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Symposia Introductions



Paper and Poster Abstracts



List and Addresses of Participants

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With the cooperation of
*Institute of the History of Science and Technology,
Institute of Philosophy and
Institute of Psychology,
Of the Russian Academy of Sciences,
International Roerichs Center-Museum and
Moscow State Linguistic University*

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*Irina Sirotkina
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SYMPOSIUM INTRODUCTION

A genealogy of the mind-body problem in the history of French psychology

Organisers

Jacqueline CARROY

Centre Alexandre Koyré, Ecole des Hautes Etudes en Sciences Sociales, Paris

Régine PLAS

CESAMES, Centre de Recherche Psychotropes, Santé Mentale, Société
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The philosophical and medical debate on the mind-body problem is a central issue in French nineteenth century psychology, whether this be in its philosophical eclectic tradition, or in its scientific version focused on pathological psychology.

The purpose of this session is to study this topic through four examples: reflections on the expression of emotions by the eclectic philosopher Albert Lemoine (Stéphanie Dupouy); the pathological psychology of the French Revolution by Hippolyte Taine (Nathalie Richard); the point of view of asylum patients regarding their ailments and their perception of mind-body relations (Aude Fauvel); the religious legacy in the theory and the practice of psychotherapeutics (Jacqueline Carroy and Régine Plas); and, finally, the French psychiatrist Henri Ey's conceptions of mind-body relations (Jean-Christophe Coffin).



SYMPOSIUM INTRODUCTION

Some 20th Century Trends in Differential Psychology and Personality Studies: A Symposium on European and Russian Perspectives

Organisers

James T. LAMIELL

Alexander LIBIN

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Washington, D.C., USA

Conceptual Background of the Symposium

In a book published in 1900, the German psychologist and philosopher L. William Stern (1871-1938) called for the establishment of a "differential" psychology alongside the general experimental psychology (Stern, 1900) that had already been established, largely in accordance with Wilhelm Wundt's (1832-1920) vision of the field. The central business of the new sub-discipline, according to Stern (1900), would be to systematically explore characteristic and relatively enduring differences between individuals and groups in various domains of behavior and human

psychological functioning. In Stern's view, the knowledge generated by a differential psychology would serve to highlight the need for a viable conception of human individuality, the understanding of which he had, by his own account, set as the overriding mission of his scientific life (Stern, 1927). Stern did not believe that this objective could be reached through the channels of differential psychology alone. On the contrary, he was convinced of the need for a comprehensive *Weltanschauung* or world view offering a philosophically and theoretically grounded conception of the human person, and this he provided in the form of that system of thought he called critical personalism (Stern, 1906, 1918a, 1924; see also Stern, 1917, 1918b).

Though Stern was a very prominent figure in German and western European psychology, and though his 1911 book, *Methodological Foundations of Differential Psychology* (Stern, 1911) was known in Russian cum Soviet psychology as well, the systematic study of individuality or personality was limited to the materialistic-oriented approaches, leaving a little place, if any, for a metaphysical world view such as critical personalism. Instead, to the extent that Stern's ideas were incorporated into Soviet psychology at all, they were so by means of adapting the research methods proposed by him to the study of biological physiological phenomena taken to be relevant to a scientific understanding of individual behavior. What emerged, in other words, was essentially a differential psychophysiology.

Beginning with *perestroika*, room was gradually made in Russian psychology for more complex conceptions of persons, and perspectives on this subject matter. A continuation of this trend is apparent in the contemporary Russian psychological literature.

Plan of the Symposium

The purpose of this symposium is to stimulate further discussion of and thought about these historical developments and their implications for contemporary research and scholarship. Assuming an allotment of two hours for the entire symposium, we are planning a series of four 15-minute presentations followed by 60 minutes of questions and discussion.

James Lamiell (USA) will introduce William Stern's ideas about differential psychology and sketch his larger personalistic perspective on what he termed 'the problem of individuality' in scientific psychology.

Era Golubeva (Russia) will speak about the differences and similarities in Stern's and Ivan Pavlov's approaches to studying human individuality.

Werner Deutsch (Germany) will elaborate Stern's theoretical conception of person-world convergence as a position on the nature-nurture question in psychological development.

Finally, Alexander Libin and Elena Libin (Russia/USA) will collaborate on a presentation illustrating bottlenecks in the development of the science of human individuality and commenting on some possibilities for re-introducing into contemporary empirical research certain aspects of Stern's personalistic thinking.

Following these presentations, the floor will then be opened up for questions and discussion.

