously created and promoted expectations. In this regard Kostyleff's book is a good example. He offered an overview of the state of psychology and, thereby, criticized German experimental

psychology, as well as the French conceptual and practical contributions. With his criticisms he wanted to prepare the terrain for a different orientation in psychological research, based on a certain version of reflexology. Despite the strong eco and appreciations of the critical part of his book, his proposal would not be taken up by his contemporaries. On the contrary, I will argue that the criticisms and the dissatisfaction with experimental work in psychology enhanced a stronger interest in the search for developing psychology as technique and professional service.

An example for this trend is Marbe's plea for applied psychology in 1913 as a way to overcome the institutional confrontation between philosophers and psychologists which was taking place in Germany. This tendency of developing psychology as a profession and to seek for new ways of how to apply this knowledge received further encouragement during the "political crisis" of the First World War and, in general, implied the task of differentiating and classifying human beings, turning the attention away from the study of an abstract consciousness or of the normal functioning of psychological processes. Meanwhile, at that time also behaviorism was entering the scene. It was proposed by Watson as a solution to a "crisis of introspectionism", and "sold" in a way which links the precepts of positive science with the human practical needs for a successful life in modern society.

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Mariagrazia Proietto: Institutionalizing a science: Italian psychology between progress and crisis

Some Italian historians of psychology have investigated crisis of psychology in terms of decreasing number of academic positions (Cimino, 1998; Luccio, 1978; Marhaba, 1981; Lombardo, 2008), which was accompanied by the emergence of psychotechnics – strongly connected with the demand of fascist regime - gradually replacing experimental psychology (Ferruzzi, 1998; Lombardo, 2007; Mucciarelli, 1982-83). In this view, the implicit indicators of crisis were the number of scientists doing experimental research and consequently the shifts in the sub-fields of research. At the same time, then-existing academic positions significantly shaped current interpretations of both progress of psychology and advancements experimental psychology had reached at the beginning of the 20th century (Ceccarelli, 2010; Lombardo, Cicciola, 2005). From the same institutional approach, crisis can also be understood as an academic conflict between scientists when pursuing an academic position. This contention was evident in other national contexts. For instance in Germany where in 1912 a number of philosophers attempted to recapture academic spaces occupied by psychologists (Ash, 1984). The evolution of academic positions, in this view, became an important indicator in examinations of the development of psychology in the process through which this science slowly established itself as an institutionalized discipline. Nevertheless, until now historians have analyzed this indicator only in a confined and restricted period of time. By doing so they have also proposed different periodizations that prevented answering some questions that guide my research. Thus, was there a 'real crisis' in psychology in term of decreasing number of academic positions? If so, was this crisis related to the fascist regime? How did psychologists react to academic and institutional changes? What was the function of psychotechnics in the evolution of the psychology itself?

This paper, therefore, will argue for a systematic study of academic positions and its relevance for understanding general trends of psychology in the 20th century. Focusing on the Italian context and on the academic title of 'libera docenza' in psychology appointed from 1882 to 1969, I will show a unified overview of the institutional

development of psychology based on archival sources. I have chosen this specific period because in 1883 the very first 'libera docenza' appeared in Italy and 1969 was the year that preceded the opening of degrees in psychology at Italian universities. I analyzed the distribution of only the 'libera docenza' title because it was the necessary prerequisite for pursuing a professorship.

In order to bring out the diachronicity of the development I will subdivide the archival sources into different decades. Taking into consideration the academic and political background, I will firstly look at how the number of 'libera docenza' changed over decades and thereby highlight the period of time which was characterized by the lowest number of 'libera docenza'. Subsequently, I will pay attention to how these academic titles were denominated and how these denominations changed during the time. Finally, I will use these data to discuss the relationship between dominant interpretations of crisis in Italian historiography and my new empirical results based on archival data.

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11.00-12.00

SYMPOSIUM: APPLIED PSYCHOLOGY: A REASON FOR OR A REACTION TO CRISIS?

Part II

Giovanni Lombardo & Giorgia Morgese: *De Sanctis' contribution to psychological discipline in the XX century: methodological pluralism as the basis for applied psychology*

This article aims to highlight the contribution of Sante De Sanctis (1862-1935) to psychological discipline in the 20th century taking into account his conception of applied psychology based on methodological pluralism.

Sante De Sanctis, psychologist and psychiatrist and one of the most representative figures of scientific psychology in Italy in the late 19th and early 20th century, can be considered one of the founders of Italian scientific and experimental psychology (Cimino & Lombardo, 2004; Marhaba, 1981).

The specific scientific commitment of De Sanctis, as explained in his two-volume Treatise of 1929-1930 entitled "Experimental Psychology," was guided by the idea that experimental psychology was an empirical discipline that could be placed into the category of natural sciences (De Sanctis, 1929), based on a differential clinical methodology.

In the second volume of his treatise devoted to applied psychology, the author describes this psychological field as a set of specific subject areas, homogenized by the use of a common methodology of differential type that

finds empirical confirmation in the principles of basic psychology (De Sanctis, 1929). Applied psychology has the task of ascertaining general psychological laws in the various fields of human activity, verifying their variability dependent on contextual situations in which individuals and groups of people are studied.

In the more than 300 works published by De Sanctis, the most important research in the field of applied psychology, which we intend to present in this work, are studies specifically relating to the scope of criminal and judicial psychology, organically integrated into legal psychology (Lombardo & Cenci, 2004), studies on mental age that led to the development of specific mental tests whose first official release dates to 1905 (De Sanctis Reactions) (Cicciola, Foschi & Lombardo, 2013) presented by De Sanctis simultaneously with the illustration of Alfred Binet (1857-1911), the metric scale of intelligence at the Fifth International Congress of Psychology in Rome, and the scientific study of dreams which was probably the area that, more than any other, enabled Sante De Sanctis to become known at an international level (Lombard & Foschi, 2008).

The main feature of the approach of De Sanctis is the theoretical and methodological fundamentalism (integralism) that he proposed as the foundation for the modern discipline of psychology (De Sanctis, 1916).

In this context, therefore, the differential psychology of De Sanctis has a strong relationship with the 19th and 20th century founders of scientific psychology, so much so that De Sanctis is considered the only Italian scholar among the second generation of psychologists, including Binet, Oswald Külpe (1862-1915), Hugo Münsterberg (1863-1916), William Stern (1871-1938), Eduard Claparède (1873-1940), Hermann Ebbinghaus (1850-1909), to have expanded the experimental paradigm of Wundtian physiological psychology, in a broad disciplinary project that involves the use of various methods in a theoretical view of the integrated search that concerns the total psychophysical reality of individuals (Danziger, 1990; Pickren, 2010).

14.15-15.15

SYMPOSIUM: EVOLUTION, SCIENCE AND SOCIETY IN FINLAND Part I

Chair: Petteri Pietikäinen

Darwin's theory of evolution had a significant impact on the Finnish science through the work of Edward Westermarck (1862 – 1939), a Darwinian sociologist, anthropologist and moral psychologist. He became known in the Anglo-American world with his first book, The History of Human Marriage (1891), which was followed in the early 20th century by his other main publication, the two-volume The Origin and Development of the Moral Ideas (1906, 1908). He and his students were also pioneers in anthropological field work, Westermarck spending many years in Morocco, of which he wrote a number of books. He helped to found academic sociology in the United Kingdom, becoming the first professor of sociology (with L.T. Hobhouse) in 1907 in the London School of Economics. He has been described as the "first Darwinian sociologist" or "the first sociobiologist" in the world. In Finland, Westermarck had a number of students who became key-figures in the development of the human and social sciences in Finland in the early decades of the twentieth century. This "Westermarckian network" was also active in social debates as well instrumental in developing liberal and tolerant intellectual culture in the Finnish society characterized by nationalism, idealism and antagonistic debates on language (Swedish/Finnish) and identity. After this evolutionary-Westermarckian period in the human sciences in Finland, Westermarck and his "outdated" ideas were all but forgotten in post-war Finland and elsewhere, only to be revived and re-examined after evolutionary ideas were (to some extent) reintroduced to the human sciences in the late 20th century.

In this symposium, the ideas and activities of Westermarck and his students as well as his sister Helena, intellectually active in her own right, are discussed and analysed. In the last presentation, a more recent "Darwinian" phenomenon - sociobiology - is examined in its Finnish context. Most speakers in the session are involved in an on-going research project funded by the Society of Swedish Literature in Finland (Svenska Litteratursällskapet).

Pipatti: *Westermarck's debt to Adam Smith*

It has been common to locate David Hume, Adam Smith and Charles Darwin as the main figures behind Westermarck's theory of morality. Westermarck represented ethics as a psychological and sociological discipline and developed the Scottish ideas of moral sentiments from the neo-Darwinian (Weismannian) perspective. Westermarck himself emphasized especially the importance of Smith. For him, Smith's *Theory of Moral Sentiments* was "the most important contribution to moral psychology made by any British thinker". Moreover, he considered that no other thinker in moral psychology or philosophy had taught him anywhere near as much as Smith. Despite these emphases, the study on Westermarck's debt to Smith has been only cursory. The previous commentators have solely summarized Westermarck's lecture notes on Smith without reading and analyzing their works side by side. By doing this, we may obtain a much more thorough understanding about the Smithian elements in Westermarck's thought.

In my presentation, I will illustrate that Smith had a decisive impact on nearly all the key elements in Westermarck's theory of morals. These links can be summarized in four points. Firstly, like Smith, Westermarck regarded our sympathetic reactions to the emotions of others as one of the main sources of moral judgments. Westermarck's key concept of sympathy, or sympathetic emotions, is also much closer to Smith's situational view of sympathy than to Hume's. Secondly, Smith emphasized that the human moral sentiments are closely related to the instinctive desire to reward and punish (gratitude and resentment), which Westermarck developed further by formulating his model of moral emotions as "retributive emotions". Thirdly, Smith's concept of impartial spectator represents the standpoint from which moral judgments are commonly made. This underlies Westermarck's conception of "disinterestedness" and "apparent impartiality" as the specific empirical characteristics of moral emotions on which moral judgments are ultimately based. Furthermore, Westermarck's view on conscience cannot be properly understood without taking into account Smith's derivative idea of impartial spectator as the theory of conscience. Lastly, Westermarck's study on the folk concepts of moral responsibility, which he regarded one of the most important topics of ethical inquiry, reveals minute resemblances to Smith's work on this area.

Julia Dahlberg: *Edward and Helena Westermarck and New Intellectuals of the 1880's*

From their birth in the later part of the 19 century social sciences such as sociology and social anthropology have been interested in the question of how change is initiated in the structure of a society. This has led sociologists and anthropologists alike to a very specific interest for the individuals who initiates or come up with such changes. Throughout the 20 century there has been a continuous discussion of a very particular social group designed as "intellectuals" within these disciplines. (See: Kurtzman & Owens 2002)

However, as shown by Christophe Charle (1990), the use of the term "intellectual" to design a strictly limited, intellectually oriented elite, only became common among avant-garde writers and artists in France around the 1880's and 1890's as a result of the increasing struggle for influence and prestige within the cultural field. At the same time in England, as shown by T. W. Heyck (1980), a similar process of professionalization started to replace the old ideal of the wise and widely educated man of letters with a new cultural hero: the highly specialized scientist or expert. (See also: Moi 1994, Charle 1996, Karkama & Koivisto 1997, Koivisto 2001, Kete 2012).

