ESHHS

European Society for the History of the Human Sciences

19th Annual Conference of the European Society for the History of the Human Sciences

Berlin, Germany, 25th - 29th August 2000

Freie Universität Berlin

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European Society for the History of the Human Sciences

Programme of the 19th Annual Conference of The European Society for the History of the Human Sciences, Berlin, Germany, 25th - 29th August 2000

The conference is organized by
Freie Universität Berlin
Fachbereich Erziehungswissenschaft und Psychologie
Studiengang Psychologie
Habelschwerdter Allee 45, 14195 Berlin
and sponsored by
the Kongressmanagement of FUB

The conference will be held in the
Europäische Akademie
Bismarckallee 46/48
14193 Berlin

The conference dinner will take place in the
Clubhaus der Freien Universität Berlin
Goethestr. 49
14163 Berlin

Cover picture: Official inauguration of the Freie Universität Berlin, December 4th, 1948, Berlin, Titania-Palace

Programme Committee

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The preparation and organization of the conference was assisted by Dipl.-Psych. Jeanette Liebeherr, cand.-psych. Simone Mayer, cand.-psych. David Miller and Dipl.-Psych. Falko Sniehotta

Friday 25th August 2000

15.00 - 18.00	**Registration** and Informal Gathering in the Europäische Akademie
18.15	Dinner
19.30	PRELUDE Enrique Lafuente (Madrid) Rats in the maze: The Beginnings of Experimentation in the Psychology of Learning (Video, about 30 min)
	Drinks Available in the Europäische Akademie

Saturday 26th August 2000

08.00 - 09.00	Breakfast
08.30 - 09.00	Registration
09.00 - 09.15	**Opening of Conference**
09.15 - 10.00	**Invited Opening Lecture** – Erika Apfelbaum (Paris): Remembering and Memorializing in the Face of Uprooting. Revisiting Maurice Halbwachs
10.00 - 11.00	**Session I** Chair: Zsuzsanna Vajda
10.00 - 10.30	Gordana Jovanovic (Belgrade): Kommunikation, Gesellschaft, Psychologie
10.30 - 11.00	Susanne Jacob (Jena): Social Constructionism – a Version of Non-Dualistic Social Psychology
11.00 - 11.15	Refreshments

11.15 - 13.15	**Session II** Chair: John Burnham
11.15 - 11.45	Stephen Berger (Manchester): The Abolition of Legal Segregation in the United States: the Use of Developmental and Social Psychological Evidence and Reasoning, with Special Attention to the Role of Kenneth and Mamie Clark
11.45 - 12.15	Benjamin Harris (Parkside): Character Analysis versus Personality Testing in the 1920's United States
12.15 - 12.45	David Robinson (Columbia): Historiography of Russian Psychology
12.45 - 13.15	Sola Olowu (Ile-Ife, Nigeria): Giving Psychology in Africa a Shot in the Arm: IFE Psychologia in Focus
	Lunch
	Session III
14.15 - 16.15	Round-table on „Individualism in the History of Social Psychology" Convenor: James Good (Durham) Position Paper: Ian Lubek (Guelph and York, Ontario): „Shifting Visions of Individualism: Cause or Consequence of Social Psychology's Identity Crisis?" Commentators will include James Good, Hank Stam, Pieter van Strien and Kurt Danziger, followed by open discussion, with closing comments by the Convenor.
16.15 - 16.30	Refreshments
16.30 - 17.30	**Business Meeting**
17.30	**Walking Tours of Old and New Berlin** (packed dinner) - Commemorating the Holocaust in Berlin today (Guide: Gesine Grossmann), - Walk of Recent Architecture and Rebuildings: the *Reichstag* and *Potsdamer Platz* (Guide: Simone Mayer)

Sunday 27th August 2000

'fill your mind with the vastness of gender & history'

	Breakfast
09.00 - 11.00	**Session IV** Chair: Ian Lubek
09.00 - 09.30	Stephanie Koerner (Pittsburgh): Engendering History and Re-conceptualizing Objectivity
09.30 - 10.00	Paul Voestermans & Cor Baerveldt (Nijmwegen): How Völkerpsychology Went Astray and the Inimical Relation between Biology and Culture Theory Came about Sheets als uitgedraat
10.00 - 10.30	Diane Kattevilder & Hank Stam (Leiden): „Mothers of the Race": Early Feminist Support for Eugenics in Alberta, 1920-1940
10.30 - 11.00	Hans Pols (Berlin): American Psychiatry during the Depression Years: Biology, Mental Hygiene, or Revolution
11.00 - 11.15	Refreshments
11.15 - 13.15	**Session V** Chair: Gesine Grossmann
11.15 - 11.45	Angela Graf-Nold (Zürich): The Zurich-School of Psychiatry in Theory and Practice: Sabina Spielrein's Treatment at the Burghölzli Clinic in 1904/05 — doct. scripta
11.45 - 12.15	Marina Leitner & Christian Allesch (Salzburg): The „Poliklinik in Berlin - A Step towards Methodological Standards in Psychoanalytic Technique
12.15 - 12.45	p.a. Bernd Nitzschke (Düsseldorf): „.... es lag uns allen daran, ... von Reich's in Berlin bekannt gewordenen Ansichten deutlich abzurücken". W. Reichs Ausschluß aus der Internationalen Psychoanalytischen Vereinigung - Fakten und Interpretationen —> boekje Der 'Fall' Reich (1997) (Fallend & Nitzschke)
12.45 - 13.15	Slawomir Michalak: The Roots of Neurotransmission
14.00 —> subway	Lunch
15.00	**Social Event**: Excursion to Potsdam by Train (S-Bahn), Boat and Walking; back by Train (S-Bahn); (Packed Dinner)

Monday 28th August 2000

central theme: culture & child

	Breakfast
09.00 - 11.00	**Session VI:**
	Chair: Ruud Abma
09.00 - 09.30	Zsuzsanna Vajda (Szeged): Deconstructing Piaget
09.30 - 10.00	Ivo v. Hilvoorde (Utrecht): Cracks in a Marriage of Convenience; Boundarywork between Pedagogy and Psychology in the Netherlands (1920-1950)
10.00 - 10.30	Ido Weijers (Utrecht): Whose Child? Expert Discourses on Mentally Retarded Children in the Netherlands
10.30 - 11.00	Jeroen Jansz & Nico Metaal (Leiden): Psychologization and Social Management. The Dutch Case of the Child Protection Services
11.00 - 11.15	Refreshments
11.15 - 13.15	**Session VII: DANZIGER-Symposium Part 1**
	Chair: Willem van Hoorn
11.15 - 11.45	Johann Louw (Cape Town): Out of Africa: The Making of an Historian of Psychology
11.45 - 12.15	Adrian Brock (Dublin): Danziger's Work on Wundt
12.15 - 12.45	Ray Fancher (Toronto): Kurt Danziger and York University's History of Psychology Program
12.45 - 13.15	Pieter v. Strien (Groningen): Paris, Leipzig, Danziger, and Beyond
	Lunch
14.15 14.30 -16.30	**Session VIII: DANZIGER-Symposium Part 2**
	Chair: Johann Louw
14.30 - 15.00	Richard Walsh-Bowers (Waterloo, Canada): Illuminating the Research Relationship through the Lenses of Kurt Danziger's Constructing the Subject
15.00 - 15.30	Kees Bertels (Leiden): Danziger's Work on the History of Psychological Concepts