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SYMPOSIUM INTRODUCTION

Special interest groups in British psychology and their Russian
Connections

Organiser

Richard E. RAWLES
Russian Psychology Research Unit
University College London

This Symposium consists of papers dealing with three groupings of psychologists in Great Britain committed to special interests: 1. in their subject and its relation to physiology, 2. in understanding critically and applying Pavlov's work, and 3. in campaigning against the use of intelligence tests in educational selection.

Firstly, Elizabeth Valentine examines how in England psychologists and physiologists interacted in the early years of the last century by their membership of the British Psychological Society, a special section of the British Association for the Advancement of Science, and by their work in the University of London Physiological Laboratory. She also discusses the important role of G. V. Anrep, a young friend of Pavlov responsible for the translation of his work into English, namely the now classic Conditioned reflexes of 1927.

Secondly, Richard Rawles analyses the responses of psychologists and psychiatrists who were active members of the Society for Cultural Relations with the USSR during the Cold War, to especially, 1. the infamous 1948 "August Session" of the All-Union Lenin Academy of Agricultural Sciences, which decreed that the

science of genetics be replaced by Lysenkoism, and 2. the Soviet Academy of Sciences and the Academy of Medical Sciences

"Pavlov Sessions" of 1950, 1951 and 1952 which imposed the conditioned reflex on Soviet psychology.

Thirdly, Deborah Thom looks at the way in which psychologists who were members of the Communist Party of Great Britain used theories from Soviet psychology in their campaign against intelligence testing.

Thus, each paper has a strong connection with Russia.



SYMPOSIUM INTRODUCTION

'CYBERNETIC CONSTRUCTIONS' OF THE SELF IN SOVIET CULTURE

Organisers

Matthias SCHWARTZ

Wladimir VELMINSKI

Berlin

Our panel examines scientific constructions of the self in Soviet culture with a special focus on cybernetic ideas. Even though cybernetics was officially forbidden in the Stalin period its principles and ideas had been widespread long before 1953. Soon after Stalin's death cybernetics became central for the reformulation of scientific principles and cultural paradigms and was extended to a variety of natural and social phenomena.

The panel takes this expansion of cybernetics as point of departure. It aims to show how even in non-cybernetic constructions of subjectivity the idea of a self-regulating "navigation" as it can be seen in automatic communication and control, in functions of living or artificial bodies, and in natural or mechanical systems, was prevalent. Contributions to the panel discuss philosophical theories on social physics (Goller), political and scientific constructions of the "New German" (Polianski), popular cybernetic discourses (Schwartz), criminalistical methods (Velminski) and cultural techniques of the 1920s (Wurm).



PAPER And poster presentations

By author

In alphabetical order

Ruud ABMA

Department of Interdisciplinary Social Science, Faculty of Social Sciences
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The Disability Insurance Act and the psychologization process in The Netherlands

The introduction of the Disability Insurance Act in the Netherlands (*Wet op de Arbeidsongeschiktheidsverzekering*, WAO) in 1967 has led to a dramatic increase of employees on long term sick leave. Also, in about one-third of the people incapacitated for work, mental problems are reported to be the cause of short and long term sick leave. Naturally, this became an increasing source of concern for the national government. Since the mid-eighties various measures (mostly financial incentives) have been taken to reduce the influx of applicants, especially those with 'vague', psychosomatic illnesses. In the last few years, the government has changed its policy, adopting more psychologically informed strategies with more success, so it seems. In this paper, I will present a historical overview of the changes that were made in the Disability Insurance Act and the corresponding policy towards incapacitated employees, as a response to the increasing number of mentally ill in the working population. More specifically, I will analyse these changes from a psychological point of view, by classifying the successive strategies theoretically, according to their various perspectives on the causes of the 'illness' and the subjective and contextual factors that lead to disability insurance claims. Finally, I will try to assess relationship between the Disability Insurance Act and the general process of psychologisation in the Netherlands.

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The impact of Vygotsky on recent cultural psychology

Cultural psychology, as a particular approach to a context-oriented view of human behaviour, has been largely neglected in Western psychology during the 20th century, but in the 80s of this century a new interest in topics of cultural psychology sprang up both in Europe and America. Especially in America, some of the approaches aiming at rediscovering cultural psychology explicitly refer to Lev Vygotsky as an important historical representative of cultural psychology. Michael Cole, for example, argued that Vygotsky's action theory may be regarded as a theoretical base for a reconceptualisation of cultural psychology.

This paper aims at a reconstructing the influence of Russian action theory on recent approaches of cultural psychology and asks for the reason why Vygotsky's work was so attractive for the new generation of American cultural psychologists.