Quite ironically thus, when the scientists of the early social sciences studied what they referred to as "intellectuals", they also started seeing themselves as part of the same intellectual elite which they studied. Consequently, the study of intellectuals also took part in the process of establishing the prestige of the new disciplines of social sciences. Assuming that it was the task of intellectuals to reform and improve society, ultimately lead to the idea that science could and should be used in the service of society. This idea inspired many scientists of the early social sciences, leading them to use their scientific knowledge and prestige when acting as citizens and shapers of public opinion. However, the concept of intellectuals did not only include scientists but also other creative individuals such as writers and artists, who were given a similar responsibility as the "brains" of society. Exploring the life and writings of the

Finnish sociologist Edvard Westermarck (1862–1939) and his sister, the artist and writer Helena Westermarck (1857–1938) this paper will focus on how the discourses of the new social sciences was affecting the self-understanding of the late 19 century Finnish intellectuals. The paper will discuss what was considered to be the mandate for intellectuals to act as shapers of public opinion. As this paper will argue, the discussion about the role of scientist and artists/writers as intellectuals drew upon the discourses of social-Darwinism in several ways. While popularizing and borrowing concepts from the scientific discourse however, the late 19 century discussion of the role of artists and writers did also construct a thick layer of mythology around the “intellectual” which still affects the way we understand and talk about the creative individual in the present.

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15.45-17.45

SYMPOSIUM: EVOLUTION, SCIENCE AND SOCIETY IN FINLAND Part II

Chair: Petteri Pietikäinen

Niina Timosaari: *Calling for the Responsibility of the Father - Edward Westermarck on the Problem of Illegitimacy*

In the late 19th and early 20th century illegitimate birth was considered a significant social problem. Different thinkers highlighted the fact that the rate of children born out of wedlock had risen remarkably in the urban areas of the Western world. They were also worried about the consequences that illegitimacy had not only to individuals themselves but also to society at large. At the time, illegitimacy was considered a severe social stigma, and hence it had dramatic effects on the lives of both mother and the offspring. The mother was disgraced for the rest of her life, and forced to live in inferior economic and social conditions. Death-rate was much higher among illegitimate than legitimate infants, and criminality was considerably more common among the children of unmarried mothers. These shortcomings called for social and legal reforms.

The problem of illegitimacy was addressed both in the social and scientific discussions. One debater on the subject in the field of social science was Edward Westermarck (1862–1939), a leading authority on marriage at the

beginning of the 20th century. He stated that the “way illegitimate children have been treated in Western world is a disgrace to its civilization” and spoke for legal and social reforms which would increase the responsibility of the father towards the child. He even argued that the law should not only give the illegitimate child the rights of a legitimate one, but also to the unmarried mother the rights of a married one by compelling the father to marry her.

Westermarck was not alone with his seemingly radical view. For example, the eminent sexologist Havelock Ellis argued that the modern marriage movement was not only looking for greater freedom in sexual relationships, but also more binding duties of both parents towards the children. In my paper I will analyse the above mentioned view in its social and scientific contexts. In particular I will elaborate what Westermarck meant by “compelling the father to marry the mother” and how he and other prominent thinkers with similar views justified their claims. I seek to understand how these thinkers were balancing between the themes of sexual liberty and responsibility in a situation where sexual norms were changing and being re-negotiated.

Jouni Ahmajärvi: *People Are Not Each Other's Enemies – Gunnar Landtman's Ideas on the United States of Europe*

My presentation is concerned with Gunnar Landtman's (1878-1940) ideas on the united states of Europe. Landtman was the professor of sociology at the University of Helsinki (1927-1940). Landtman's main research interests were social inequality and social classes. He was a follower of evolutionary sociology and focused much on human nature. Besides his work as an academic he was also an active public intellectual reacting on different kinds of social and political questions.

After the First World War the map of Europe changed dramatically. Russian and Austro-Hungarian empires collapsed. New small states, including Finland, were created and union of the Soviet republics was to rising. The British Empire was only a shadow of its days of glory.

Some were worried whether Europe could survive without its empires. Questions about the new small nation states arose. After the war, ideas like pacifism were popular and the League of Nations was partly established to prevent another war. Inside Europe the idea of unity got more important after the nationalism of the 19th century. For example Richard N. Coudenhove-Kalergi published his famous book Pan Europe in the year 1923.

After the economic problems the turn of the 1920's the ideas of international or even European unity were put in question and the nation states were turning to themselves. During those years Landtman was well informed and up to speed. He published his first essay on Europe in 1923. During the following years he reacted on new fluid political situation and developed his own ideas. All in all he published many essays related to the topic. He was interested in human nature, international relations, peace and democracy. In my presentation I will analyze Landtman's visions on Europe and motives for writing that particular time. I will ask how Landtman's background as a biologically orientated, darwinist and westermarckian social scientist can be seen in his ideas on the United States of Europe.

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Antti Lepistö: *The Sociobiology Debate and the Rise of a Darwinian Left in Finland after 1975*

This paper re-examines the left-wing response to sociobiology in the 1970s and 1980s by analyzing the sociobiology debate in Finland in a larger European context. It argues that the Finnish academic left's response to sociobiology represents a "third way" alongside the purely negative, often Marxist denial of biology's relevance, which characterized the left's response to sociobiology in many European countries such as Hungary and Sweden, and alongside the disregard that sociobiology confronted in most parts of Eastern Europe, as well as in Germany. Although the early years of the Finnish debate in the 1970s were dominated by the left's purely negative critiques of sociobiology, the later years saw an emergence of an alternative, leftist biological discourse, that is, "peace biology."

The first phase of the Finnish sociobiology debate was, in the 1970s, when the leading voice in the debate belonged to young left-wing biologists and psychologists. These young scholars, who were deeply inspired by Soviet, East German, and American critiques of biologism, employed Marxist and other culturalist arguments to downplay, or even deny, the significance of sociobiology, and of evolutionary theory more generally, for the human sciences. Some of these left-wing critics, however, wanted to leave the door open for more sophisticated attempts at a synthesis of biology and the human sciences.

In the second phase, beginning at the turn of the 1980s, the context of the debate was altered by the last major political conflict in Cold War Europe, the battle over the "Euromissiles" (Pershing II and Tomahawk). During this conflict, between 1979 and 1983, many academic leftists were more willing than before to accept the idea that an expert on the biologically evolved human nature could and should play the role of a social expert. Thus, the Finnish academic left challenged the allegedly fatalistic sociobiological aggression and war theories with an alternative biological language, turning the increasing enthusiasm over evolutionary ideas into a pacifist cause. Using leftist and pacifist forums to inform citizens and politicians of such biologically evolved human characteristics as mutual care and sociability, the Finnish critics of sociobiology wished to boost the public spirit, and to rationalize the pacifist ideal of the European-wide popular movement against nuclear weapons and militarism. As a result, the academic leftists in Finland revived the early twentieth-century tradition of "peace biology." A proper understanding of this development calls for an analysis that acknowledges Finland's special geopolitical and cultural position in the Cold War world between East and West.

These conclusions provide some grounds for adjustment of the generally held views concerning the reception of sociobiology in Europe in the 1970s and 1980s. Based on previous studies on the reception of Edward O. Wilson's *Sociobiology* (1975), as well on their personal memories, many scholars think that the academic left straightforwardly rejected Wilson's "biologism" in Europe. The aim of this paper is not to directly challenge this general view, but the case of Finland does complicate the picture, and should remind us that the academic left had its own role to play in the recent emergence of the notion of the evolutionary theorist as a social expert. The story of how Wilson's sociobiology hit a wall of left-wing critique in the 1970s and 1980s must be complemented with the necessary provisos and addendums, with regard to what was rejected by the academic left and what was not, and what parts of Wilson's program may even have been furthered by leftist scholars.

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Aurora Auditorium

Thursday 24th

9.00-10.30

SYMPOSIUM: MEDICINE, MENTAL HEALTH AND ADJUSTMENT Part I

Chair: Petteri Pietikäinen

Histories of mental health science and practice cannot be separated from their social, political and cultural settings. In the historical analysis exemplified in this symposium, developments in mental health care are embedded in the context of social planning occurring in the western world especially between World War I and the 1980s. Such a science-based planning or social engineering characterized, for example, Finland from the mid-1950s onwards, when the first institutional steps towards the organization of social policy and other forms of managing population were designed.

In terms of planned social environment, it is important to ask how the idea of adjustment to the social environment was developed, justified and applied in psychological and psychiatric theories, and how it was then used in different practices and contexts. Related to this question, we need to know how the notion of adjustment was used in justifying social policy in general and mental health care in particular. Regarding the latter, it is essential to examine the interactions in which the concept of social adjustment, or maladjustment, have influenced the ways in which psychiatric and psychological theories and practices have been developed and applied to individuals.

Some speakers in this symposium represent the research project MenSoc at the University of Oulu (funded by the Kone Foundation in Finland, see www.oulumensoc.com), while others examine aspects of mental health care and its conceptual framework in American, Russian and Palestinian contexts

David Clark: *The Psychology of Adjustment: the history of a concept.*

This presentation is a story about a concept; it explores the historical sources of the idea of psychological adjustment. Achieving fulfillment as a term in Shaffer's psychology textbook of 1936, in principle, adjustment was an explanation of human nature based on the capacity to learn; in practical terms, it synthesized psychology in terms of the individual's struggle to succeed within social conditions. In terms of its appeal: For individuals, the psychology of adjustment promised to un-lock the opportunities available in the new industrial state; for administrators and managers it supported the idea that individuals could be differentially trained for the various roles and jobs necessary in the division of labor characteristic of the complex industrial order. In psychology, it often worked in terms of its antithesis, mal-adjustment, and it thereby served as explanation of untoward psychological effects attributed to modernity. It should be obvious the psychology of adjustment was related to Behaviorism; both based upon the basic phenomenon of learning, adjustment however attempted a systematic unity of experimental, dynamic, and social elements.

With regard to method: The attitudes underlying this thesis are first, belief in the sociology of knowledge. Also, psychological explanations go hand in glove with the social organization. In addition, psychological explanations correspond to a philosophy of knowledge, and epistemology in this story illustrates a tension between biological and Natural Law theories. As an abstraction, adjustment symbolized a synthesis of isolated potentials in the key ideas informing this narrative. The general story outline: To begin, I assumed the principle of adjustment was argument by analogy borrowed from Darwin (practically that solved the problem of identifying an object for an experimental science). Dewey's abstraction of the reflex arc contributed. The basic chronology of events: As a reaction to consciousness, the argument for an object of experimental psychology was formulated by about 1910. The received facts to be included in an objective-theory of psychology are more or less assembled by 1920. Those facts are briefly listed and the explaining behavior theory discussed. Dynamic psychology contributes to the story. In 1929 Lashley challenged Pavlov's research. This important event pointed to conflicting scientific approaches and changed the course of American research. The resulting story of adjustment plays a role in the endeavor to confer on American psychology the status of a science.

In context, as a category for professional psychology, adjustment was a response to historical forces in early 20th century America. In practical terms, adjustment provided a re-adjustment understanding of human behavior in everyday life, one that helped individuals resolve problems more effectively, and one that promised possibilities for social engineering, as well as basis for a mental health practice. Adjustment served the problem of how to find workable solutions to the social-chaos created by world-wide migration to North American cities during the emerging industrial state. While my story is about American psychology, there are qualifications: first, many of the germinating ideas came from Europe (if not the individuals themselves): for example, Sherrington in England and Janet in France. Correspondence from the likes of William James pointed to the fact that concepts like adjustment were collaborations on a scale international. Secondly, to the degree that the problem of adjusting individuals to the conditions of American society was achieved, the current focus on globalization, the accelerated migration and the attending culture clashes... as well as the unpredictable cycles of a free market economy, in sum these issues suggest the continuing relevance of this concept for synthesizing a greater understanding of the human condition today. This presentation reviews historical elements contributing to the history of the concept of psychological adjustment.