15.30 - 16.00	Willem van Hoorn (Amsterdam): Danziger's Critical Historiography of Psychology
16.00 - 16.30	Hank Stam (Calgary): Kurt Danziger and the Revisionist Project in Historiographies of Psychology
16.30 - 16.45	Refreshments
16.45 -open end	Kurt Danziger (Toronto): Discussant Chair: Adrian Brock
18.45	**Departure** for the Clubhaus
19.30 -23.00	**Conference - Dinner**: Clubhaus der Freien Universität Berlin

Tuesday 29th August 2000

	Breakfast
09.00 - 11.00	**Session IX:** Chair: Pieter van Strien
09.00 - 09.30	Katja Bödeker (Berlin): Strata of Mind - Developmental Models of the 1920s and their Relation to Anthropology
09.30 - 10.00	Renate Topel (Magdeburg): Theoretical Developmental Tendencies and Perspectives within Humanistic Psychology
10.00 - 10.30	Annette Mulberger (Barcelona): A Historical Approach to the Problem of the Limits of Science: Occultism and Psychology in Germany
10.30 - 11.00	Andreas Westerwinter (Leipzig): Wundt/Leipzig vs. France as Regional Academic Cultures
11.00 -11.15	Refreshments
11.15 - 11.45	Horst-Peter Brauns & David Miller (Berlin): Explorer on the Run: Wundt's Experiments - from Heidelberg via Zurich to Leipzig
	Lunch
	Close of Conference Informal fare-well Meeting in the Europäische Akademie

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Abstracts[1]

of the 19th Annual Conference of The European Society for the History of the Human Sciences, Berlin, Germany, 25th - 29th August 2000

[1] Note: All Contributions to the Danziger Symposium will be Found under "D"

Remembering and memorializing in the face of uprooting. Revisiting Maurice Halbwachs

Erika Apfelbaum (Directeur de Recherche, émérite, Paris))

Uprootedness has become a major socio-political reality of our era, marked by mass violence, genocide and dislocation.

This paper first explores those conditions under which one can exist away from "home", in a socially alien environment, on a day-to-day basis and then reconstruct one's broken life. Individuals' remembering and societal memorialising are crucial and vital steps in this process alongside the increasing responsivity by national and international judicial bodies to varieties of mass violence. Social psychology has largely ignored these issues; Maurice Halbwachs was one of the rare social scientists to provide a theoretical framework for dealing with the dialectics of personal and collective memory.

The second part of my presentation more specifically explores how our growing attention to the past, and concern with "memory" and legacy may be signs of a crisis in Western civilization which calls into question some of the basic fictions which have governed our societies and the underlying epistemological assumptions from the social sciences.

The Abolition of Legalized Segregation in the United States: The Use of Developmental and Social Psychological Evidence and Reasoning, with Special Attention to the Role of Kenneth and Mamie Clark

Stephen D. Berger (School of Human Services Springfield College)

The use of psychological research in the decision of the United States Supreme Court, in 1954, to abolish legalized segregation is analyzed in three steps: (1) the development of psychological research which argued that African-American children are harmed by discrimination and prejudice in the work of Mamie and Kenneth Clark, and the gathering of expert opinion regarding this harm by Isidor Chein; (2) the development of the legal argument that harm to children is grounds for declaring laws unconstitutional, in the work of Alexander Pekelis of the American Jewish Congress and Robert Carter and Thurgood Marshall of the Legal Defense Fund of the National Association for the Advancement of Colored People; and (3) decision-making in the Supreme Court itself, and the decision to make harm central to their decision.

The Social Use of the Human Biological Concept of Race in Italy during the 1930s and 1940s

Gianfranco Biondi[1] *& Olga Rickards*[2]

([1]Dipartimento di Biologia animale e dell'uomo, Università di Torino, Italia
[2]Dipartimento di Biologia, Università di Roma Tor Vergata, Italia)

The social and ideological conditioning of physical anthropologists emerged when western societies justified slavery, colonialism, and discrimination (Montagu 1952; Livingstone 1962; Mead et al. 1968). In that period it was essential for a civil society to find a moral justification for immoral behaviours and nothing was more propitious than a "scientific" demonstration that the observable physical differences, i.e. racial differences, were associated to intellectual and moral differences. Many attempts were made to state biological determinism and the superiority of some races over others. So it was a natural right, and also a duty, for the so called "superior races" (of course Europeans and European-Americans) to dominate. Montague Francis Ashley Montagu (1952) and Kenneth Adrian Raine Kennedy (1976) quoted a long list of such European and European-American degenerated ideas although they did not come from physical anthropologists.

Our main effort will now be devoted to relating racist positions of some Italian physical anthropologists during fascism and the policy in acquiring colonies, for the most part in Africa. The most zealous was certainly Lidio Cipriani (1892-1962), who wrote the following nonsense just before the attack of fascist Italy against Ethiopia in 1935 (Cipriani 1935): "*Within each race, ours included, differences are found between sexes; but also these differences are denied as though to admit and properly emphasize them were not destined to turn to our society's advantage. Within negroes races, mental inferiority of women is very close to mental deficiency; moreover, at least in Africa, some female behaviours are not human, and resemble animal behaviours* (p. 181). [...] *By all means, physiological functions, such as secretion, circulation, digestion, breathing, copulation are quite different from race to race* (p. 182). [...] *As far as brain of negroes is concerned, since long Rüdinger pointed out that its morphology is scarcely comparable to the less developed brain of some European women. On the contrary, he found that very clever Caucasian men showed a different morphology and an increase in the brain volume, mainly in the temporal lobe, than other populations. As far as we know, on the basis of the anatomical observation of several individuals, the brain of negroes shows some regions, the importance of which is maximum for physical functions, poorly developed in comparison to Europeans. This is particularly evident in the frontal and temporal lobes from their convolutions departure, according to the present knowledge, impulses for the most important manifestations of man's social life* (p. 184). [...] *Undoubtedly, as I mentioned before, any order of psychical phenomena is dominated by a particular anatomical and functional substratum, not brain-specific, since in [the brain] any modification of the organism is part of, is surely affected* (p. 189). [...] *So, a Negro shows a facial development and a forward projection of the hole face, without any*

comparison to our race. Surely, Negroes for such a feature resemble anthropoids much more than any other White man (p. 190). [...] *superior races mast be aware, since now, of the admixture with inferior races; indeed the law should play a major role in preventing them, in order to avoid their unpleasant consequence for civil states. Anthropology teaches that rising and decline of several populations was due, in the past, to the indiscriminate mixing between races. The states which nowadays accept as citizens individuals of inferior races, such as Negroes from Senegal and similar, and declare they are their own "citoyens" with the same wrights of white men, expose themselves to a severe and irreparable damage* (p. 196). [...] *Morbid tendencies lead sometime white women to prefer Negroes than men of their own race, but luckily it seems that, on the whole there is an instinctive and strong repugnance of women of superior races to mate with men of inferior races. This is due to something of biological significance. On the other hand men's strongest sexual instincts make the same kind of disgust less evident, although for beginners any approach to black women is highly difficult* (pp. 218-219)".