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Mónica BALLTONDRE

Annette MÜLBERGER

Universitat Autònoma de Barcelona

Explaining 'The other': Spanish ethnographic interests in the savage soul

The impact of Colon's journey to the 'new world' was enormous. The news about the journey and the discovery did not only spread inside Spain but also through the rest of Europe. The written literature of the 16th century testifies the interest of Europeans in knowing what this world looks like, who lived there and what are its richness and treasures. Thus, a subject to deal with was how to understand these new, human-like creatures. Lisón (1971) mentions the following questions with regard to this issue the authors of that time dealt with: Who are they? Are they human beings? Where do they come from? Do they come from Adam and Eve? How and when did they get there? How do they live? etc. To these anthropological questions cosmographers, philosophers, poets, theologians, lawyers, economists, and even soldiers tried to find an answer.

In this paper we take a look at how Spanish authors of the second half of the 16th century described the new discovered human-like beings and how they tried to explain the savage soul. The acquaintance of Spanish culture with the 'new world' supplies a difficult situation that forces the Spaniards to reconsider basic concepts with regard to the definition of a human being and the human soul. Although psychology as a discipline did not yet exist, this interest represents clearly a psychological interest.

Differences between human beings are perceived and have to be explained in some way or the other. And there was not only one answer. The subject led to debates and controversies.

At this time Huarte de San Juan wrote his famous treatise on the human intellect where he deals with the problem of individual differences and offers a conceptual basis on which human characteristics like the personality and intelligence could be dealt with. Others like Bartolomé de las Casas and Juan de Cárdenas got interested in similar issues through their contact with the savages in their journey to the 'new world'.



Jacob A. Belzen
University of Amsterdam

From VÖlkerpsychologie to cultural psychology: a reappraisal of Wilhelm Wundt's psychology of religion

Although many psychologists remember Wundt only as the founding father of experimental psychology, the larger part of his publications deals with Völkerpsychologie (a kind of precursor of contemporary cultural psychology). Wundt regarded the psychological study of religion as an intrinsic part of this type of psychology, and himself authored several volumes on the subject.

This paper inquires into the reasons why Wundt's Völkerpsychologie was aborted by what has become the mainstream in psychology, scans his contribution to the psychology of religion and asserts that his programme, despite the flaws in Wundt's own realizations thereof, bears considerable promise if combined with notions from current cultural psychology.



Jaap BOS
Utrecht, The Netherlands
Paul ROAZEN
Cambridge, Mass. USA

**Self marginalization in psychoanalysis:
A glimpse at the unpublished letters between Freud and Stekel**

The fracture between Freud and Stekel belongs to one of those 'fateful moments' (Giddens, 1992) in early psychoanalytic history about which a fair amount of information exists. In virtually all of Freud's letters from this period the issue receives ample attention (see especially in the Freud-Jung and Freud-Ferenczi correspondences). Scattered throughout the collected works, moreover, occasional remarks on this event surface (Freud, 1914d; 1925), while historians of science were able to fill in some of the missing information (Jones, 1953-57; Roazen, 1971; Gay,

1988). Between these sources there is, furthermore, a fair amount of coherence. Many agree on the opinion that this was not a major event in Freud's life and that his patience with Stekel had simply run out in 1912. Not scientific differences led to Freud to the decision to break with Stekel but only personal motives: the 'character and behaviour' of the other, as Freud wrote in a letter in 1924. Understandably perhaps, Stekel (1950; 2005) strongly objected to this conception, but he has been unable to convince historians of his viewpoints and thus was destined to become psychoanalysis' marginal. It does not do away with the fact that the dynamics that led to this fracture have remained largely obscure.

In this paper we aim to recover these dynamics by exploring more fully Stekel's side of the story. By thus completing the picture, we do not intend to rewrite history. Nor do we wish to credit the rupture with more importance than it has been given, and neither do we aim to throw doubt on Freud's motives (or Stekel's, for that matter). Our aim is to provide insight in the interactional logic that led to Stekel's drifting apart from psychoanalysis. Ultimately, this may help us understand the growth and transformation of psychoanalytic discourse in its early history.

To do so, we shall present 57 items from the thus far unpublished Stekel-Freud correspondence conserved in the Freud Archives of the Library of Congress (Washington), also including 4 related items. The correspondence is clearly incomplete, in as much as that only 5 letters of Freud are preserved, and that all of Stekel's letters prior to 1910 and a number from after 1912 are missing. Thus while the correspondence formally covers the period 1904-1938, the bulk of the letters date from the crucial years 1910-1912. That is to say that they record foremost the period of estrangement between the two men.

While the reasons why Freud preserved this part of the correspondence (and presumably destroyed the rest) are unknown, the fact that they are occupied with their break implies, we believe, that he kept them for reasons similar to what organizations do when they 'built a case' against an unwanted employee: he kept them as evidence. We read these letters as a documentation of a particular historic relationship on the one hand, and as the exact opposite of that on the other; as proof of its deterioration.