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Katariina Parhi: *Psychopathy in the Service of Society. Case Study on a Turn in the Use of Psychopathy Diagnosis at Oulu District Mental Hospital, Finland (1925–1945)*

In the first half of the twentieth century, psychopathy was a diagnosis in Finland given for patients who were considered to cause harm either to themselves or to society. The usage of the diagnosis by psychiatrists was susceptible to changes as the needs of society changed. My paper deals with one such change, the shift from peace- to wartime psychiatry at the Oulu District Mental Hospital in Finland. I will be looking at patient records written before (1925–1938) and during the Second World War (1939–1945). I argue that the pre-war years concentrated on the treatment and control of patients who were either considered deviant or otherwise difficult to

diagnose. These patients roamed aimlessly, would not work, acted violently or were otherwise a burden to their nearest. However, the start of the War reduced the possibility to treat such minor problems, as the amount of mentally injured soldiers increased dramatically. The restless drifters, drinkers and cranks were replaced by silent, shaking soldiers, who had very different symptoms than their 'psychopath' predecessors. In conclusion, before the Second World War the psychopathy diagnosis was used to describe deviance, whereas during the War it was restricted for the needs of the military, which meant classifying mental injuries to different types of constitutional flaws.

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Ville Salminen: *Indications for lobotomy in Finland*

By World War I, mental hospitals all around the Western world had become large warehouses for chronic patients. As a medical science and clinical practice, psychiatry was in difficulties, and psychiatrists could mainly wait and see whether their patients would recover spontaneously. In the midst of difficulties, so-called somatic therapies, such as malaria fever therapy, insulin coma therapy, Cardiazol shock therapy, electroshock therapy and lobotomy, were introduced. The most radical new therapy was lobotomy, a psychosurgical procedure developed by Portuguese neurologist Egas Moniz (1874–1955) in 1935. Today, lobotomy belongs mainly to the imagery of horror movies, but in the late 1940s, the procedure was in the limelight of the world of psychiatry. This is illustrated by the fact that Moniz was awarded the Nobel Prize in Physiology or Medicine in 1949 'for his discovery of the therapeutic value of leucotomy in certain psychoses'.

This paper examines the indications for lobotomy in Finland, addressing the following questions: What were the indications for lobotomy in the writings (articles, books and presentations) of Finnish psychiatrists? Did the indications presented in the writings differ from the indications referred to in patient records? Examining the indications for lobotomy enables historians and medical practitioners to understand why a procedure that is today considered highly infamous was once seen as the best that medicine had to offer for mental patients. The sources of this paper are 1) the writings of Finnish psychiatrists and 2) the patient records of Oulu Central Mental Hospital, one of the largest mental hospitals in Finland between the 1940s and 1970s when lobotomies were performed in the country.

11.00-12.30

SYMPOSIUM: MEDICINE, MENTAL HEALTH AND ADJUSTMENT Part II

Mikko Myllykangas: *Suicide on barricades*

By the late 20th century, suicide had been discussed in Finland as a scientific and especially medical problem for many decades. The medical and psychiatric conception of suicide had emerged during the 19th century, and Finnish suicide researchers began to look for causes of suicide from the statistics and individual psychopathology. The public denunciation of suicide came to an end as the Grand Duchy of Finland decriminalized suicide in the 1890s.

By the late 19th century, it had become widely accepted that suicide was a social and/or medical problem and that it called for a scientific study and intervention. What were the causes of suicide was, however, to become a matter of great debate. By the early 20th century, suicide was begun to be regarded as a symptom of either degeneration or an individual manifestation of psycho-physiological constitution. Set against this biologically

oriented psychiatric interpretation of suicide, psychodynamic psychiatry began to gain ground in Finland after the mid-20th century. The researchers began to look for the causes of suicide in the unconscious mind. However, the social aspect of suicide was not to be excluded from the suicide discussion.

In Finland during the 1960s, a new generation of medical doctors, psychiatrists, psychologists, and sociologists emerged on the scene. This so called “generation of the 60s” had started their academic career in the late 1950s and early 1960s, and it was influenced by the increasingly critical social and medical debate that was going on in the western world. Even though Finland was not the centre of the heated Cold War crises in the 1960s, the left-leaning academic youth took their inspiration from international debate and from the events of the era. Vietnam War, the Prague Spring and student riots all over Europe set the background for young academic critics of Finnish society. In the vein of Anglo-American anti-psychiatry, one part of social criticism was directed at the mental institutions in Finland. Some extremists regarded mental patients as the vanguard of revolution. In a similar fashion, suicide was considered to be caused by the alienating forces of international capitalism. Alienation, the Marxist concept popularized by the German-American psychologist and social philosopher Erich Fromm (1900–1980), became a key concept in understanding the rising suicide rates in post-World War II Finland.

In this representation I discuss the Finnish suicide discourse in the 1960s and 1970s as part of the critical social debate of the same era.

Irina Sirotkina: The double-edged remedy: occupational therapy and how it worked or did not work in a Soviet psychiatric hospital.

In one of the oldest mental hospitals in Moscow, which in Soviet times was named after the psychiatrist, P.P. Kashchenko, and now bears the name of the Moscow pre-revolutionary major, N.A. Alekseev, stand two empty buildings. They are workshops with over 600 work places, part of the system of occupational therapy which flourished in Soviet psychiatric institutions after the Second World War. It was indeed, or it was intended to be, a comprehensive system which combined therapeutic purposes with teaching mental patients new skills and finding them a job once they were out of the hospital. The system also included a nearby agricultural colony founded during the reconstruction period (1931) in order to clear off chronic patients from the hospital. Why, then, after perestroika, did the occupational therapy decline?

I will start by examining the motives for its introduction in the first place: the Protestant work ethic inherited from the York Retreat and similar institutions in Germany, which served as a model for the Russian mental facilities at the end of the nineteenth century; the Communist Party ethics which gave priority, if only in words, to the proletariat; the objective, first articulated by the proponents of social medicine in Russia, to re-socialise mental patients; the shortages of the hospital's economy which used free labour of the patients. Then I will consider the possible reasons for the decline of the occupational therapy, such as complaints from the patients about the hardship of working under drugs, the accusation that they were exploited, changes in the law system and, finally, lack of funding.

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William Woodward: *Mental Health in Palestine, 1967-2014*

In line with one announced focus for the 2014 meeting of ESHHS at Oulu, Finland - mental health, adjustment, and society - I report on the progress or lack thereof in providing for the mental health needs of the Palestinian people in the West Bank and Gaza since 1967. I will focus on the institutions, often in partnership with Western donors and institutes.

Access to sources and particular challenges of historiography in this topic will be addressed. For example, mental illness is doubtless underreported due to a stigma against it. Consider the numbers: in a population of 3 million, there are apparently under a dozen community health centers and one psychiatric hospital.

Since the 1967 war, Palestine has been subject to Israeli rule. Yet the Israel Mental Health Act has not applied to Palestine, despite the Geneva Conventions stating that an occupying power is responsible for the civilian population in the occupied territories. Thus, a legislative framework for mental health has been lacking. However, a Palestinian Council of Health was formed in 1992, and it began to implement an Israeli/ Palestinian agreement in 1994.

It is suggested that a third of the Palestinian population suffer from mental illness. Many traumatic environmental factors have re-stimulated the collective trauma of "the catastrophe" (the Nakba) in 1948. At that time, millions were forced to flee for their lives. Since then, the destruction of villages, the indignities of night time raids, sound harassment, movement restrictions, and unemployment and underemployment have added to the trauma of home demolitions. Children are particularly hard hit, with 32% showing severe PTSD and 49% showing moderate levels.

In 1999, the West Bank had a psychiatric hospital with 320 beds, and the hospital is recognized for teaching by Jordan. The hospital was affiliated with Al-Quds University in Ramallah and had 9 psychiatrists, 12 social workers, 3 clinical psychologists, and 71 nurses. Community mental health centers were found in Jenin, Qalqilia, Ramallah, Hebron, and Jericho.

The Gaza Community Mental Health Program offers a community-based approach with a unique diploma in community mental health and human rights. The Shamas Center provides rehabilitation for brain-damaged children. A psychological support network includes the Palestinian Happy Child Center and the Palestinian Counseling Center. Doctors without Borders rehabilitates political prisoners in Hebron.

I will examine efforts at integration of psychiatric and psychological care with primary health care. Throughout, comparisons will be made to psychiatry and psychology in apartheid South Africa, e.g., funding postdoctoral training, state interference, and repression of therapeutic communities. Some would question the efficacy of treating PTSD while people are still living in traumatic daily circumstances.

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13.30-14.30 KEYNOTE II

Roger Smith: *The equivocal voice of agency*

15.00-16.30

THE IDEA AND PRACTICE OF INTERVENTIONIST/REPRESSIVE SOCIETY

Chair: Zsuzsanna Vajda

Gordana Jovanovic: *Historicizing the 'repression hypothesis': Freud, Reich, Marcuse, Foucault*

The aim of this paper is to examine historical transformations of «repression hypothesis», which in general holds that the modern European history is characterized by social and cultural demands for repression of drives, especially of sexuality of human beings. As the most important figures representing these transformations Sigmund Freud, Wilhelm Reich, Herbert Marcuse and Michel Foucault will be analyzed.

The analysis will be also led by the question how to understand these specific forms of repression thesis in relation to broader theoretical and socio-historical context in which they were developed. Given the fact that the spirit of repression thesis, far beyond its context of most known formulation only in the 20th century, belongs to the self-understanding of European modernity, it should be noted that it took quite some time before the general repression demand became subjected to a critical assessment. After the Romanticism in the first decades of the 19th century, it was Freud at the turn to the 20th century who was persistent in critically addressing the psychic consequences of imposed cultural repression, most extensively in his book under a very telling title *Das Unbehagen in der Kultur* (1930), misleadingly translated into English as *Civilization and Its Discontents*.

In the prevailing reception of Freud's position, supported, to be true, by his own essentializing turn, it is assumed that repression is an unremovable aspect of *conditio humana*. However, I would draw attention to some other writings where Freud's position is more historically contextualized - for example, in „Die 'kulturelle' Sexualmoral und die moderne Nervosität“ (1908). When Wilhelm Reich in late 1920s and early 1930s argued for an inversion strategy toward social prophylaxis instead of focusing on post hoc therapy of mental health problems and pointed to their origin in the oppressive social systems, Freud vehemently rejected Reich's thesis, discrediting Reich on political grounds. Thus Freud himself took refuge from the consequences of his own psycho analytic discoveries and assumed an unhistorical attitude toward repression hypothesis.

A broader context of Freud's changing positions should be taken into account. Freud advanced a historically contextualized account of repression thesis n times preceeding the socio-political ruptures of the World War 1. In an essay of 1915 with the title „Die Enttäuschung des Krieges,“ Freud reassures that the essence of human beings is in their drives, but they have to be subjected to educational influence which demands from each individual drive renunciation. In an exchange of 1932 with Albert Einstein on the question Why War?, after all disappointments brought by the war, Freud has no other solution but «cultural attitude» - «whatever fosters the growth of civilization works at the same time against war.» More specifically, Freud believed that «anything that encourages the growth of emotional ties between men must operate against war.» Thus, Freud obviously assumed different positions with regard to repression thesis, even when it comes to repression of sexual drives.