The ideological role that these statements were to play in terms of social control in fascist Italy on the eve of the Ethiopian War was made manifest by the definition of race that Benito Mussolini (1883-1945) gave only three years earlier to Emil Ludwig [pseud. (1881-1948) 1932:73]: "*Of course, pure races do not exist any longer, not even Jewish race. But, exactly, from right mixtures often derives strength and beauty to a state. Race: this is a feeling, not reality; 95% feeling. I do not think that it is possible to prove whether or not a race is biologically pure.* [...] *The national pride does not need at all the frenzy of race*". Besides, at the beginning of the 1960s Cipriani changed his thought on the subject and became rather cautious (Cipriani 1962:25,26): "*I wish only to make the point that all types of research directed at establishing interpopulation relationships, no matter how conducted inevitably result in deductions that are provisional until new light is available from general biology* [...] *I consider aleatory most of the analysis concerning ethnogenesis*". It is also interesting to note that in 1909 Franklin Paine Mall (1862-1917) had already demonstrated that there were no differences in human brains according to race (quoted in Mukhopadhyay and Moses 1997, note number 3). Racist assertions like those stated by Cipriani were strongly rejected by physical anthropologists free from any social and political prejudices, but above all by those interested in scientifically strict reasoning. After World War II the scientific community of physical anthropologists rejected the causal linkage between biology and mental capacity, a fundamental premise for the hierarchical evaluation of races, and the sociopolitical dominance of the so called "superior races". This anthropological view was not new because Darwin had already specified (1871) that there was much similarity in mental traits between races. Besides, more recently this position was clearly articulated for public consumption in several documents: The statements drew up at UNESCO's House in Paris of July 1950 (I. Statement on race), June 1951 (II. Statement on the nature of race and race differences), and September 1967 (IV. Statement on race and racial prejudice); The proposal drew up in Moscow of August 1964 (III. Proposals on the biological aspects of race); The UNESCO "Declaration on Race and Racial Prejudice" adopted by the General Conference at its twentieth session in Paris, 27 November 1978; The document proposed by the International

Institute for the Study of Man (Chiarelli 1995, 1996): "*The reappearance of a subversive and confused concept of race and the artificial ethnic differentiation promoted by cultural, religious and political circles is misleading and dangerous for the present state and hope for worldwide integration of humankind. The International Institute for the Study of Man with this declaration intends to clarify: a. that the physical differences among human beings, apart from the differences related to sex and age, are due to environmental adaptations developed during 3 or more million years of the evolution of our species; b. that the cultural and religious differences which are the basis for the ethnic barriers are related only to the life of the individual and to the cultures in which the individual has been imprinted and raised during his early years of life*"; And the AAPA position to update the 1964 declaration (AAPA 1996). On the subject a very popular book by Theodosius Dobzhansky (1900-1975) was published in 1973 entitled *Genetic Diversity and Human Equality* and, more recently, Luigi Luca Cavalli-Sforza, Paolo Menozzi, and Alberto Piazza (1994:19-20) stated: "*There is no scientific basis to the belief of genetically determined «superiority» of one population over another. None of the genes that we consider has any accepted connection with behavioural traits, the genetic determination of which is extremely difficult to study and presently based on soft evidence. The claims of a genetic basis for a general superiority of one population over another are not supported by any of our findings*".

Such efforts to dismantle racist ideologies demonstrate how deeply influenced was the popular and intellectual way of looking at human biological variation and how was human behaviour affected by the ideological construction elaborated by physical anthropology between the nineteenth and the first half of twentieth century. However, the concept of race must be rejected not for its misuse for political reasons, but because many decades of scientific research has demonstrated that it is scientifically misleading in evaluating human biological variability.

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Strata of Mind – Developmental Models of the 1920s and their Relation to Anthropology

Katja Bödeker (MPI f. Wissgesch., Berlin)

The image of the primitive as a child is a widespread descriptive topos that ranges back at least to Enlightenment philosophy. My presentation will be concerned with the inversion of this metaphorical equation, i.e. with the conceptualization of the thought of the child in terms of primitive mentality.

By an examination of three developmental theories of the 1920s – the theories of the early Piaget, of H. Werner and L.S. Vygotsky –, it will be demonstrated how features then taken as characteristics of primitive thought are adopted to describe children's thinking. This conceptual transfer from anthropology to developmental psychology was established by a mediator, Lucien Lévy-Bruhl, whose conception of primitive mentality provided the framework for much of the early theorizing in developmental psychology. In the description of children's thinking, all three theorists relied heavily upon notions that were taken from Lévy-Bruhl's analysis of primitive mentality: Piaget adopted the notion of participation to account for the magical and animistic reasoning that he found in the children's reports, Werner's conception of 'physiognomic perception' as well as Vygotsky's assumptions about the early phases of concept development both show traces of Lévy-Bruhl's impact.

However, the reception of Lévy-Bruhl's thought in developmental psychology is founded upon a paradox. Claiming to describe collective representations instead of mental processes of individuals, Lévy-Bruhl distanced himself explicitly from evolutionist accounts of the development of thinking that would justify a comparison of primitive mentality and children's thinking. In fact, when he encountered scientific attempts to parallel the child and the savage, Lévy-Bruhl rejected them. Consequently, the assimiliation of Lévy-Bruhl in developmental psychology necessitated reformulations of his ideas, since the concept of primitive mentality had to be recast into a developmental framework that Lévy-Bruhl himself didn't provide. My presentation will pursue the transformations that Lévy-Bruhl's conceptions underwent in the course of their reception in developmental psychology. It will be shown how the theories account for the parallels found between the mental processes of children and savages and how they deal with the phenomenon of heterogeneity of thinking.

Explorer on the Run: Wundt's Experiments – from Heidelberg via Zurich to Leipzig

Horst-Peter Brauns and David Miller (Free University Berlin)

There is almost unanimous agreement upon W.M. Wundt's essential contribution to the emergence of a new experimental psychology in the last twenties of the 19th century. This work in progress paper addresses the supplementary question about Wundt's own individual-historic development as an experimenter from its beginnings in Heidelberg until the start in Leipzig. Roughly speaking that period covers more than 20 years.

In regard to its basic historiographical methodology the paper lives from a transfer of one of Danziger's rules for analyzing fields of research to the individual level, namely: when aiming at historical changes

"the wisest course is to pay special attention to historical beginnings. It is ... in the early stages of growth ... that fundamental directions of development are laid down and that traditions are established that become implicit models for later generations."

The sources used comprise in particular publications of experiments in journals, broader essays with experimental references, some pieces taken out of letters, Wundt's autobiography, his historical account of the „Institut für experimentelle Psychologie zu Leipzig" and as relevant historical background-information his list of university lectures from 1857 to 1881.

More specifically, after a sketch of Wundt's educational background up to his entry into the scientific community physico-chemical, physiological, sensational and imagination experimenting is to be discerned as a first approach to touch these central biographical lines. This order roughly mirrors the stages of Wundt's individual development in experimenting whose subjects extend from an initial investigation of some functions of his own body to a later focus on rows of imaginations as can bee seen in the first edition of the „Grundzüge der Physiologischen Psychologie" in 1873/74.