H.-P. BRAUNS
Berlin

Is Ebbinghaus' dictum of psychology'S long past, but only short history, a testable historical hypothesis?

The main intentions of this study are to try to interpret Ebbinghaus' (1907) well known dictum of the long past, but only short history of psychology, as a historical hypothesis and to test it.

The interpretation put forward here mainly rests upon Ebbinghaus' metaphor of a psychological edifice erected by Aristotle. It is said to remain standing for some thousand years (the past) while a new psychology slowly starts in the 18th with an

accelerated development during the 19th century (the history).

This twofold periodisation is embedded in broad historical hypotheses: one basically Aristotelian period until the 18th/19th century and a radical different new phase since then. Their confrontation with a variety of sources does not at all deliver sufficient evidence for a twofold periodisation. Early sources rather reveal that Aristotle's psychology itself is already a blend of several traditions that exist for some time and last besides it. Medieval sources as documented by Siebeck (1888; 1891) may support one Aristotelian main stream but again several lines of development remain at its side. Roughly summarised under the heading of scholasticism their main feature is systematisation. However, the necessary presuppositions for a fundamental change do not arise from the Aristotelian line. As elaborated by Siebeck, they mainly stem from the Augustinian tradition and finally lead to empiricisation. Empiricisation clearly dominates psychology at least in the second half of the 18th century and will be in turn replaced by experimentalisation from the later 19th century on.

After all, Ebbinghaus' twofold periodisation bears much less historical evidence than a threefold one into systematisation, empiricisation and experimentalisation. Moreover, this periodisation feels no need to separate a past from of the history of psychology

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Dennis BRYSON
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Toward a new science of man: Rockefeller philanthropy and the modernization of American social science

As Dorothy Ross and others have observed, the American social sciences were shaped by the "modernist impulse" during the early twentieth century. Ross stresses that as social science assumed a modernist character, it became "ahistorical and technocratic, anxious to recreate the historical world in accord with the demands of scientific prediction and control" (Ross 1994, 171). In my paper, I will examine how initiatives in the social sciences promoted by the Rockefeller philanthropies during the 1920s and 1930s elaborated such a modernist approach. Eschewing outdated speculative and theoretical approaches and encouraging the breaking down of

disciplinary boundaries which prevented the direct approach to the observation and management of social life these initiatives fostered the study of human behavior in empirical and interdisciplinary ways. Their aim was the control and management of human behavior in order to solve what were seen as the pressing social problems of the day.

I will examine the social science program of the Laura Spelman Rockefeller Memorial (LSRM) of the 1920s and the efforts of the Rockefeller Foundation (RF) during the 1930s to elaborate a "new science of man" in my paper. Both foundations elaborated an interdisciplinary approach that fostered cooperation not only between the various social sciences, but between the latter sciences and the biomedical sciences, thereby embracing a comprehensive agenda for rationalizing and managing life. Thus, Bearsley Ruml, the director of the LSRM, in outlining his proposed social science program for the foundation, indicated that its focus would be on human "capacities and behavior" (Ruml 1922). Similarly, the Rockefeller Foundation's new science of man involved a comprehensive vision of human science oriented toward the understanding and rationalization of human behavior.

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Helio CARPINTERO

Universidad Complutense, Madrid.

Miguel Siguan and his studies on social migrations: early social applied psychology in Spain

Although psychology began to develop in Spain as applied psychotechnology in the early decades of the 20th century, its first applications to social problems took place in the 50s, in its period of reconstruction after the break of the Spanish Civil War.

In those days, interesting research on rural life and migrations taking place in

the country was carried out by a young psychologist, Miguel Siguán, who would become one of the leading figures of contemporary Spanish psychology.

He was a member of a small and active group that, headed by the psychologist and psychiatrist Dr. Jose Germain, was developing a scientific approach to psychology, far from the neoscholastic tradition that was dominating the field in the country after the war.

He was deeply interested in the great changes taking place in the country, as thousands of countrymen left agriculture and turned to the largest urban centers, (Madrid, Barcelona, Bilbao), giving rise to a transformation of the country population that has characterized our contemporary society.

In three books (*Del campo al suburbio*, [From the countryside to the slums] was the first and the most influential one), he dealt with the social and psychological consequences of migration, and tried to delineate a series of measures that could rehumanize the phenomenon. He did his research mainly oriented towards a qualitative and humanistic approach, analyzing the life conditions and psychological consequences that such an important change of life habits had for different kinds of people.