Another attempt to contextualize the repression thesis was made by Herbert Marcuse with his concept of surplus repression, beyond the rationally justifiable basic repression. The main target of critique and transformative action is surplus repression. In Marcuse's understanding liberation has to bring about a new sensibility as well. In contrast to the negative, repressive interpretation of power as cause of repression defended by Freud, Reich and Marcuse, Michel Foucault in his *History of Sexuality* pointed out productive aspects of power. He challenged the repression thesis, stressing flourishing discourses of sexuality in Western modernity. It is assumed that in this way Foucault at least implicitly criticized Marcuse. I would like to question such interpretations, especially in view of Marcuse's critique of affirmative culture and the liberation projects he was committed to.

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David Freis: *Reform, Prophylaxis, and Eugenics: "Mental Hygiene" in Germany, Austria, and Switzerland, 1918-1939*

"Mental hygiene" was one of the most interesting and influential developments in medicine and psychiatry in the first half of the twentieth century. Its agenda encompassed a broad array of ideas how to counter the social challenge of mental illness on different levels: The reform of the mad-houses, the implementation of community care and open care, the prophylaxis of mental illness through education for the right conduct of life, the fight against alcoholism, but also eugenics, both in its "positive" and "negative" variety. Altogether, mental hygiene is certainly one of the best examples for attempts to extend the range of psychiatric diagnoses and therapies beyond the asylum walls, and into the social sphere. At the same time, mental hygiene was also a particularly interesting case of scientific internationalism in the interwar period: Initiated by former mental patient Clifford Beers and eminent psychiatrist Adolf Meyer in the United States in the first decade of the twentieth century, it turned into an international movement after the First World War, when national committees and associations were founded all over the world. The movement reached its apogee in 1930, when more than 3,000 participants from over 40 countries convened for a five-day conference in Washington D.C.

But despite its importance for interwar psychiatry and its role as direct precursor of present-day concepts of mental health, the history of mental hygiene has received relatively little scholarly attention. While some studies exist on the developments in the United States and Great Britain, mental hygiene in Central Europe has not been systematically researched yet. My research intends to close this gap.

In my paper, I will give an overview of the history of mental hygiene in the German-speaking countries, elaborating on three interconnected aspects:

- Cooperation and competition: As a movement that brought together mental health actors from very different backgrounds, mental hygiene presented itself as a holistic project, in which different approaches were complementary. The reality was, however, more difficult: More often than not, different approaches, like psychotherapy, eugenics, or open care, co-existed or even rivaled with each other inside the movement for mental hygiene. At the same time, the mental hygiene movement was not the only actor venturing out into the newly emerging field of public mental health care: Psychoanalysts and representatives of general and racial hygiene, for example, made overlapping claims – a constellation that allowed both cooperation and conflict.

- Nationalism and internationalism: On the one hand, mental hygiene was clearly an international movement. Its representatives frequently stressed the importance of international networks, and even mental hygiene's ability to foster international understanding among nations. On the other hand, however, mental hygiene associations strove to become part of their respective national public health programs, and many protagonists were fervent nationalists.

- Global networks and local protagonists: Mental hygiene associations were founded independently in all three countries in the second half of the 1920s. But while the National Committee for Mental Health (NCHM) in the United States certainly served as a model, earlier approaches to mental health and local institutional frameworks played a role that was, at least, equally important. Many of the protagonists of the emerging national branches of the mental hygiene movement had already propagated the reform of psychiatry and the extension of its preventive activities before mental hygiene offered them a common platform, leading to considerable differences in their self-understanding and self-fashioning.

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Timo Vilén: *Between Knowledge and Neutrality. The Cold War and the Development of Soviet Studies in Finland, Sweden, Austria and Switzerland*

Recently, scholars representing a wide range of backgrounds have increasingly become concerned with the impact of the Cold War on social sciences. Attention has, for example, been directed toward the Cold War development of Soviet studies – or Sovietology –, a branch of area studies often portrayed as the epitome of Cold War social science. While there is a widespread recognition that Soviet studies were much more than just “knowing your enemy”, the deeper understanding of the utterly complex nature of Sovietology has been hampered by the near total focus on American and, to some extent, West-German perspectives. Moreover, national narratives still dominate the historiography of Soviet studies. In this paper I address some of the recent trends in the historiography of Cold War social science, while at the same time reflecting on some of the themes that will be raised in my new postdoctoral project on the early development of Sovietology in four smaller Western European countries, all of which defined themselves as neutrals during the era of U.S-Soviet tensions: Austria, Finland, Sweden and Switzerland. My paper argues that considering the history of Sovietology from the standpoint of smaller countries offers fascinating perspectives on the relations between knowledge and politics as well as on the situated nature of science. Another key assumption argued for in my paper is that rethinking the history of Cold War social sciences from the perspective of neutral countries can yield interesting results with regard to how the production of knowledge was affected by the Cold War antagonism.

Merikoski Auditorium

Thursday 24th

9.00-10.30

DISCIPLINARY BOUNDARIES

Chair: Gordano Jovanovic

Noemi Pizarroso: *“Real and practical relations between psychology and sociology” in early 20th century in France: the case of Marcel Mauss, Henri Delacroix and Ignace Meyerson.*

“Real and practical relations between psychology and sociology” is the title of a well-known article by Marcel Mauss (1924). It was the speech he delivered at the Society of Psychology in 1924, acting as newly-elected president of the institution.

The goal of this presentation is to frame the fact of this speech, the conditions of possibility of this “presidency”, and its content in the real and practical relations between his author, the undeniable heir to his uncle Emile Durkheim’s sociological project, and contemporary French psychologists. We will focus on Mauss’ old friendship with Henri Delacroix (1873-1937), chair of General Psychology at the Sorbonne, and Ignace Meyerson (1888-1983), secretary of the Society of Psychology and its organ of expression, the *Journal de Psychologie*. The correspondence both of them, Delacroix and Meyerson, kept with Marcel Mauss will let us go beyond the disciplinary borders they all have established in their publications and disclose their mutual understanding - their respective work having strongly benefited from these influences and interferences.

Whereas the correspondence with Delacroix, from 1899 until 1937, shows this complicity from the very beginning of their careers, when they met as Aggrégation students in the Faculty of Arts, Mauss’s correspondence with Meyerson, from 1922 until Mauss’s death, in 1950, lets us follow this complicity until the very end of his career.

The strong link between philosophy, with an empirical and rationalist horizon, as it was developed within the French Society of Philosophy (animated by Xavier Léon, director of *Revue de Métaphysique et de Morale*), where Mauss and Delacroix participated together with scientists and philosophers like Bergson (see Soulié, 2009), historical and philological sciences (4th Section of the EPHE, *Ecole Pratique Hautes Etudes*) as well as religious sciences (5th Section of the EPHE), was the general framework of their own developments.

Delacroix, whose initial work deals with history of philosophy (speculative mysticism and its links with German idealist philosophy), was interested in psychology since his early meeting with Bergson in 1890, in his last year at the lycée Henri IV. This growing interest took him to study and practice psychopathology in the Faculty of Medicine in Montpellier, where he would even develop a laboratory of experimental psychology. His first book on psychology, *Etudes d’histoire et de psychologie du mysticism* (1908), gathers up all his previous historical and psychological experience. But not only. Through his correspondence with Mauss, who had a strong knowledge of religion and mysticism, as he did continue his training at the 5th Section of EPHE, we can see how Delacroix steadily dialogues with him and his unpublished thesis on *La prière*.

Meyerson, having studied medicine and physiology, became after the First World War co-director of Henri Piéron’s laboratory of experimental psychology. While preparing a third degree, in philosophy, he had met Delacroix and his socio-historical views. Meyerson, who became his assistant at the Sorbonne in the mid-1920s’, could also access and appreciate Mauss’ work. It is not strange that the *Journal de Psychologie Normale et Pathologique*, founded in 1905 by Janet and Dumas, became from the 1920s’ onwards (with Meyerson as its secretary) part of the “Federation des sciences philosophiques, historiques, philologiques et juridiques” (whose director was Mauss).

Ultimately, the aim of this presentation is to call researchers’ attention to this neglected chapter of the History of Psychology and Human Sciences in France, where the interdisciplinary dialogue promoted by Wundt in his

lessons of Völkerpsychologie (Espagne, 1998) found as much criticism as a true fertile ground for the development of a historical psychology.

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Nataliya Loginova: Interdisciplinary Researches in Petersburg Psychological School

Since the very beginning of the XX age an original psychological school has been developing in Saint-Petersburg. The early period of the school was determined by Vladimir M. Bekhterev (1857-1927). In our opinion he was a founder of the Petersburg psychological school. Bekhterev was a famous neurologist, psychiatrist and psychologist as well. He had organized a scientific and education center Psychoneurological institute (1907-1919) for to study a Human being in the natural and social contexts. V.M. Bekhterev had initiated the multidisciplinary researches of the different sides and levels of human nature combined the efforts of histologists, neurophysiologists, psychiatrists on one side, and sociologists, criminologists, pedagogues, psychologists, on the other side. Bekhterev had made an attempt to integrate all the data of human studies in his Objective psychology", later named "Reflexology".

The next period of the Saint-Petersburg psychological school connected with the outstanding Russian psychologist Boris G. Ananiev (1907-1972). In the second half of the 1930th Ananiev had headed the psychological researches in The Institute of brain and psychological activity made by Bekhterev in Leningrad in 1918. Later Ananiev organized big collective studies and educated a lot of professional psychologists in the Leningrad State University since 1944. In 1960-1970th Ananiev started the interdisciplinary researches on the foundation of his anthropo-psychological theory and had shaped the Petersburg psychological school. A concept of "Human being" ("individuality") is of the great important in this theory and this researches. "Individuality" means a polysystem of human features, total bio-psycho-social wholeness of a man. Psychological phenomena are the effects not only of the outer forces, but the inner human structure as well. "From the Human to the consciousness"- that is the main scientific strategy in the Petersburg psychological school. Individuality ought to be researched by all the sciences which study the nature, structure and development of a man. But in reality the psychologists may organize interdisciplinary researches using the ideas, concepts and methods not only of psychology, but of different sciences for the purposes of psychology as well. Ananiev and his team use the experiment, tests and all other methods, including biographical.

In the second half of the 60th the interdisciplinary, or complex, researches have been developed. In five-ten years they have brought two classes of the results. 1) The new facts concerned the heterogeneous structure of the Individuality. They embody both biologic, somatic elements and social, and psychosocial ones. Particularly importance was attached to the correlations between the mental and somatic functions (for example between vegetative or biochemical reactivity and the intellectual level). These facts were treated as a reveal of the individuality wholeness. Special attention were paid to the energetic price of intellectual effort. It was measured with using energetic indicators (the skin temperature, skin galvanic reaction, EEG indexes).

2) The other results of the complex studies made a contribution to the developmental psychology. There were found the data of an age dynamic of the psychophysiologic functions such as volume of attention or speed of memorizing. The issues were made of the micro-phases of a mental development (in adult periods), the con-

struction, involution, restitution and stabilization of the psychophysiological functions in different micro-phases adulthood.

The researches in the Petersburg psychological school may be estimated as one of the first model of the interdisciplinary researches in psychology. Now in the Saint-Petersburg university the Ananiev's disciples tried to continue his studies and to develop his ideas, but they can't revived the interdisciplinary researches in full measure. The cause of the state is connected with either historical or personal factors. Psychology in Russia needs new Ananiev or Bekhterev.