Attention will be payed to the subject of experiments, their theoretical context, design, paradigmatic components sensu Kuhn and last not least to varying adoptions of instruments and apparatus as well as new technical inventions. However, it must be stressed too that for various reasons it is far to early to draw final conclusions.

Danziger's Work on the History of Psychological Concepts

Kees Bertels (University of Leiden)

Danziger's Work on Wundt

Adrian Brock (University of Dublin)

Kurt Danziger and York University's History of Psychology Program

Raymond E. Fancher (York University of Toronto)

This talk, which was invited by the organizers of a special symposium to honor and discuss the contributions of my colleague Kurtz Danziger, will describe Kurt's pedagogical contributions as a member of the Psychology faculty at Toronto's York University. Hired in 1965 as only the second full Professor in York's new Psychology Department, he served as its Acting Chair from 1966 through 1968 – crucial years of enormous growth as the Department became the largest in Canada. Among the new appointments were several individuals with strong secondary interests in historical/theoretical issues in psychology, who both conducted research and supervised occasional MA theses and PhD dissertations in the field. After an offical assessment by the Ontario government singled out York's unusual strength in the field in the late 1970s, Kurtz Danziger took the lead in creating and formalizing new program for graduate study in the History and Theory of Psychology. Initiated in 1980, the program has attracted a small but steady stream of outstanding students, who to date have completed 25 theses and dissertations on a wide variety of subjects. My talk will describe several of these, with particular emphasis on those supervised by Kurt. Even in his "retirement" Kurt has continued to contribute strongly to the program, both through participation on students' committees and through seminal new books (especially Naming the Mind) that continue to inspire.

Out of Africa: The Making of an Historian of Psychology

Johann Louw (University of Cape Town, South Africa)

In 1979 Kurt Danziger published two pieces. "The social origins of modern psychology", and "The positivist repudiation of Wundt". These papers form a clear break in Danziger's curriculum vitae. They were his first published works on the history of psychology, and from then on, he published only in this area, and nothing further on "proper" psychological topics. In the historical circles his works as an historian is well known, but his interests prior to 1979 are not as familiar, and this paper addresses that early period.

His work is discussed with reference to a number of themes.

1. The importance of the social

In at least two instances Danziger's early work reveals his recognition of the importance of the social dimension in human life. In his work on patterns of child training, for example, he pointed out how these depended on certain social factors which are not usually a matter of arbitrary or individual choice. Secondly, in terms of human motivation, he conducted empirical research that showed that Black South Africans perceived social equality and social freedom as more basic and powerful a motive than the desire to satisfy private needs. This was not in agreement with traditional biologistic theories of motivation.

2. Involvement with South African political issues

In terms of political rights for Black South Africans, he identified the importance of a religious, nationalistic or ideological commitment in economic development, or as he called it, the formation of an effective national opinion. Since this black political aspirations were forcibly stifled in South Africa, this could be indirecty responsible for the low level of discipline, morale and enthusiasm of many African workers.

Furthermore, the migratory labour system that applied to Black South Africans forced successive generations to grow up in the countryside. This inhibits the early learning of modern attitudes and values, and makes later adjustment to the demands of modern life more difficult. Danziger speculated that this could have been one reason for the inefficiency of migrant labor.

3. Work on detention

It was his work on the effects of solitary confinement of political prisoners that brought him in direct conflict with the South African authorities. Despite the fact that he was never allowed to testify on this, it brought him to the attention of the government. This theme will be explored more fully in the paper.

4. Future biographies

Mannheim's concept of "styles of thought" have been used by Danziger as an example of an empirical sociology of knowledge. The paper will examine Danziger's use of this research programme, and its resurrection years later in the works of other South African psychologists. What these studies show is that Danziger's early work has opened up a rich vein investigation for psychology. It enabled psychologists to study the relation between

psychological factors and social structure in a much more sophisticated manner than previously thought.

Kurt Danziger and the Revisionist Project in Historiographies of Psychology

Henderikus J. Stam (University of Calgary)

I take Professor Danziger to be the foremost practitioner of revisionist history in psychology. This manner of engaging history proceeds by arguing that psychological theory is generated in the activities of psychologists which are, in turn, conducted in complex social institutions and relations. Danziger shows us how the combination of universal biological categories with local social meaning, mediated by the development of specific technologies made modern psychological knowledge possible. I defend Danziger against his critics, claiming that history can never be scientific or objective (whatever that might mean) and that, following Collingwood, the historical imagination is saved from skepticism by the community of historians.

Danziger's Critical Historiography of Psychology

Willem van Hoorn (University of Amsterdam)

Paris, Leipzig, Danziger, and Beyond

Pieter J. van Strien (University of Groningen)

In his *Constructing the subject* (1990) Kurt Danziger shows that in psychological experimentation the 'Leipzig model' of basing the 'laws of consciousness' on the data of one or a few trained subjects, has in the first half of the 20th century been largely supplanted by the '(neo-) Galton model' of generalizing from representative samples of unexperienced, anonymous subjects. He concludes to a nearly complete 'eclipse of the Leipzig model' and a 'triumph of the aggregate'. He attributes this shift to the forces of the market for psychological products.

In this paper, the investigative practice of psychologists is further pursued through the second half of the 20th century. It appears that in some parts of modern experimental psychology the 'Leipzig model' continues to play a vital role. This is not only the case in psychophysiological research (the area to which Danziger draws attention himself) but also in

modern cognitive psychology (e.g. artificial intelligence and studies of performance). Because, particularly in the cognitive domain, some central elements of the original *Leipzig model* are absent, and are replaced by elements from the *Paris model*, I have proposed a new designation: *Competence Model.*

In line with Danziger's contextual approach, I have tried to trace the internal and external market forces that have been influential in this development.

Illuminating the Research Relationship through the Lenses of Kurt Danziger's Constructing the Subject

Richard Walsh-Bowers (Wilfrid Laurier University, Canada)

In appreciation of Danziger's insightful analysis of the social origins of psychological investigations, I explore two dimensions that bear directly on investigative practices: research ethics and research report-writing. Arguing that methodological conventions are intertwined with ethical and rhetorical disciplinary norms, I focus on contemporary psychologists' constructions of the research relationship between investigators and "human subjects" by drawing from recent interviews of 36 researchers about their investigative conduct, ethics, and report-writing. Then I expand Danziger's explanatory model of the social systems in which the investigative situation has been embedded. I conclude by indicating some directions for further critical inquiry into the socially constructed nature of psychological research.

Round Table on "Individualism in the History of Social Psychology"

James Good (Universtiy of Durham)

Social psychology's identity crisis derives from a variety of sources: the construction of its "disciplinary" boundaries (Good, 2000); its cultural integrity (van Strien, 1997), and the inter-relations between its content area, its central individualistic perspective and its methods of investigative practice (Danziger, 2000; Stam et al., 2000). Critical historians may portray these influences quite differently from their representation in the standard, official histories offered in Handbooks and which then trickle down into textbook accounts for the training of future social psychologists (Lubek & Apfelbaum, 2000). This Round Table explores the impact of a variety of different aspects of the individualistic biases of social psychology. It will also compare the prescriptive function of methods textbooks with that of standard historical accounts as part of foundational knowledge creation and mentoring (Lubek, 1990; Lubek & Stam, 1995); (Lubek et al., 1998).