Although some of these reports were ordered by a governmental agency working on reorganizing property smallholdings and large landed estates both characterized the dominant type of rural property in Spain the critical remarks and proposals made by Siguán determined that a fourth report would remained inedited. He reported on a large rural reform program the so called Plan Badajoz, with thousands of countrymen installed in new villages, in order to cultivate their own land just obtained, to keep the *Plan* running. The related work was censored and never published.

These studies represent a pioneer contribution to Spanish applied psychology. The picture provided here of Spanish society at that time is still worth studying. Unfortunately, such a line of work was not maintained, and more conservative lines, dealing with personnel selection and management, became dominant for years in the field.

Key-words : Applied social psychology; Social migrations; Contemporary Spain

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Jacqueline CARROY
Régine PLAS
Paris

Therapeutic influence of the mind in psychotherapy: Secularizing a religious legacy (1886-1919)?

We shall take as our departure point the double meaning inherent in the word "psychotherapy" when it was "invented" by Hack Tuke, and popularized in France by Bernheim and the *Ecole de Nancy*. At this period, in the medical field, the term refers to both the mind's therapeutic influence on the body, and the therapeutic influence of one mind on another.

Later, the second meaning came to predominate, when the psychotherapist's favoured pathology ceased to be only hysteria, principally interpreted by somatic symptoms, and became more clearly psychological. This pathology was called obsession or psychasthenia (according to the author).

We will be taking examples of psychotherapies conducted by various French and French-speaking practitioners, starting in 1886 when the French translation of Hack Tuke's book *Illustrations of the influence of the mind upon the body in health and disease*, and Bernheim's *Suggestion and its therapeutic application* were published, and finishing with Janet's 1919 work, *Psychological Medication*. We shall see how the two meanings of the word "psychotherapy" are linked, and which of them has preference.

We beg to differ from Jan Goldstein's analysis, which claims that in order to become professional, French psychiatry found support in anticlericalism. We shall be attempting to show that psychotherapists and their patients continued to see themselves as part of a religious culture. In this context, the mind's influence on the body was similar to a Lourdes miracle, and the psychotherapist took on the role of the Catholic priest (exorcist, confessor and spiritual guide), or the Protestant pastor. Many therapists were themselves aware of this religious legacy, while trying at the same time to secularise their practices.

This awareness came at a moment when faith in triumphant science was marking time, and correlatively, the theme of mental powers was asserting itself.

In this study, we hope to show that the problem of mind-body relationships could not be entirely dissociated from religious foundations, even in the context of secularisation



John CARSON
Department of History, University of Michigan

Domesticating Intelligence in Postwar America

In 1939 psychologist David Wechsler introduced his new Wechsler Adult Intelligence Scale (WAIS) by defining intelligence as "*the aggregate or global*

capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment." Wechsler turned to the creation of new intelligence scales out of his dissatisfaction based on his clinical experience with the then dominant measures of IQ, the Binet tests. Finding the Binet tests narrow and unsuitable for adult populations, Wechsler sought to create a family of intelligence scales that would broaden the concept of intelligence. His tests sampled not just intellectual aptitudes but the ability to perform various tasks; and his work was guided by what would become one of his most significant contributions to the field of psychology: his belief that the concept of intelligence must include personality as well as intellectual factors. Nonetheless, for all of Wechsler's skepticism about the concept of IQ, the WAIS and its even more influential sibling, the Wechsler Intelligence Scale for Children (WISC), came to dominate post-World War II intelligence testing and, ironically, to be used as often to promote notions of intelligence as the singular entity IQ as to challenge such beliefs. In this talk, I will use Wechsler and the response to his tests as a means to examine the degree to which the IQ understanding of intelligence had so captured postwar American culture that even IQ's critics were unable to escape it



Jean-Christophe COFFIN

Université René Descartes, Paris

The mind-body revisited: Henri Ey's conceptions, 1925-1945

Henri Ey (1900-1977) was after WWII a major figure of French psychiatry. His intellectual leadership was recognized by his colleagues and he gave numerous conferences, wrote a lot of articles and books and organized a world psychiatric congress (Paris, 1950). My paper will nevertheless concentrate on a period of his life when he was a young doctor at a mental hospital located close to Paris. At the end of the 1920s, he already expressed his ambition to rebuild French psychiatry and he started to work on new theoretical proposal all through the 1930s and the following years. His main objective was to create a renovated interpretation of the relation between body and mind.

Ey opposed the traditional dualism that stemmed from organic conceptions, which he clearly differentiated from the mechanistic approach prevailing, according to him, among psychiatrists. Putting forward the principle of a living organism seen as a future, Ey's conceptions rejected the idea of such an organism being limited solely to physico-chemical laws. The life of the mind could be reduced solely to organic functions.