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Junona S. Almonaitienė: *The First Steps of Applied Social Psychology in Lithuania*

The history of psychology as a science in Lithuania parallels the history of the country. In 1922, four years after the Declaration of Independence, the University of Lithuania was established in Kaunas, where the Lithuanian psychology was developed mostly between the two World Wars. There were the Department of General and Experimental Psychology in the Faculty of Humanities, and the Department of Theoretical and Experimental Psychology in the Faculty of Theology and Philosophy. The professors of the departments were mostly graduates of Western European and Russian universities such as of Jena, Zürich, Freiburg, Munich, and St. Petersburg. Yet, almost all of them were arrested, died or left Lithuania during the Soviet and Nazi occupations starting from 1940.

The circumstances weren't favorable for the research of that period of Lithuanian psychology history later, mainly because of the soviet ideology and lost archives. Thus, there are still a lot of unexplored areas there. One of them is the legacy of Mečislovas Reinys, the head of the Psychology department in the Faculty of Theology and Philosophy.

M. Reinys (1884–1953) was a graduate of the Roman Catholic Theological Academy in St. Petersburg. He received PhD in philosophy from Louvain University in 1912 and continued his studies at Strasbourg University until 1914. Being the psychology professor and administrator at the University of Lithuania for almost two decades, archbishop and famous public figure are among his main merits. M. Reinys was arrested in 1947 by the occupational government and sent to the strict regime Vladimir prison (180 km from Moscow) where he died.

M. Reinys' contribution to the pedagogical psychology and terminology has been explored widely in Lithuania recently. But his input into Lithuanian applied social psychology still remains unrevealed. In 1939, his monograph "The Problem of Racism" and the booklet "Psychology of Propaganda" were publicized. The latter is analyzed hereinafter.

Only four exemplars of the booklet were found by the author of this abstract in public libraries in Lithuania at present. The majority of them were undoubtedly exterminated during the soviet period. The booklet has 20 pages. It bears the subtitle, "Summary", which most probably means that the paper isn't original but provides compilation of other authors' research and ideas. The booklet seems to be aimed at a general reader.

The term propaganda is defined in the booklet as "spiritual activity for dissemination of particular idea and gaining its proponents". The psychology of propaganda is said to be the scientific inquiry into psychological mechanisms underlying successful propaganda. The content of the booklet covers public opinion formation and attitude change using such means of communication as lectures, periodicals, radio, cinema, theatre, etc. Religion and moral, economics, culture and politics are supposed to be the main areas of the propaganda activities.

Eight references given by the author include three American books (Crane, 1933; Doob, 1935; Murphy et al., 1937), three French sources, one German and one Lithuanian. Their assessment reveals that M. Reinys relied on credible literature which is well known and remains in circulation until now (e. g. Doob (1935), as cited in Sharma & Sharma, 1997, p. 294).

In Lithuanian context, the “Psychology of propaganda” seems to be one of the first publications of applied social psychology and of social psychology on the whole. Looking wider, more precise analysis of M. Reinys’ publications may highlight in greater detail the situation of the field in Europe at that time. The fate of the “Psychology of Propaganda” and of the author himself illustrates the destruction of the Lithuanian psychology under the Soviet rule.

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11.00-12.30

CENTRE & PERIPHERY FROM YALE TO JYVÄSKYLÄ

Chair: Mike Sokal

Marja Jalava: *Re-conceptualizing European Centres and Peripheries*

Since the elaboration of diverse dependency theories and world-system theories from the 1950s onward, the concepts of ‘centre’, ‘semi-periphery’, and ‘periphery’ have played an important role in the human and social sciences. These concepts have been of particular interest in the Nordic countries, where scholars have often shared an identity of being peripheral in relation to the European ‘core’ countries, above all, UK, France, and Germany (today, naturally, also USA).

In recent theoretical discussions, however, various centre-periphery models have been subjects of severe criticism. Firstly, postcolonial theorists have confounded the “centripetal hypothesis” about the relationship between the centre and its colonies / peripheries, claiming that it has overemphasized the processes of centralization and culturally perceived the colonies / peripheries as little more than poor imitations of the centre. Secondly, and consequently, the practitioners of world history or global history have brought forward the entangled and interconnected nature of these relationships, describing historical change as processual, interactive, and reciprocal rather than being forged by one-way, overarching forces. In short, centre-periphery models have been justly considered to be too static, essentialist, and monolithic.

The proposed paper seeks to re-conceptualize the peripheral or small-state perspective in the humanities and social sciences. On the one hand, the above-mentioned criticism is taken into account, and the idea of currents and crisscrossing flows of power is adopted as a crucial starting point. Moreover, on the conceptual level, the differences between literal (geographical) and metaphorical (political, economic, cultural) senses of ‘centre’ and ‘periphery’ as well as the dynamics of multiple, competing, and varying centres are emphasized. On the other hand, however, it is also argued that it is equally important not to flatten “Europe” into a single, monolithic entity which leaves out hierarchies, tensions, and asymmetrical relations within the continent. Entire regions like the

Nordic countries or the Balkans still count as peripheral in European history, to say nothing about the global or world history, and scholars who research and publish on these places run the risk of being counted as peripheral as well. Yet, as the French historian Pierre-Yves Saunier, among others, has stressed, if we want to understand entanglements and crisscrossing flows, we cannot be confined to working only with “big countries” – be they European or others, such as India and China.

The purpose of this paper is, thus, to contribute to a more nuanced insight into the logic and dynamics of centripetal and centrifugal forces in Europe and to encourage reflection upon the specific question of asymmetrical relations between centers and peripheries. This includes the very logic of producing centers and peripheries in different scholarly fields, the self-understanding of actors as more or less peripheral, and the strategies developed by them to deal with geo-cultural constraints.

Leila Zenderland: Importing and exporting 1930s psychologies: Combining European and American methods to study “The Impact of Culture on Personality”

This paper explores efforts to produce transnational social science in the 1930s. It focuses in particular on the work of three researchers: Finnish psychologist Niilo Mäki; Norwegian psychologist Henry Halvorsen (who later changed his name to Henry Havin); and Hungarian psychiatrist Andras Angyal. Although working in different countries, these three researchers influenced one another, for they all participated in an unusual American research project: the “Seminar on the Impact of Culture on Personality,” held at Yale University during the 1932-33 school year. In considering how psychological theories were imported and exported during this era, my paper examines what these three Europeans brought to this American effort to study “the impact of culture on personality”—as well as what they took away from it.

Funded by the Rockefeller Foundation, Yale’s “Seminar on the Impact of Culture on Personality” was a unique educational experiment, for at a time when multinational academic collaboration was rare, it allowed a group of international and interdisciplinary scholars to spend a year working together. Leading this Seminar were American anthropologist Edward Sapir and social psychologist John Dollard. Invited to participate were 13 European and Asian social scientists, each chosen to represent a different “contemporary culture.” My paper focuses on its participants representing Finland, Norway, and Hungary.

In organizing this seminar, its American leaders hoped to invite several Scandinavian participants. Towards this end, the Rockefeller Foundation recommended Norwegian psychologist Henry Halvorsen, who was interested in studying personality. Unfortunately, they were unable to secure a Swedish participant, so they instead invited Finnish psychologist Niilo Mäki, whom Sapir called a “marginal Scandinavian.” In the 1920s, Mäki had worked with Kurt Goldstein and Adhemar Gelb in their laboratory in Frankfurt, Germany, studying the language skills of brain-injured patients. He thus brought to this American seminar first-hand knowledge of European neurological research and gestalt theories.

While in the U.S., both Halvorsen and Mäki learned new American methods; both, for instance, worked in Arnold Gesell’s Clinic of Child Development at Yale. (In fact, Halvorsen may have changed his name because another researcher in this lab had a very similar name—Henry Halverson—which led to confusion.) In the U.S. Mäki’s gestalt theories also moved in new directions: that summer, he traveled to New Mexico to study left-handedness among Native American artists.

Ironically, it would be the Hungarian participant, Andras Angyal, who proved most influential in merging European gestalt theories with American ideas about culture and personality in this seminar. A Jewish psychiatrist educated in Vienna and Turin, Angyal too had been profoundly affected by gestalt ideas. Yet if Mäki reflected its neurological emphasis, Angyal emphasized its philosophical orientation.

When the seminar ended, Angyal decided to remain in the U.S., where his ideas soon influenced American psychologist Abraham Maslow; in fact, Angyal became one of the founding editors of the new *Journal of Humanistic*

Psychology. Halvorsen returned home to Oslo, where he became a marginal figure within Norwegian psychology. Mäki, however, carved out a distinct career path at the University of Jyväskylä, becoming the first professor of “special education” in a Nordic country, a position that reflects Gesell’s influence; he also remained active in international affairs—a tradition evident in work of the Finnish institution that today bears his name, the Niilo Mäki Institute, which studies learning disabilities.

My paper will explore the ways that these three international “classmates” tried to blend European theories with American ideas about “the impact of culture on personality.” In a broader sense, it will also consider the potential for and the limitations surrounding transnational social science in the 1930s.

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Dennis Bryson: Mark A. May: Scientific Administrator, Human Engineer

As executive secretary (1930-1935) and then director (1935-1960) of the Yale Institute of Human Relations (IHR), educational psychologist Mark A. May worked to advance a coherent and unified science of behavior that could provide the basis for re-engineering human being. Thus, May worked to integrate the biological, psychological, and social sciences—including aspects of physiology, psychiatry, psychology, child development, anthropology, and sociology—into a unified and coherent science focused on human behavior and relations. The integrated science was intimately connected to a scheme of human engineering based on reconstructing the cultural practices of education and socialization in order to fashion well-adjusted, satisfied, cooperative, and healthy personalities—that is, to a scheme of the biopolitics of child-rearing, as historian Joanne Meyerowitz has put it.

In order to foster his vision of an interdisciplinary and unified human science, May needed to develop an appropriate sense of subjectivity among the psychological and social scientists working with the IHR. That is, he needed to encourage these researchers to fashion themselves as sociable and moral subjects in such a manner that they would cooperate and coordinate their research activities, subsuming these activities within the framework of shared concepts and approaches. May came to recognize that older men such as anthropologist/linguist Edward Sapir—with well-established reputations and research agendas—could not be motivated to engage themselves in a constructive manner in the IHR research program. Hence May decided to recruit a group of younger researchers, including John Dollard, Neal Miller, O. Hobart Mowrer, Robert Sears, Leonard Doob, John Whiting, and others in order to advance toward a unified science of behavior. Such younger men could be trained to

cooperate with each other. Finally, as a further means to advance the Institute program, May assigned a key role to neobehaviorist psychologist Clark Hull—letting him assume the role of the Institute’s major theorist and the planner of some of its important cooperative research endeavors.