The Zurich School of Psychiatry in Theory and Practice – Sabina Spielrein's Treatment at the Burghölzli Clinic Zurich 1904 – 1905

Angela Graf-Nold (Zurich)

The records of Sabina Spielrein's stay at the Burghölzli Clinic from August 1904 until June 1905 are proving (by 21 entries and 23 letters to the parents) a very engaged treatment relaying on the principles of the 'Swiss School of psychiatry' which was founded by August Forel and represented by the present director, Eugen Bleuler.

Her case of 'hysteria' marked a crucial point in the development of Bleuler's attitude to psychiatric theory and practice and his resident doctor's C.G. Jung's beginning career.
Jung analyzed Spielreins heavy symptoms (according Freud's Studies on Hysteria) as results of a heavy (sexual) traumatization by her father; but only focusing on her masochistic sexual feelings he quite paved the way for the later reception of Freud's later sexual theory.

Bleuler meanwhile acted for her as for a traumatisized child; in trying to separate her from her traumatisizing family and to support and develop her medical and scientific capabilities he paved the way for her as a medical student at the Zürich University.

Character Analysis versus Personality Testing in the 1920's United States

Benjamin Harris (University of Wisconsin, Parkside)

My paper examines the attempt of one university-trained psychologist, Donald Laird, to supplant amateurs who were his competition in the 1920s. He did this in dozens of popular books, in a journal he founded (Industrial Psychology), and in 800 articles he wrote for scholarly journals, popular magazines, and in newspapers read by millions.

Beginning in 1920 Laird began producing a scientifically-based, popular clinical psychology to compete with low-brow newspapers and magazines that stressed spiritualism and the occult. He also spent his career writing and consulting in the field of industrial psychology. In all his work he promoted the use of personality and other tests that would be superior to the naive judgements of managers, educators and businessmen.

Neglected by histories of I/O psychology are two problems that Laird encountered in promoting Ph.D.=s as experts. First, university-trained psychologists were often unable to address practical problems in manufacturing and business. Second, both the tabloid press and local business men were very happy taking the advice of skillful Acharacter analysts, that Laird and others considered to be fakers and frauds.

Social Constructionism – a Version of Non-Dualistic Social Psychology

Susanne Jacob (University of Jena)

Social constructionism is one of the postmodern theoretical concepts which are introduced to criticize mainstream social psychology (Gergen, 1994). One major point of this critique is an epistemiological critique of dualistic conceptions of knowledge. In contrast social constructionism offers an social epistemiology for psychology which implies non-dualistic thinking. That means that classical distinctions as man and world, mind and body, social and individual should loose their meaning for social psychological issues.
The aim of this paper is, to give a short introduction to this non-dualistic conception and to speak about the philosophical discourse which lies in the background of this position. A critical view on the interpretation of the philosophical thinking should give a better possibility to evaluate social constructionism.

Psychologization and Social Management - The Dutch Case of the Child Protection Services

Jeroen Jansz and Nico Metaal (University of Leiden)

This paper is concerned with the wide dissemination of psychological knowledge, instruments and professional expertise in the Western world. By the end of the 19th century, the new academic discipline of Psychology took root in the fertile ground of Western individualistic society. From the earliest decades of the 20th century on, Psychology contributed to a reformulation and sometimes reconstruction of Western individuality through its theories, diagnostic instruments, and practical interventions. In the course of the 20th century, Western culture became psychologised. 'Psychologization', as we employ it in this paper, refers to the growing impact of Psychology on society and the public which resulted in new kinds of subjectivitiy.

This paper aims at the substantiation of the impact of Psychology in a specific practice of social management. We concentrated on the historical development in the vocabulary of experts of the Dutch Child Protection Services (CPS). The task of these non-psychological professionals was to write a report about individual pupils entrusted to the CPS. We analysed the expert's explanations for the pupil's deviant behavior. Analysis of a sample of the reports written between 1925-1985 shows a systematic shift in explanatory language. We will argue that this shift runs parallel with developments in Dutch psychology, and also that each explanatory style implied a specific construction of the pupil's subjectivity.

Psychology, Communication, Society

Gordana Jovanović (University of Belgrade)

In this paper I shall examine psychology from the perspective of communication and society as two forms of structuring the social.

The analysis starts with the conceptualization of the social in the first scientific psychology - i.e. Wundt's experimental psychology. According to Kurt Danziger the production of knowledge in Wundt's laboratory was linked to "a viable community of experimenters". At the same time the external social which is constitutive of thinking, language, customs was excluded from the subject-matter of experimental psychology and located into Völkerpsychologie.

A similar pattern which isolates the individual and excludes the social could be found in the liberalism as a political doctrine.

George Herbert Mead and Lev Vygotsky strongly opposed individualism and reconstructed consciousness and identity as derived from symbolic interactions. While Mead insisted on the identity of reactions in communicating partners - limiting in this way the content of the social, Vygotsky saw asymmetrical communication as formative for the developing mind.

In the next step new shifts toward communication as an explanatory model and practical pattern are analyzed (workshop technologies of the social). Communitarianism as a new socio-political doctrine in that direction is criticized for its liberalistic fallacy, i.e. its failure to reach the society in its proper formative function.

Psychology as a modern science shares, in Hanna Arendt's words, modern commitments to fabricate things isolated from social context.

Reflexion on involvement of psychology in atomizing the social could be the first self-critical step of a good social science in re- establishing a link to democracy, as it once existed, in view of C. Right Mills.

"Mothers of Race": Early Feminist Support for Eugenics in Alberta, Canada, 1920-1940

Diane Kattevilder (University of Leiden) and H. J. Stam (University of Calgary)

In this paper the relationship between negative eugenics and early feminism in Alberta, Canada, is examined. Negative eugenics were implemented by the Sexual Sterilization Act (1928), that made involuntary sterilizations of psychiatric patients lawful in Alberta; together with British Columbia the only Canadian province that adopted such a legislation. The Act was repealed in 1972 and it has been estimated that 3.000 mentally retarded and mentally ill people were sterilized under this law.

This act had many proponents, while in this paper we focus on maternal feminists' support. Status anxiety is used as an explanatory concept in the battle maternal feminists had to fight. Furthermore, in their striving for power the Victorian mother role is idealized and the feeble-minded woman in particular is demonzided. Mentally retarded women became the primary target of the sterilization policies in the Albertan psychiatric institutions. We conclude that the suffragists had to dismiss those characteristics that were believed to be inherent fo feeble-mindedness in woman (promiscuity and immorality) as female, in order to fight patriarchy.

Engendering History and Re-Conceptualizing Objectivity

Stephanie Koerner (University of Sheffield, University of Pittsburgh)

In this paper I would like to explore connections between several themes running through the current archaeological research motivated by concerns to engender humanity's history. These might be summarized as follows.