Ey drew his inspiration from different scientists such as the British neurologist John Hughlings Jackson, the Russian birth doctor C. Monakow and the German neurologist K. Goldstein.

My paper will concentrate on three episodes of this work. The 1932 Congress of French and French speaking Alienists and Neurologists, an article published in the newly-founded periodical *L'Evolution Psychiatrique* on biological organisation and

determinism and the first publication on his new theory, his theory of *organodynamism*. In the time period at stake here, Henri Ey didn't consider his work as completed. We are faced with ideas in process, discussions, confrontations with other colleagues and doctors from other disciplines and with the writing and the rewriting of his own ideas. Therefore my paper will be devoted to making a theoretical interpretation of the mind body relation. It is also a chance to question the relation between the biological and the psychopathological and how we are drawn into questioning the place of brain functions in the organism. More than anyone else at that time in France, Ey attempted to overcome the duality between mind and body. It is also the occasion to evaluate his contribution and his legacy among the intellectual and scientific debates of the 1930s. Henri Ey's theoretical work is at the crossroad of biology, philosophy and psychiatry. This is, according to me, what makes him a matter of great interest for the history of psychological science and for the history of medical sciences.

My paper will be based on archives and printed articles.



Alan COLLINS

Department of Psychology, University of Lancaster, UK

"We might as well call it stuff!" or A very short history of information

The information processing approach has occupied a prominent position in academic psychology since World War II. In this paper, I briefly examine the history of its core concept, information, over the period from 1940 to 1980. Like many psychological terms, information had an existence and meanings prior to its adoption by psychologists. However, according to most historical accounts, information was adopted by psychologists from cybernetics and communication theory as a term having well-specified technical meanings. By examining key specialist texts and textbooks, I claim that over the following decades much of the technical sense of its meaning was dropped and it came to have more in common with everyday uses of the term. As one colleague - a well-respected cognitive psychologist - replied when I asked him what was meant by information in his area: "We might as well call it stuff!". I examine some of the possible reasons for these shifts in meanings. Finally, I reflect on the importance of these changes in sustaining the prominent position of the information processing approach and in maintaining a delicate balance between the languages of academic psychology and everyday life.



Werner DEUTSCH
Technical University of Brunswick, Germany

From nature or nurture to nature and nurture: William Stern'S conception of convergence

From 1900 until 1918, William Stern and his wife Clara maintained diaries recording extensive observations relevant to an understanding of the psychological development of their three children (daughter Hilde, born in 1900; son Günther, born in 1902, and daughter Eva, born in 1904). In his 1927 sketch of his own intellectual life, William Stern noted that "[t]he diary material impressed upon me the fundamental form of personal causality, which is the convergence of the propensities present in a child with the totality of outer influences. ... [It] provided me with a perspectival foundation for the philosophical theory I was gradually developing" (Stern, 1927, p. 17). The 'philosophical theory' to which Stern referred here was that comprehensive system of thought he called *critical personalism*, and the concept of convergence to which Stern alluded here is among the most important theoretical ideas in critical personalism. In the present contribution, the implications of this idea as a position on the historic "nature-nurture" debate in developmental psychology will be explained.



Stéphanie DUPOUY
Ecole Normale Supérieure, Paris

Albert Lemoine (1824-1874) on facial expression

Albert Lemoine was a French philosopher of the Eclectic school, who taught at the Ecole Normale Supérieure in Paris. He devoted most of his published work to the mind-body problem, defending spiritualist theses, as well as an empiricist methodology although in an "armchair psychologist" vein. In 1865 he published a book on facial expression and the origins of articulated language, titled *De la physionomie et de la parole*. Lemoine based his reflections on expression on a critical review of past and current studies of expression by artists, art theorists and scientists including the famous work of the French neurologist G. B. Duchenne de Boulogne, who, three years earlier, had carried out the first experimental studies of facial expression, using electrophysiological techniques. Lemoine's critique of Duchenne's experiments, and more generally his judgment of his forerunners, is that their account of expression confused two aspects of expressive phenomena: the muscular facial event, and its meaning for the observer. In addition to the accurate description of facial expressions and their causal explanation, Lemoine assigned the psychologist of expression another object and another task: to account for the *readability* of the face of this enigmatic, spontaneous capacity of human beings to understand the meaning of one another's expressions. Another novelty of Lemoine's approach, compared to previous philosophical (Reid, Dugald Stewart, Jouffroy) or

scientific (Bell, Duchenne) accounts of expression, was his attempt to solve this problem with natural causes alone, without invoking theological hypotheses. Here, I intend to show the importance of Lemoine's largely unknown theoretical contribution to the history of the scientific approach to emotional expression; to explain how Lemoine's distinction between production and recognition of expressions had been inspired by Duchenne's results and by what Lemoine saw as a methodological failure in Duchenne's work; and finally to demonstrate the crucial impact of Lemoine's book, read by Darwin, on certain ideas developed in *The expression of the emotions in man and animals*, published seven years later in 1872.