May’s historical account of the Institute, first published in 1950 (and republished in 1971), presents a linear narrative in which the confusion and misdirection of the first five or six years of the IHR is ultimately resolved with the triumph of a “unified basic science of behavior,” based, in large part, on Hull’s neobehaviorist learning theory (May, 1971: 151). What May doesn’t provide in his account is a sense of the complex and meandering path taken by his and others’ efforts to formulate such a unified science of behavior. These efforts involved an early emphasis on community studies, which culminated in 1932 in an unsuccessful attempt to hire Robert S. Lynd to direct a study of New Haven and of child-rearing practices within this community; the exploration of a proposal by John Dollard to set up a unit devoted to the psychoanalytic study of personality (which resulted in the hiring of clinician Earl Zinn to record psychoanalytic interviews); the formulation of an approach stressing the study of human relations (conceived of in terms of the personality and culture perspective), as elaborated in an essay written by May in November 1934 entitled “Is There a Science of Human Relations?”; and, finally, the triumph of an approach to human behavior based on Hull’s neobehaviorist learning theory, aspects of Freudian psychology, and other outlooks. Common to all of these approaches was their connection to an agenda of human engineering geared toward the education and socialization of children, adolescents, and (to some extent) adults.

Well connected to the world of Rockefeller philanthropic organizations and the Social Science Research Council, May participated in a series of seminars, conferences, and committees sponsored by these organizations. These activities and connections served him well as the executive secretary and director of the IHR. Indeed, as archival materials demonstrate, May played a key role in the Institute, extensively interacting and communicating with researchers, encouraging and guiding them, participating in seminars and conferences, writing the IHR annual reports, and generally steering the Institute toward a unified science of behavior coupled with human engineering. Examining May’s role within the IHR sheds new light on the history of the Institute as well as the close connection of the emergence of knowledge within the fields of human relations, personality and culture, and behavioral science more generally to modes of human engineering.

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Note: In addition to the sources listed below, I have consulted extensive archival holdings from the Mark A. May Papers and the Institute of Human Relations Collection at the Yale University Library, Manuscripts and Archives division.

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THE RISE OF NEUROANATOMICAL INSTRUMENTS IN THE HUMAN SCIENCES

Chair: Réne Hezewijk

Felix Schirmann: *"The wondrous eyes of a new technology" – A history of the early electroencephalography of psychopathy, delinquency, and immorality*

In 1942, William Gordon Lennox, a pioneer of epilepsy research at Harvard Medical School, made a bold conjecture: "Presumably prisons harbor many persons afflicted not with moral turpitude but with *disordered brain waves* which require chemical therapy, or, for the protection of society, eugenic prophylaxis." (Lennox, 1942 p. 594, emphasis added) Lennox speculated that researching *disordered brain waves* could revolutionize the understanding of immorality. His anticipation was incited by a recently invented technology that visualized brain activity: Electroencephalography (EEG). From early on, EEG had proven a valuable tool for the diagnosis of epilepsy and the localization of tumors; could it also aid to solve the riddle of human immorality? Soon researchers began to record the brain waves of antisocial and criminal individuals.

This presentation offers a historical sketch of the early EEG of psychopathy, delinquency, and immorality in Great Britain and the United States in the 1940s and 1950s. Then EEG was a novel research tool that promised ground-breaking insights in psychiatry and criminology. Experts explored its potential regarding the diagnosis, classification, etiology, and treatment of unethical and unlawful persons. This line of research yielded tentative and inconsistent findings, which the experts attributed to methodological and theoretical shortcomings. Accordingly, the scientific community discussed the reliability, validity, and utility of EEG, launched initiatives to calibrate and standardize the novel tool, and ultimately qualified the value of EEG in the study of complex psychological and social phenomena. It is demonstrated that knowledge production, gauging of the research tool, and attempts to establish credibility for EEG in the study of immoral persons occurred simultaneously. Moreover, this episode in the history of neurology and bio-psychiatry is an instructive example for the potentials and limitations of brain science in the study of immorality.

Functional Magnetic Resonance Imaging (fMRI) has been called "the most important method for investigating human brain function" (Logothetis & Wandell, 2004, *Annu. Rev. Physiol.* 66, p. 760). Indeed, in spite of open foundational and methodological questions, for example, on the neurobiology of the measured signal, and widely disseminated critiques of the implied statistical and philosophical assumptions, fMRI research has been and still is a scientific success in terms of publication numbers (see Figure 1). It is possible that since the inception of fMRI research in the early 1990s, virtually every major psychological research institution sought access to an fMRI scanner, either by collaborating with another institution providing such services, or by even building a brain imaging center dedicated to this research and worth millions of euros. It is likely that an enterprise so demanding in funds and manpower has a persistent effect on the involved academic disciplines.

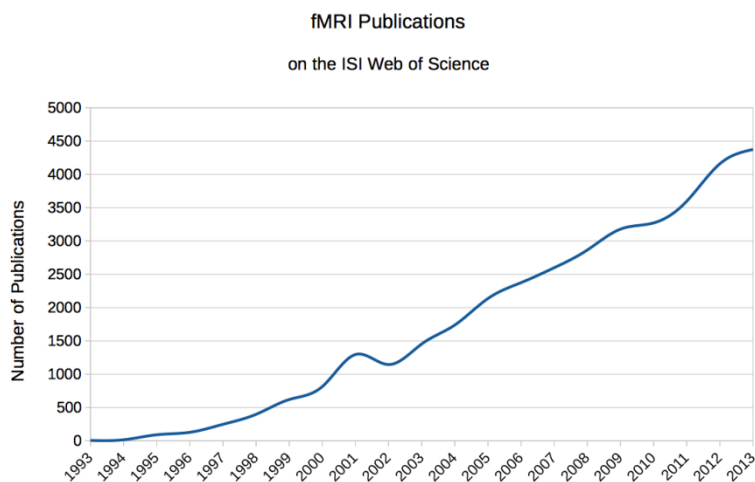


Figure 1: The number of fMRI articles on the ISI Web of Science, 1993-2013, shows a steep and continuous increase in publica-

While recent debates addressed the risk of over-interpretation of fMRI neuroimages and raised the question what 20 years of fMRI neuroimaging have contributed to understanding cognition (e.g. Special Sections in *Perspectives on Psychological Science*

Nov. 2010; Jan. 2013), there is not much reflection on how fMRI has affected psychological science **institutionally**. One rare exception was a symposium on the 47th congress of the German Psychological Society (DGPs) held in 2010 in Bremen on the question how much biology is necessary for psychology (published in *Psychologische Rundschau* 61(4), 2010). Here, several professors expressed concerns that, possibly as a result of the “hype” on fMRI and related imaging devices, psychological chairs are increasingly appointed to colleagues lacking a broad psychological expertise.

The aim of my research project is to understand how access to fMRI scanners for the investigation of psychological questions has affected academically institutionalized psychological science; whether this new technology, triggered by a technological breakthrough in 1990 (Ogawa et al., *Proc. Natl. Acad. Sci. USA*, 1990), after a phase of offering new possibilities for psychological research might actually have lead to a phase of limiting research at large, for example, by becoming so dominant that it excluded other methodological approaches.

The method of my research project consists in, first, a thorough analysis of the literature both hyping and criticizing possibilities of fMRI and, second, site visits and semi-structured interviews with psychology professors and related researchers who were actively involved in this kind of research in the period of 1990-2010. Special consideration will also be paid on the context of the science funding and publishing system and, where applicable, to the general social-political context.

Request for recommendations: Since this is a presentation about research to be carried out in the future, I would like to ask the participants of the ESHHS Conference for their advice on how to focus my research question and how to carry out the research most successfully.

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Aurora Auditorium

Friday 25th

9.00-10.30

HUMAN SCIENCES AND THE WORLD WARS

Chair: Ruud Abma

Dario de Santis: *Italian Psychologists at the forefront: The Great War experience*

This paper aims at sketching an outline of the main scientific developments of the Psychology in Great War Italy by analysing and comparing mainly archival materials recently detected but for the most part still neglected. Assuming that the Great War played a major role in the development of Mind Sciences of the period, the analysis of the published sources has to be linked with the study of the personal experiences and the scientific activity handed down by the scientists at war. During a period deeply marked by censorship, by an extreme patriotism, by a substantial contraction of the publishing activity due to the conflict and the economic collapse, the study of the archival sources allows us to revise established historiographical theories and models, to reveal relevant

behind-the-scenes activities, to explain experimental protocols, to reveal unknown interpersonal relationships and to bring to the foreground relevant historical details.

Even if cruel and generally cause of social uneasiness, war demands favoured multiple personal and scientific relations, namely a wide net of research which produced a positive blending of different research lines stemming from Neurophysiology and Pathology, Psychiatry, Psychology, Clinical and Internal Medicine. Likewise, this merger led to many unexpected theoretical and practical results which nonetheless radically moulded the Italian science, society and cultural milieu: from the shaping of new nosological frames to the improvement of mental and psycho-physiological tests, from the study of neurological traumas to the determination of the latter's influence on the working class, from the modelling of a particular war pedagogics and work psychology to the employment of these techniques in the aftermath of the war. Such an investigation is essential given the actual lack of a complete and systematic account of the status of the Italian war Mind Sciences; this lack is even more serious if one considers that over the last decade a huge amount of personal and institutional archival funds has been brought to light (thanks to the research activity of the ASPI Centre of the University of Milano – Bicocca) which hitherto has been poorly investigated.

Besides the analysis of specialised magazines (e.g., *Minerva Medica*, *Giornale di Medicina Militare*, *Rivista di Psicologia*, *Rivista sperimentale di freniatria*, *Vita e Pensiero*, *Archivio Italiano di Psicologia*), this paper will focus on some Italian scientists who directly took part in the conflict; in particular, the paper will focus on Agostino Gemelli's letters from the front line (detected in Milan only recently), and Giulio Cesare Ferrari's correspondence (overall addressed to more than 800 correspondents) in order to outline national and international networks generated during the conflict. These two scholars played in fact a military and scientific fundamental role during the war, so that their archives, rich in documents not yet analysed, are essential to understand the main dynamics addressed by this research theme.

The detailed analysis of such a documentary heritage, enriched with other psychologists' archives and War Ministry's documents, provides a general survey on the theoretical and practical development of the Italian Psychology during the World War I upon the basis of a plethora of personal experiences (correspondence, personal notes, diaries, clinical records, laboratory reports and so on), of institutional activities, published and unpublished works. Moreover this paper aims at marking the peculiarities of the Italian framework within the European research community, highlighting the latter's competitive edges and weaknesses in order to better understand how the war modified the European scientific balances in "the age of extremes".

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Andrea von Hohenthal: *Experience of War? German and British Psychologists during and after WWI.*

At the beginning of the twentieth century, both in Great Britain and in Germany experimental psychological societies were founded. Although coming from different philosophical backgrounds, from the start on there were friendly relationships and scientific communication between the two societies; British researchers were members in the German societies and took part in their congresses and German psychologists were honorary members in the British society.

At the beginning of the First World War, there was a lot of national enthusiasm in both countries and the description of the enemy's national character was not favourable. But in the journals of the societies there were no hostile remarks against the British or German psychology, the articles of the enemy were read, cited and commented.

During the war psychologists in both countries worked in similar fields, but in different ways: Especially different were the ways to treat the soldiers with war neuroses and the differently organized work in the (war-) industry. Psychologists in both countries worked in the military forces to train and select experts, who could handle the new weapons. The activities of the psychologists were observed and commented by the other side.

Soon after the war, the scientific exchange began again; British psychologists travelled to Germany, German psychologists published articles in British journals and were invited to the international congress in Oxford. Nevertheless differed the development of psychology in the two countries in the following years.

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Source material from the British Archives, Militärarchiv Freiburg, Archives of the War Hospital Köln and the Archives in Marbach.

Alice White: "So Very Different"? Comparing and Contrasting Psychologists' and Psychiatrists' Descriptions of Second World War British Leadership Selection

What did psychologists and psychiatrists think of one another in mid-Twentieth Century Britain? This paper examines how the same practices were described by those from different psychological science approaches, whether they were "so very different", and therefore how disciplinary boundaries were constructed in written reports.