1. The view that engendered approaches to humanity's history require alternatives to dualist paradigms for (a) human nature, (b) history and (c) the conditions of historical knowledge.
2. The question of how to best reconceptualize objectivity in response to calls for more satisfactory approaches to science and values.
3. Contrasts between unity and disunity models of science, and frameworks for illuminating the contributions to humanity's history made by peoples and processes that are rendered invisible by dualist meta-narrative traditions.
4. Challenges facing attempts to develop some of the most promising implications of the 'post-modern' critique of 'meta-narratives'.

The most influential 'post-modern' programs in archeology have variously all associated their goals with what they see as the most important components of feminist archaeologies, such as the sorts of politically critical orientations needed to undermine the scientism of

processualist programs since the 1960s. The earliest explicit arguments for feminist approaches to archaeology (Conkey and Spector 1984; Conkey and Gero [1988]1991) were formulated during the decades which saw the emergence of strongly relativizing theoretical agendas (Shanks und Tilley 1986, 1987). But, as Alison Wylie (1994) and others have pointed out, projects concerned to engender the past do not exemplify, or without reservation embrace, the claims of strongly relativist post-modern paradigms. One of the worries is that these paradigms claims about truth and knowledge being wholy contingent on social interests can and has functioned itself as a truth claim, one which undermines the ontological status of peoples and processes that have been rendered invisible by traditional meta-narratives. This, just when we are finally beginning to see remarkable growth of interest in correcting such problems.

This paper outlines patterns of articulation between the four themes listed above, in order to illustrate the relevance of archaeological projects to engender humanity's history to current discussion of the need of alternivists to dualist paradigms for human sciences, philosophy, and importance of the work of the archaeologists and philosophers of human science, John Barrett and Alison Wylie work to this interdisciplinary discussion.

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The "Poliklinik" in Berlin – A Step towards Methodological Standards in Psychoanalytic Technique

Marina Leitner & Christian G. Allesch (University of Salzburg)

On 14 February 1920 the "Berliner Poliklinik", a private institute devoted to the formation of psychoanalysts, was opened. Its intention was to provide a regulated instruction of psychoanalysts and to increase their number in an amount that was sufficient to attend "even larger crowds of people", as Freud outlined in *Wege der psychoanalytischen Technik* in 1919. However, the foundation of the Poliklinik may also be seen as a reaction to the fact that psychoanalytic technique was not subject to binding regulations up to than, and that, in the early years of its formation, psychoanalytic practice rather followed the principle of trial and error than explicitly formulated rules. This paper, based on a dissertation of Marina Leitner (in press), discusses this particular aspect of the foundation of the Poliklinik and argues that the institutionalisation of psychoanalytic formation as realised by the curriculum of the Poliklinik was an important step in developing methodological standards in psychoanalytic technique.

The Roots of Neurotransmission

Slawomir Michalak (University of Poznan)

Looking back through the history of scientific research one is branded by the later findings and ideas. On the other hand there are no reasons to neglect the role of founders of biological and medical sciences. From the ancient thesis of "Corpus Hippocraticum" through the iatrochemic and mechanistic ideas the theories of the nervous system significance are discussed. Albrecht von Haller studies as precursors for neurotransmission research in view of his biological theories are intended to present. As follow the experiments of the group of Italian physiologists represented by Fontana, Caldani, Galvani and Volta are noticed.

The problem of cerebral cortex excitation evidence which was resolved by Flourens, and Fritz, and Hitzig underline, the first experimental evidence of cortical localisation of function. These observations resulted in further research on electrical activity of the brain carried out by Caton in Liverpool, and Beck in Kraków, Poland. Basic for the neurotransmission research development is the work of Emil Du Bois Reymond, the physiologist at Berlin, who had showed, that activity in a peripheral nerve was invariably accompanied by an electrical change, a "negative variation" in the standing potential that had been found between a cut end of the nerve and its longitudinal surface. In opposition the possibility for chemical ground of neurotransmission was created by Huxley who suggested that states of consciousness are merely the effect of molecular changes in brain. For biochemical principles of neurotransmission the experiments of Carpenter and his interactionism, Ehrlich, Langley,

Loewi and Dale were discussed. Finally the work of John C. Eccles in the field of neurotransmission research, as well as in effect of discussion with Karl Popper, in philosophy of science is intended to discuss

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A Historical Approach to the Problem of the Limits of Science: Occultism and Psychology in Germany

Annette Mülberger (Universitat Autònoma de Barcelona)

This paper deals with the history of a problem, the problem of marking the limits of science. At one frontier of science we find the complex field of magic. This is why the paper starts presenting a very short overview about the history of magic and science.

Then the study focuses on the history of the difficult relationship of occultism (spiritism and parapsychology) and experimental psychology in the nineteenth and beginnings of the twenteenth century in Germany. During this period the foundation of associations, the edition of books, journals and other publications show the existence of a strong interest of German scholars in the study of occult phenomena.

Beside some inconditional advocates of occultism and radical refuser, there are psychologists who think that the existance of these phenomena is not impossible but still has to be proved scientifically. Thus efforts are made to prove scientifically occultist experiences like clarividence, telepathy and many others, leading to debates which seem interesting from a historical point of view.

"... it matters a lot to us all ... to dissociate clearly from Reich's well known views in Berlin ..." - Wilhelm Reich's Exclusion from the International Psychoanalytic Association – Facts and Interpretations

Bernd Nitzschke (Düsseldorf)

This paper is an outgrowth of an intense and longer lasting investigation upon the relation between psychoanalysis and politics, in particular the Nazi-regime. Here, I will concentrate on Wilhelm Reich

– born in the Austrian monarchy in 1897, psychoanalyst and active leftist in Germany, deceased in the US in 1957 as an immigrant

– and on Freud's role during the beginnings of the Nazi-rule in regard to his immigrant

– and on Freud's role during the beginnings of the Nazi-rule in regard to his former outstanding personal pupil, based on Freud's view of an unpolitical character of psychoanalysis as a science and Reich's opposition to this view.

Reich's exclusion from the German Psychoanalytic Society and the International Psychoanalytic Association in the years 1933/34 was the first step of a strategy persued by psychoanalysts in order to "secure" the existence of psychoanalytical institutions in Nazi-Germany. This strategy led to a stepwise self-elimination and streamlining of German psychoanalysts – a development warned of earlier by Reich when writing to Martin Freud, the manager of the International Psychoanalytic Publishers in 1933. "Hiding behind unpolitical science will be detrimental to scientific investigation. Moreover, because of the cultural relevance of psychoanalysis any move to adapt or conceal the core of psychoanalysis will lead to meaningless self-sacrifice."

It looks like irony of history that Wilhelm Reich was forgotten by those, who were responsible for this destruction of psychoanalysis, but nevertheless honoured themselves after the Second-World-War as "true, real, genuine analysts", who kept faith to psychoanalysis and Freud during the Nazi-regime.

Giving Psychology in Africa a Shot in the Arm: Ife Psychologia in Focus

A. A. Olowu (University of Obafemi Awolowo, Ile-Ife)

Some awareness has been created all over the world that Ife is a centre for psychological studies (Mundy-castle, 1985, Wilson, 1986; Olowu, 1994, Valsiner, 1996, Naidoo, Olowu, Gilbert and Akotia 1999).