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How the patients of lunatics asylums saw their body and mind:
France, 1800-1914

For a long time the history of psychiatry had essentially been written from the point of view of physicians, at least in France. It was a psychiatric history made with psychiatric sources. Yet, French lunatics wrote many texts to give their own impression on their illness which was quite different from the medical approach. Many of these writings did not leave the mental asylums. But some of them were published and these had a real impact on the evolution of French psychiatry as they changed the way French society perceived madness, madhouses and their mad-doctors. The purpose of this paper is to see this other part of the story. It is to study the point of view of the patients : how they appreciated their malady, what treatment they thought would be effective on it, what words they used to describe their troubles, their body and mind and finally to see what effects their writings had on French perception of insanity.



Uljana FEEST

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Dilthey and Geisteswissenschaft: historical and conceptual aspects

In the German-speaking academic world, the human sciences are commonly divided into (1) the "Geistes"-sciences (the sciences of literature, history, etc.), and (2) the social sciences (sociology, political science, economics), with psychology being claimed by both of these, as well as by the "natural" sciences. However, when we look back at early usages of the term, "Geisteswissenschaft" (e.g., Helmholtz 1862), we find (a) that it was also used to denote sciences that would today be classified as "social sciences" (e.g., the study of social institutions), and (b) that the rationale that was provided for classifying a given science as a "Geistes"-science differed from the

rationale that might be provided today (e.g., the notion that historical events are to be explained by reference to individual intentions would probably be rejected by many historians).

This raises two historical questions, i.e., (1) what were the historical circumstances in which the notion of a "Geistes"-science first gained prominence (how and why was the term used?), and (2) how did the differentiation between "Geistes"- and social science take place? In this paper my focus will be on the former question by concentrating on a prominent proponent of "Geistes"-science, Wilhelm Dilthey. I will provide an analysis of terminological and conceptual developments within his work, placing these developments in the context of both scientific and institutional controversies.

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Wolfgang KÖHLer and Johann Baptist Rieffert:

Preliminary sketch of a double biography of two German professors as a contribution to the history of psychology in National Socialism

Both in literature and in science the biographical approach traditionally is composed by narrative and constructive elements. This refers to the problem in how far historiography is refined to pure recording or if it is asked to find an adequate structure for the presentation of its subject. The problem even increases, where the discussion of life histories is burdened by extraordinary historical circumstances.

The historiography of psychology in National Socialism has always been tempted by tendencies to accuse or apologise for the characters being more or less involved, in a very special manner. There is therefore more demand on psychological biographers to deliver an unbiased and differentiated analysis. In my paper, I will introduce "double biography" as a tool of historiography to measure biographical developments in an immanent way, i.e. comparing the lives of historically relevant persons by each other. This method is based on the theoretical framework of Gestalt psychology, which suggests exposing biographies as different figurations on a common background.

As a consequence the method of "double biography" can especially be applied

when personal developments differ under consistent historical conditions. In the case of the two professors Wolfgang Köhler and Johann Baptist Rieffert, teaching at the famous psychological institute in Berlin in the years of National Socialism, the application of the method seems to be promising: Both of them belong to the same generation, both have run through academic careers in Weimar culture and afterwards had to cope with the particular challenge of an abrupt political change.

Under the impact of the Nazi takeover, the two biographies utterly twisted apart. Köhler, one of the leading figures of German psychology up to the middle of the 1930s, tried to maintain the autonomy of his academic position, whereas Rieffert, up to then a figure of no real importance, tried to utilize the political change for his career interests. The "double biography" of Köhler and Rieffert culminates when the two figurations cross in the course of Köhler's resignation under political pressure and Rieffert's subsequent appointment as his provisional successor as an institute director in 1935/36. The dramatic events of resistance, intrigues and claims for adjustment offer an approach to the more general level of behaving under extreme social and political conditions.

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The connection of Russian and Bulgarian scholarly thought with some theological ideas involved in the Activity of Russian professors in Bulgaria during the decade after 1917

This paper discusses some connections of Russian and Bulgarian scholarly thought concerning theological ideas and the activity of Russian professors in Bulgaria in the decade after 1917.

Both the Russian and Bulgarian scholarly communities suffered through the extremely difficult conditions their states were in. By referring to biographical data and institutional history, however, I think that it is possible to show that their life and their knowledge acquired a very different meaning and significance for them.