Each branch of the British armed forces had their own experts advising on the selection of leaders: the Royal Navy worked with psychologists from the National Institute of Industrial Psychology, and the Army worked with the staff of the largely psycho-analytically oriented Tavistock Institute. Though they generally worked for different forces, and their pre-war backgrounds and theoretical groundings differed considerably, in some instances their roles overlapped considerably. Visits between selection staff from different services provided each with first-hand experience of the others' approach.

With the end of the war in sight, the theories and methods developed during wartime were written up by psychologists and psychiatrists in order to advertise their usefulness to businesses, industries, and government in a post-war world. Though the same procedures were being described, the vantage points from which the observations were made differed. This paper will investigate how the accounts produced by psychologists resembled or differed from those of psychiatrists. Analysis will range from the words used (the choice between the term "test" or "task", for example) to the sort of critiques which were levelled at rival approaches.

The vocabulary used by the psychologists reflected the nature of their critique of the psychiatrists; they largely focussed on how scientific theories and procedures were, and their validity in statistical terms. This was not only a critique of approach, but also served to suggest that one institution was deserving of authority derived from practising science and the other was not. This was a form of boundary construction. The context of these written accounts will also be discussed. The National Institute of Industrial Psychology written focus on science and the Tavistock written focus on integration were reflective of institutional strategies more broadly.

By combining a close textual analysis and methods of digital humanities with traditional historical analysis of cultural and social context, this paper situates the different narratives of leadership selection within the wider context of disciplinary formation and change.

11.00-12.30

ARTISTS, MEDIUMS & HYPNOTISTS

Chair: David Robinson

Andrea Graus: *Discovering Palladino's mediumship. Lombroso, Otero Acevedo and the quest for authority.*

In 1888, the Italian professor and spiritist Ercole Chiaia (d. 1905) wrote a public letter to the already famous physician and criminologist Cesare Lombroso (1835-1909). In it Chiaia challenged Lombroso to come to Naples and study a brilliant but still unknown medium. This medium would turn out to be Eusapia Palladino (1854-1918), who would soon become one of the most studied mediums by physicians and psychologists throughout the 20th century (Brower, 2010). At that time, Lombroso refused Chiaia's offer. However, in 1891 he would accept his invitation and end up marvelled by Palladino's phenomena. This episode would foster what historians consider the first systematic study of Palladino's mediumship: the Milan sittings in 1892, with Richet, Aksakof, Schiaparelli and Lombroso among its participants (Bensaude-Vincent & Blondel, 2002).

Despite the abundant literature about Palladino and her phenomena (see, for example: Lachapelle, 2011; Sommer, 2012), there's at least one important episode that is still to be explored: the researches on Palladino undertaken by a young Spanish physician, Manuel Otero Acevedo (1865-1920), between 1888 and 1889. My argument is that this episode could explain why Lombroso, after having previously refused Chiaia's challenge in 1888, accepted to participate in several séances with Palladino in 1891. Historians seem to ignore that, once Otero Acevedo knew about Lombroso's refusal, he wrote to Chiaia in order to propose himself to undertake the dismissed challenge. To convince Chiaia, he argued that he also was a total sceptic and materialist, two qualities that he shared with Lombroso at that time (Otero Acevedo, 1893-95).

Otero Acevedo's researches on Palladino lasted for three months. During his stay in Naples, he invited Lombroso to join his investigations. After assuring him to be a devoted materialist, he advocated for the reality of the phenomena. Although Lombroso accepted his invitation, the meeting was cancelled in the last minute due to unexpected professional duties (Otero Acevedo, 1895). As I will argue in my paper, by accepting the challenge that Lombroso had dismissed, and inviting such a scientific authority to participate in his researches, Otero Acevedo was trying to erect himself as the Spanish referent in the emerging field of psychical research.

On the one hand, this unexplored episode permits a better understanding of Lombroso's interest for Palladino's mediumship. According to psychologist Enrico Morselli (1852-1929), Otero Acevedo's letters could be the reason why, in 1891, Lombroso finally accepted Chiaia's challenge and attended several séances with Palladino. This sittings would eventually turn her into the «diva des savants», as Blondel (2002) has called her. On the other hand, this episode allows me to address the subject of scientific authority and its instrumental role in legitimizing mediumnistic phenomena within the scientific community.

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Kim Hajek: *Textual rapport: Suggestion as a literary process in late nineteenth-century French discourses on hypnotism.*

The 1880s and 1890s in France have been described as the 'golden age' of hypnotism. With hypnotism's new-found medico-scientific legitimacy came a great flowering of research, but also a great flowering of literary interest in the topic. What makes this period doubly remarkable is that literary studies of hypnotism were not merely incidental adjuncts to a more 'serious' scientific enterprise. Rather, the literary and the medico-scientific were bound up with one another in important ways. To cite the most evident of these, many physicians who wrote scholarly works on hypnotism for learned societies or specialist periodicals also wrote literary texts exploring the same phenomena. Key examples are Charles Richet [C. Epheyre] with novels like *Soeur Marthe* (1889), or Henri Beaunis [P. Abaur] with his *Contes physiologiques* (1895). Similarly, novelists like Jules Claretie participated in hypnotism experiments on much the same footing as medical students.

Literary and scientific discourses of the period shared more than just broad themes of interest, however; specific topics of scientific study can properly be said to have involved literary process. Jacqueline Carroy (1993) has explored such imbrication of the literary and the scientific around notions of double and multiple personality. My contribution turns to the question of suggestion; this paper will interrogate the intersection of experimenter speech (or writing), text, and subject personality in discourses on hypnotic suggestion, both scientific and literary. It proposes to draw out a strand of thinking suggestion in late nineteenth-century France which assimilated it to a literary process: involving, like literature, work on language and representation, and hence, like literature, producing an uncertain determinism.

I am not contending that this strand predominated in any way, much less that suggestion was explicitly theorised in this manner. Nonetheless, amidst consideration of the subject's role in suggestive processes (see Carroy 1991), and the desirability of adapting a suggestion to the subject's particular personality/temperament, cases arose where such adaptation concerned precisely the words of a suggestion. Not only might a subject be less effectively influenced by a harsh tone and dictatorial manner on the operator's part, but she might misinterpret certain of his words. That the very text of a suggestion had to be interpreted, or that the scope of a subject's invention could exceed the limits of an experimental enunciation, raise questions of the transparency of language: To what extent are the experimenter's intended instructions transferred via the text of a suggestion to the subject? With processes of interpretation and invention in play, who or what could truly be denoted the author of a given suggestion? What does that mean for notions of determinism? And could these issues be more fruitfully probed via literary forms?

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Jaap Bos: *50 ways to deal with Van Gogh*

Few have struggled with their own destination harder or with more persuasion than Vincent van Gogh, the painter who ended his life on 28 June 1890. In his work, there is, it is said, an 'immediate connection with suffering and struggling mankind' (Jan and Annie Romein, 1947, p. 240). This contribution asks the question how to understand his work, illness and suicide from a psychiatric perspective. There exist over 30 different neurological, psychological and psychoanalytic interpretations of Van Gogh (starting with Jaspers 1922 monograph) on this subject. What do these interpretations tell us about his work, and how have they influenced our understanding of this artist?

13.30-14.30 Keynote III:

Ray Fancher: Getting away with it (or not): Harvard Psychology in the 1960's

Merikoski Auditorium

Friday 25th

9.30-10.30

CONCEPTS AND TERMS IN PSYCHOLOGY AND THERAPY

Chair: Martin Wieser

Christian G. Allesch, Andrea Korenjak: *Art as therapy: Historical and contemporary concepts*

In the cultural evolution of mankind, aesthetic experiences have always been regarded as a means of enhancing physical and spiritual well-being and as a remedy for healing mental disorders (in the broadest sense). In healing rituals, for instance, aesthetic objects and expressions – such as music, dance, masks, etc. – represent essential components of the healing performance. In addition, aesthetic objects and actions are ascribed magical power. Up to the 19th century, explanations of the therapeutic impact of music and other aesthetic media were widely based on intuition as well as on medical concepts and philosophical ideas. Physicians and patients were convinced that the involvement with music and other aesthetic media could be beneficial for health, particularly due to their capability to “harmonize” body and soul. The “magical function”, however, was maintained in speculative approaches (cf. Franz Anton Mesmer’s “music-magnetic cures”). As a result, reports and theories on the healing effects of such treatments turned out to be inconsistent.

Even today, arts-based therapies mirror the idea of the “healing power” of aesthetic experiences. With regard to the modern scientific “state of the art”, however, they face the challenge of providing precise evidence for their effectiveness. Since therapeutic impacts occur more in “situations of aesthetic experience” and less often due to singular identifiable stimuli, aesthetic effects and experiences cannot be reduced to a linear stimulus-response scheme.

Nevertheless, in some popular interpretations the therapeutic effect of the arts is attributed primarily to particular formal characteristics of the aesthetic medium (cf. the so-called “Mozart effect”). The therapeutic impacts of aesthetic experiences, however, have been interpreted misleadingly when comparing them with the dispensing of a medical drug.

Although some recent theoretical and practical approaches to art therapy emphasize the significance of empathic and emotional aspects of aesthetic experiences, many questions concerning the nature of aesthetic processes have been remained unanswered. In this paper we want to discuss aesthetic theories with regard to historical and present-day therapeutic concepts.

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Nadia Moro: Reworking Concepts in the “Realm of the Intelligible” Language and Categories from Herbart’s Psychology to Steinthal’s Völkerpsychologie

In my paper I wish to focus on linguistic, psychological and comparative investigation into the interaction between language, thought and categories in the 19th century, with particular regard to the role of language within Johann Friedrich Herbart’s (1776-1841) philosophical psychology and Heymann Steinthal’s (1823-1899) *Völkerpsychologie*.

Language, signs and symbols have been investigated in many respects as an anthropological *proprium*. What makes language decisive in post-Kantian philosophy is its relevance in constituting objectivity, or at least in accounting for it psychologically or anthropologically. Kant had criticised Aristotle for empirically deriving categories from language and had opposed a metaphysic and transcendental deduction, but his approach was promptly challenged for advocating a static conception of the a priori, whereas human experience is continually subject to change. There was in such critiques a good deal of confusion between the transcendental and the empirical; nevertheless it has often been claimed, since Kant’s time, that anthropology and psychology are the proper sciences to study the development of knowledge and that categories, far from corresponding to Kant’s table, constitute progressively and depend upon language to a great extent. The transition from the transcendental investigation to a dynamic conception of the a priori, analysed in psychology and comparative studies, thus occurs also through a renewed attention paid to language.

Herbart and Steinthal had a substantial role in this transition: they approach Kant’s formal, logical basis as a problem and replace it dynamically with mathematical, psychological, anthropological, ethnological and linguistic processes. Dynamic accounts are based on the idea of a necessary determination of categories, which are both objective and able to be developed, and depend on genetic, logically valid constitution processes.

I wish to critically reconstruct and assess the explanations of objectivity, based on its dynamical constitution through language, in order to prove the relevance of post-Kantian holistic, interdisciplinary approaches to culture and cultural diversity. My interpretive hypothesis is: post-Kantian psychological and comparative approaches to language—such as investigations by Herbart and Steinthal—overcame Kant’s static view of the a priori by establishing dynamic interactions between language and categories on the cognitive, psychological and anthropological levels.