Ile-Ife is an ancient Yoruba city, regarded in Yoruba mythology as the cradle of mankind! Historically, it was the seat of Oduduwa – a great king progenitor of the Yoruba race.

Okelgeti, in the heart of the city was where Orunmila, diety of wisdom and the legendary founder of one of the widely studied and proclaimed traditional healing methods, resided and practised. A temple built in his commemoration now occupies the spot.

Olowu (1994) admires what Carl Rogers did by setting up the Institute of the Person at La Jolla, California but admires Professor Thomas Odhiambo of Kenya the more for what he has done and is doing for entomolgy and the African Academy of Sciences. He wishes he can do same for psychology in Africa. This looks a tall order but he is undaunted, when there is a will there is a way. This aspirations is in its embryo through the Ife Psychologia: An International Journal since 1993. In this discipline, the harvest is plenty but the labourers few. We need all psychologists to strengthen our arms.

Our journal, published twice (March & September) a year by the Ife Centre for Psychological Studies (ICPS) is giving voice and outlet to the activities and existence, of psychologists in Africa and beyound. Psychology at ICPS is life, and living.

From January 1999, the Ghana (Cape Coast) outpost propagated the activities of the centre. It has expanded the coast of the centre by facilitating the teaching and learning of psychology through its film projects in this subregion. From our Volume 1 Number 1 in March 1993, we thought of creating an oasis. We have lit a little candle rather than acquiesce to

darkness. We started by creating an enabling environment to vacilitate social change, self-reliance, equity, needs-responsiveness, institutional feasibility, economic suitability and appropriate political advancement.

People perish where there is no vision. We want to add value to human existence.

American Psychiatry during the Depression Years: Biology, Mental Hygiene, or Revolution

Hans Pols (MPI f. Wissgesch., Berlin)

During the 1920s, psychiatrists interested in the improvement of the care provided to the mentally ill, university psychiatrists researching the causes of mental illness, and psychiatrists interested in prevention or mental hygiene appeared to be working together without too many problems. During the Depression years, the apparent consensus within the discipline of psychiatry collapsed. The first two groups came to emphasize basic scientific research on mental illness while the third group proposed far-reaching programs of community mental hygiene. A small group even advocated measures of social reconstruction as the only effective way to prevent mental disorder and maladjustment.

Historiography of Russian Psychology

David Robinson, (Truman State College, Columbia)

The few Russian psychologists who, before the October Revolution, commented on the development of their discipline were aware of its derivation from Western European traditions: British empiricism, French materialism and psychiatric practices, and especially Idealistic philosophy and organization of research in German universities where many of them studied. Some of them also recognized that for psychological studies to be relevant in Russian culture, they would have to take into account the traditions of Russian philosophy (grounded in Orthodox religion) and/or Russian literature (already heavily psychological by 1900). Such eclecticism (Joravsky calls it pluralism) characterized the general outlook of Russian psychology, perhaps a decade into the Soviet period. The Communist Party dreamed of ideology rapidly reshaping reality, and many opportunities opened for cooperative scientists, including psychologists. The ideology narrowed, however, as Stalin took control of Soviet society in the late 1920s, and the Party became defensive about shortcomings in its programs.Those psychologists and philosophers who could still publish began to critique their Western heritage in a more destructive way. Fewer and fewer "progressive" elements remained from the earlier traditions. Since reflex studies represented

a very Russian tradition, Stalin's nationalist emphasis during and after World War II was well served by Pavlovian science, whose apotheosis came in a joint session of the Russian academies in 1950. Psychology as an organized discipline languished in official oblivion until after Khrushchev denounced Stalin in 1956.

Official oblivion did not mean the extinction of Soviet psychology, however. The key publication that kept it alive was Rubinshteyn's Foundations of General Psychology (1940). He based Soviet psychology on Marxist doctrine, especially on the early works of Marx. With more freedom for scholarship (though still with strict adherence to the creed of dialectical materialism) the 1960s finally produced standard histories of Russian and Soviet psychology. Petrovskiy and Yaroshevskiy (who are translated into English) and Budilova (who is not) explored the "dual heritage" of Soviet psychology: the pre-October bourgeois eclecticism and the Pavlovian-materialist Soviet developments. Since the mid-1980s Russian psychologists and their historians have been taking a new and much broader look at the several phases of Russian psychology. Their works are only now beginning to appear.

Theoretical Development Tendencies and Perspectives within Humanistic Psychology

Renate Topel (University of Magdeburg)

After the long prevalence of partial theoretical developmental models, a research concept which considers the holistic structure of the personality has gained considerably in significance. Humanistic Psychology supports this concern since it focuses centrally on the analysis of features specific to the personality such as creativity, value orientation and self-actualization.

The aim of Humanistic Psychology is to form an ideal picture of a personality who possesses joie de vivre and the ability to decide. It was specifically Goldstein, Combs, Rogers and Maslow who devoted themselves to defining the ideal personality more precisely. Within the framework of an interactional approach inner potentials of growth has gained considerable re-evaluation in humanistic psychological thought in comparison to the preferred external developmental determinants within behaviourial theories. Accordingly, Maslow emphasises the dominance of motivations for growth of love, self-respect and self-actualization while C. Bühler analyses the discovery of aims and meaning in the dynamic of a person's life more closely. External factors of influence are of interest primarily as relation of social processes for self-development which Rogers' empirically investigated basis variables within the therapy situation indicate.

Undoubtedly the integrative structure of the personality forms itself predominantly as a process of self-actualization. However, dispositions subject to age investigated in more specialised developmental models, unconscious drives, basis learning processes and contextual variables maintain their influence on the modification of experience and

behasviour. To determine their importance and their precise inclusion in the general, holistic concept of Humanistic Psychology is a task which has not been fully mastered hitherto.

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Deconstructing Piaget

Zsuzsanna Vajda (University of Szeged)

In the focus of my paper is how and why have changed reception of Piaget's tenets?

Piaget had a long professional history – he started his work in the 1920ies and published influential works still in the late 1960s. This diversity of his reception is meaningful: in the 30s he was criticised because he did not take into consideration social environment, in the 80s, because he did not take care of innate capacities of children. While our knowledge about human development has also radically changed during this time, there is a suspect that it is not only the immanent development of scientific though which contributed to changes in Piaget's evaluation, but also general assumptions about child and adult, individual and society.

BOUNDARYWORK

Introduction to the papers of

Ivo van Hilvoorde and Ido Weijers (University of Utrecht)

Scientific controversies are the favorite subjects of modern studies of science. That goes for the history of the human sciences too. In recent post-Kuhnian studies of science at least four different kinds of interest in controversies can be discerned. 1) There is an interest in the social context, which means that a scientific controversy is seen first of all as an indication of the different social, cultural and professional group interests that are engaged in a struggle for hegemony. 2) Another interest in scientific controversies sees them as crucial moments of the expansion of disciplinary power. 3) A third approach is interested in scientific controversies as far as they demonstrate how scientists succeed to succesfully connect new and more propositions, things and phenomena to build new and ever stronger networks. 4) And there is a rapidly emerging interest in the way processes of scientific differentiation are shaped by these controversies.

Of course, these interests are not completely seperate. In principle at least, studying the social context can go together with studying the expansion of disciplinary power and with studying the way in which science works in the social, cultural and political world and also with studying controversies as processes of scientific differentiation. Nevertheless, the last focus, on differentiation processes, implies a special emphasis. Viewed from this angle, scientific controversies are seen first of all as moments of intellectual boundarywork. Controversies as boundarywork means, far from demonstrating both an ongoing expansion of disciplinary power and an ongoing building of new and ever stronger networks, that they are studied as moments of intellectual reorientation, as processes of regrouping, of looking for a new hegemony, finding new vocabularies, building new networks and publics. That means, controversies seen as boundarywork implies a shift of point of view in the study of science.

Boundarywork does not fit in the older Kuhnian vocabulary of paradigm-shifts, because boundarycontroversies simply do not need a paradigm-shift. In this respect the idea of boundarywork could have special relevance for the study of the history of the human sciences, because in these sciences we have never seen one paradigm reign as it seems to be the case in the natural sciences. On the contrary, in the human sciences we are struck by continuing processes of differentiation, that is different schools, traditions, networks and beliefsystems, without the clear paradigmatic shift that we are familiar with in the study of the natural sciences.

We would like to present our papers as examples of the research strategy which has recently become known as boundarywork, inspired by the studies of Thomas Gieryn, Steven Shapin and others. We want to show how dynamics of competition, expulsion, expansion and striving for autonomy occurred in the fields we have studied, how and how far these

developments could be understood in the terms of boundarywork, and to what critical theoretical conclusions our analyses may lead.

Ido Weijers has studied scientific boundary questions for the last ten years, analysing fields where new expertise is emerging, and where different disciplines try to work together and in the same time to compete with each other, creating new subdisciplines, producing on the one hand common vocabularies while at the same time developing specific diagnoses and therapies, and competing each others scientific authority. His fields of research are forensic expertise, where psychiatric and psychological expertise are competing; juvenile justice, where (juvenile) law, psychology, pedagogy and social work are competing; and mental retardation, where medicine, pediatrics, (child)psychiatry, psychology and special education are producing boundarywork. His contribution to the Berlin conference of ESHHS will be in the last field.

Ivo van Hilvoorde is writing a Ph.D thesis on demarcation processes in the field of education. He studies the history of the Dutch academic pedagogy from the beginning of the twentieth century till the seventies. His main sources are educational journals. His case in this paper will be the relationship between pedagogy and psychology in the Dutch academic world between 1920 and 1950.

Cracks in a Marriage of Convenience; Boundarywork between Pedagogy and Psychology in the Netherlands (1920-1950)

Ivo van Hilvoorde (University of Utrecht)

The modern system of science is internally differentiated into disciplines. The boundaries of disciplines are not well-defined or stable; there is no longer an encyclopedic classification principle. The patterns of communication of a discipline are made possible by scientific periodicals. This offers a new stimulus for research done on journals. In this paper the evolution of educational science in the Netherlands is analyzed in the period between 1920 and 1950, with special attention to the demarcation between educational science and psychology around 1950. Journals and editorial correspondence are the main sources to illustrate important changes that take place in the relations between both disciplines in the period after the Second World War.

Whose Child?
Expert Discourses on Mentally Retarded Children in the Netherlands

Ido Weijers (University of Utrecht)

Since the middle of the nineteenth century mentally retarded children began to be seen as a social problem in the western world. 'Experts" started to develop ideas and interventions towards them. This paper looks at the emergence of professional expertise in this field in the nineteenth and twentieth centuries in the Netherlands. Four disciplines became involved: pediatry, child psychiatry, psychology and special education (orthopedagogiek), as closely cooperating and competing bodies of expertise on learning disabilities.

After some scattered educational initiatives in the second half of the nineteenth century we can see the development of one encompassing 'medico-pedagogical' expert discourse in the first half of the twentieth century. It meant that the doctors were the leading experts and the teachers and the nurses were their assistents. In the thirties a new and clear medicalization impulse can be found in the schools and after World War II an even stronger medicalization trend can be found in the institutions. However, within two decades medical authority seems to be pushed back, first in the field of the special school and next psychologists and pedagogues took over the intellectual and the practical lead in the field of institutional care too. Learning disabilities were viewed no longer as a medical but first of all as an educational problem.

How Völkerpsychologie went Astray and the Inimical Relation between Biology and Culture Theory came about

Paul Voestermans and Cor Baerveldt (University of Nijmegen)

The history of psychology's dealing with culture is not always treated with proper nuance for the national context in which theoretical exercises around the culture concept were carried out. Each nation – France, England and Germany – had their own reasons for devising their particular brand of the civilizing offensive. We hope to show that the German educational approach to culture that started with the introduction of the notion of "Volksgeist" resulted in a new type of psychology. This German aspect of the civilizing offensive of the Western world should be set apart from other, psychologically equally interesting ways to deal with the psyche of the natives (or the "savages" as they were called then), which were carried out by the French and the English students of culture.

The vicissitudes of this new brand of psychology still need to be charted historically. Particularly interesting is the way in which Völkerpsychologie was used to counterbalance the naturalistic, overly biological approach to the human mind. This operation wasn't

successful, however, as we hope to document, but it branded the way the culture concept and culture theory were devised from the late eighteen-hundreds onward up till the late 20th century. All we got from it was an entire century of culture theory without much avail. In hindsight, one might say that the Standard Social Science Model of culture, which till today rightfully meets much resistance in evolutionary circles, was the result of this historical exercise.

Wundt / Leipzig vs. France as Regional Academic Cultures

Andreas Westerwinter (University of Leipzig)

"Je suis venu à vous d'abord comme au maître de la philosophie actuelle en Allemagne" writes Lucien Herr in a note to Wilhelm Wundt on October 16 1886. The future librarian of the *Ecole Normale Supérieure* in Paris, gives various inside views of Leipzig culture in his travel journal, filtered through the biases of a young, aspiring student of France's cultural elite of the 1880s. Herr, like others before and after him was on a "mission" to Germany under the auspices of the French ministry of Education which had undertaken major reforms of its system of Higher Learning.

This paper will present the "French" experience of students and established scholars when contacting Wundt and encountering Leipzig academic culture. Whereas standard texts in the history of psychology focus on numerous and well-known American students of Wundt and the influence he had in establishing an independent discipline of psychology in the US and Canada, the Franco-saxon exchanges are largely ignored. Ever since Ben-David's and Collins' sociological study of a "new science", these teacher-student relationships appear as an ideal-type whereas France seems to be a counter-example where no traceable contact existed. I will try to show how exchanges with Wundt and about Wundt did exist in French (i.e.) Parisian philosophical and psychological circles. By analyzing the complex processes of cultural transfer between Germany and France around 1900 (*Crise allemande de la Pensée française)*, the notion of a *Sonderweg* of French psychology will be challenged. Authors mentionned other than the ubiquitous Ribot include Beaunis, Bouchard, Bourdon, Lachelier, Ruyssen and Henri.