From an empirical perspective, it was Herbart who adopted a genetic approach, which may be called meta-critical, in that it is generally aimed at perfecting Kant’s critical philosophy by a psychological survey into the progressive constitution of ideas and concepts. Not only by defining philosophy as “reworking of concepts” does Herbart get close to a linguistic and conceptual critique of knowledge, but also by explicitly challenging Kant’s deduction of categories by a linguistic genetic account (1824–25; 1840–41). Herbart’s functionalistic understanding of knowledge will be discussed in the light of his psychological theory of language.

Völkerpsychologie was based on the now widespread assumption that the Kantian programme had to be developed analysing the objective products of reason, starting from language. Steinthal was a declared follower of Herbart and pursued Humboldt's programme of describing and classifying languages in their individuality. He eclectically connected his anthropological interest in symbolic forms with positivistic methods and philosophy of history, always emphasising the psychological relevance of language as one kind of presentational activity. I will thus discuss Steinthal's theories on language and semantic unity as a criterion for achieving synthesis in intuition and presentational activity, thus explaining the constitutive processes of thought.

In the paper, the conceptual and methodological development from Herbart's psychology to Steinthal's *Völkerpsychologie* will be reconstructed with regard to the progress of linguistic studies and the mutual dependence between language and categories. The outcome expected is a historico-conceptual enquiry into dynamic conceptions of the a priori in the Humanities, establishing and justifying the status of categories relating to language. The research will also provide a case study on the interdisciplinary character of philosophy and the sciences focusing on language in the 19th century.

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Irina Mironenko: Concerning the Basic Vocabulary of Activity Theory

Activity theory (AT) is the most known spin-off of Russian psychology. It disseminated in international science through the works of A.N. Leontiev, first of all, through his "Activity, Consciousness and Personality" book. Despite the interest AT caused in the international scientific community, foreign colleagues were faced from the very beginning with substantial difficulties in their quest to comprehend the AT theoretical approach. The main predicament was the conceptual apparatus, the language of the AT, which was very different from the one used in international science. It was clear that the scientific potential of Activity Theory will not be realized by English-speaking users if sufficient attention would not be given to clarifying meanings of the fundamental terms of AT, and appropriate attempts were immediately taken. An important example of efforts to comprehend the AT vocabulary, was Tolman's "The basic vocabulary of Activity Theory" (1988), which provided quotations for vari-

ous terms used in Activity Theory literature. Tolman's work is still referred toⁱ. Nevertheless, problems related to understanding the terminology of Russian AT remain relevant until now.

The paper aims to contribute to clarify issues related to the terminology of AT. We attempt to explain why the sources used by Tolman and other English-speaking colleagues were generally insufficient for the task and partly not appropriate.

Terminology was a matter of principle importance in Russian AT School. The conceptual apparatus was sophisticated and subtly crafted in the cause of specially organized methodological discussions which took place in Soviet Psychology in 1970s and early 1980s, and resulted in preparation and publication of thesaurus dictionaries edited by leading methodologists. The most popular was the "Concise Psychological Dictionary" edited by two luminaries of scientific methodology, academicians A.V. Petrovsky and M.G. Jaroshevskyⁱⁱ. This dictionary was meant for professional use only, more for clarifying difficult and contentious issues, abounded in the AT discourse, than for early reading. Working with this dictionary required a substantial knowledge of AT. That is why the Dictionary, though translated into Englishⁱⁱⁱ, was of little help for English-speaking colleagues and was hardly ever used in the mainstream.

The source often referred to in the international science, "Activity, Consciousness and Personality" is different. It is a great example of a *popular* book, written by an outstanding scientist. It was printed on a large scale and there are good reasons to believe that the book was meant to promote Soviet psychological science abroad. The flip side of its accessibility to understanding is that the presentation of AT ideas in it is lax and simplified, difficult moments and contentious issues are simply omitted.

Tolman based his "Vocabulary" on English translations of two other Russian books: Leontiev's "Problems of the Development of the Mind" (1981) and "Dictionary of Philosophy" (1984)^{iv}. The first one was meant for professionals and presumes that the reader is well acquainted with the AT apparatus. Many details are omitted as they are supposed obvious for the reader. The definitions of the basic terms there need supplementary explanations and are not all-sufficient for making a dictionary for international community. As for the Dictionary of Philosophy, it was made for broad public, was not used by Soviet psychologists and was not meant for professional usage.

We assume that interpretation of the AT conceptual apparatus is not possible without reliance upon sufficient published sources and without taking into consideration the oral tradition, which was an important characteristic of psychological education in the Soviet period, and present our own reflections on meanings of key concepts of the AT.

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11.00-12.30

SYMPOSIUM: PSYCHOLOGY MEETS PUBLIC AND COMMUNITY HEALTH: HISTORICAL AND LONGITUDINAL STUDIES

Chair: Ian Lubek

Three papers demonstrate how inter-related community health issues can be examined historically and/or make use of a temporal approach through longitudinal research. Community health issues involve a study of how communities and a series of professions such as medicine, public health and even social psychology, sought sup-

plies of pure and aerated waters (1770-1970) as community disease-prevention strategies. An historical look is then turned towards how competing disciplines and sub-disciplines have developed research paradigms within psychology to study health questions (1962-2012) . The last paper shows how the evolving critical version of community health psychology , by 1999, was available to guide a team of Cambodian health educators, international interns and researchers, towards developing a 15-year, longitudinal confrontation with the HIV/AIDS epidemic, and related health and social issues, in Siem Reap.

Ian Lubek: *From spas to soda siphons (1770-1970): A history of the distribution of “pure water” and the role of “social hygiene”, social psychology, and global consumerism.*

The health promotion actions of “taking the waters” at various natural water spas, and drinking the waters from those sources, practiced in the 18th century in Europe, continues today with global expansion of the health-spa business, and consumption of famous mineral waters, such as Perrier, San Pellegrino, “Dassane”, many now owned by global companies such as Coca Cola. With Priestley’s first “soda” water produced in 1773 to fight scurvy, the Royal Society debated the physics and chemistry of the early attempts to “aerate” water artificially and match the healthful chemical properties of the natural spas. “How can bubbles exist independently in a liquid?” was the puzzle. While studying the question, some members arranged for regular supplies of “factitious” mineral, soda or seltzer waters, delivered after 1790 by Jacob Schweppe.

During the 19th century, as science confronted community epidemics and questions of “public hygiene” (pure water, sanitation, unspoiled food...), the use of “artificial” aerated waters (or carbonated beverages) increased, especially in hospitals and through pharmacies. The most practical recyclable containers were the glass “syphon bottle”. In the 1880s, syphons found their way into cafes to mix with scotch, absynthe, syrups, then onto World War 1 battleships, into post-war British golf clubs, for the wealthy, and then in the 1920s, into the pubs, and finally, by the 1930s, home delivery. A lively set of patent court battles ensued from the 1860s onwards about the design of the “siphon” bottle and pump. According to interviews conducted with 10 of the last syphon-fillers and deliverymen, it appears that in the 1950s, small family syphon-filling and soft-drinks/cordials companies were forced to close down as global drinks manufacturers made exclusive shelf-space arrangements with supermarkets. By 1970, syphon refilling had ended in France and most of Europe, and by 2000, in the UK and Australia; there are 5 still operating in Canada and US, 1 in Austria, 1 in Switzerland, with a revival of commerce now in Argentina and Spain.

Monica Ghabrial: *The development of Health Psychology and Behavioral Medicine (1962-2012) in the US: Contextual particularities and disciplinary boundary-bending.*

Monica Ghabrial⁽¹⁾ , William Salmon⁽¹⁾ Joel Badali⁽²⁾ , Naomi Ennis⁽³⁾ , Sara Crann⁽¹⁾ , Janice Moodley⁽⁴⁾ , Michelle Green⁽⁵⁾ , Elizabeth Sulima⁽¹⁾ and Ian Lubek⁽¹⁾

⁽¹⁾University of Guelph, ⁽²⁾ Wilfrid Laurier University, ⁽³⁾ Ryerson University, ⁽⁴⁾ University of South Africa, ⁽⁵⁾University of Toronto.

As a follow-up to the Lubek et al. (2013) ESHHS presentation on the development of theory in health psychology, we have pushed further our bibliometric analyses and added qualitative interviews with academic “witnesses” and disciplinary pioneers. We earlier traced how social psychologists in the U.S. increased their “health-related” research in the 1960s and 1970s, facilitated by Schachter’s bio-social-psychological model and funding availability for health-related topics defined by the Surgeon General. Two parallel sub-disciplines crystalized in the 1970s—Health Psychology evolving from Social Psychology and Behavioral Medicine, from Clinical Psychology. By contrast, Delafosse, Herzlich and others have described the inter-twining of social, clinical and health psychology with sociology and medicine in post World War 2 France. The “particularities” of Health Psychology’s shifting boundaries and sub-disciplinary maturation are discussed in contrast to developments in “Public Health”

Tiny van Merode: *Longitudinal study of a Cambodian community's health challenges (1999-2014): Data for a critical community health psychology*

Van Merode, Tiny (University of Maastricht, Netherlands); Lee, Helen A. N. (Staffordshire University, UK).

Lubek, Ian (University of Guelph, Canada) ,Pen, Sary; Kugelman, Kateri; Phaal, Sophear; Tra, Tim; Hav, Houl; Prem, Sopheap (SiRCHESI NGO #704, Cambodia); Ennis, Naomi (Ryerson University); Crann, Sara; Salmon William; Sulima, Elizabeth (University of Guelph); Ghabrial, Monica; Green, Michelle (University of Toronto, Canada); Andrea Hessling (University of Hannover); Huie, Michelle; Zimmerman, Daniel; Barker, Reid; McPhail, Nick; Zakus,David; Huget,Michelle; Pinson, Roxanne; Chiu, Elaine; Dearden, Madalena (University of Alberta, Canada); Schmich, Kate; Foreshaw, Kristy (University of Newcastle, Australia); Bell, Vanessa (University of New South Wales, Australia);Michelle Tolson (Independent News Service; SiRCHESI, Cambodia); Badali, Joel (Wilfrid Laurier University, Canada);Tan, Hui Shan; Wong, Mee Lian (Saw Swee Hock School of Public Health, National University of Singapore); Idema, Roel (Maastricht, Netherlands); Overs, Cheryl (Michael Kirby Centre for Public Health and Human Rights. Monash University, Australia).

As a follow-up to the Lubek et al (2014) overview of the long-term study of community health interventions in Siem Reap Cambodia, we add additional data collected in late 2013 and 2014 to further see the changing situation of health and socio-political context. For Cambodia, faced with the highest rate of HIV/AIDS in South East Asia in the 1990s after having lost 25% of its population to genocide in the 1970s, community stakeholders formed an NGO in 2000 and began research-guided “grass-roots” community-defined health interventions to reduce both the risks for HIV/AIDS and alcohol abuse, since condom use decreases after drinking. We singled out vulnerable women in the entertainment industry (21% HIV positive from 1995-2003), especially the sellers of international brands of beer working in “toxic” environments (Lubek & Wong, 2002; Lubek, 2005; Lubek et al, 2013; 2014). Health promotion to influence public health policy is tricky in countries where criticism of government policies may be viewed as “defamation”. We discuss work-around strategies for applying the longitudinal patterns of community change as well as the latest local research data (2012-14) to health policy, through the intermediary of international conferences, the “investigative” press, government and opposition parties, trade unions, and ethical shareholders of brewers and corporations behaving badly in their workplaces.