Having considered these changes as positive, I will explore the strong potential of so-called scholarly migration as an important social means for making scholarly values the basis for the development of integrity even in the contemporary world.

Taking this topic from the field of the history of ideas, I will study the relevance of the Eurasian movement of people to the historical development of relations between some outstanding Bulgarian and Russian scholars in one coherent and fruitful community. Putting this issue in European context, I would suggest that theological ideas involved in this interesting transformation of scholarship went through a rethinking process by the same rules as the whole heritage of knowledge. Certain particularities, of course, came from the interpretation of theology as a part of the Christian religious cultural heritage. Necessarily referring to nationalism, I shall concentrate my attention on the assumption that key developments can be seen by illuminating the differences in personal scholarly responses to the great social changes of 1920 to 1930. I shall try to study this topic from a net/cooperation perspective rather than from an influence/response pattern.

The main idea of my paper is that, from the point of view of the history of scholarship, more detailed and certain knowledge is needed to support the conviction that migration of Russian scholars after 1917 had a special role in both Russia and Europe, including the Balkans. It is highly possible that, in terms of globalization, it is really worth realizing again and again the significance of this multi-dimensional repositioning of the Russian scholarly tradition. Studying the scholarship perspective, in a situation where it is linked to culture by theology, adds to existing studies in the field by advancing objective knowledge of the religion-scholarship relationship in the context of important social changes.



Mirjam GOLLER
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Merab Mamardašvili's philosophy as a cybernetic anthropology

Initial point

Western philosophy in the later decades of the 20th century, especially the structuralistic and poststructuralistic version, is characterized by an increasing refusal of "man as object of philosophy" (Michel Foucault, Jacques Derrida). This is confronted on the one hand by a continuing interest in man as an object of social philosophy and theory of cognition (philosophical anthropology [Helmuth Plessner, Arnold Gehlen], (Emmanuel Levinas)), on the other hand by a return of anthropology itself under new signatures. In here classical anthropological categories and concepts are joined together with those of cybernetics (Karl Steinbuch, Stefan Rieger).

Concept: cybernetic anthropology

Cybernetic anthropology is based on structural anthropology (Claude Lévi-Strauss) and cybernetics (Norbert Wiener) and intends to overcome the antagonistic "two cultures" humanities and sciences (s. Charles P. Snow) as a "third culture".

Cybernetic anthropology describes man as inherent in mechanisms of reflexivity and self-regulation, as related to the interdependence of observer and observed objects and phenomena of time and timing.

Application

It is difficult and problematical, to fit Russian philosophy in western philosophical systematics (although quite usual), but cybernetic anthropology may be able to show aspects of Mamardshvili's theory of cognition (concepts of machines, of "small things", of consciousness).



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W.Stern and I.Pavlov: individual differences, types and individuality

In the beginning of XXth century, Stern formulated propositions of differential psychology which are still actual we have to research *the individual differences*, their *types* and the integral individuality using natural and humanities methods. At the same time, Pavlov outlined the same categories in his study of higher nervous activity in a context of the natural sciences. Teplov and colleagues have applied his typological concept to the human and founded a new section of psychological science *differential psychophysiology*.

Its sources are general psychophysiology and differential psychology, and also physiology of the higher nervous activity.

Both the experimental and theoretical works of personologists and Teplov-Nebylitsin's school are discussed. The new understanding of the integrity of structure of individuality and of person (Golubeva), associated with these works is proposed.



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Drive and "Drive stimulus": two different conceptions of motivation in Clark L. Hull'S theory of behavior

In the *Principles of Behavior* (Hull, 1943), reinforcement is defined in terms of drive reduction. However, Hull had many doubts about the feasibility of this definition and, as it is well known, in his later writings he preferred to talk of reduction of the

local drive-produced stimuli (Hull, 1952).

In this paper we intend to trace the changes in his motivational theory by following his *Idea Books*, a collection of more than 28 notebooks held in the Archives of the University of Yale.

Hull practiced hypnotic therapy in connection with the "medical psychology" courses he taught at the University of Wisconsin, and this fact led him to get acquainted with Walter Cannon's experiments on the physiology of primary drives. As early as 1916, when he read his book on emotions (Cannon, 1915), he took the idea of a common physiological substratum for all the emotional states. This substratum would become the Drive as a force activating all the habit structures.

In 1924, when he study the *Psychology of reasoning* (Rignano, 1923), he became convinced that "purpose" was necessary to explain reasoning, as well as any kind of persisting action.

One year later, he defined it as a "persisting stimulus" in order to explain Köhler's experiments on the mentality of apes. The same as hunger, it was an internal component of the stimulus pattern that was conditioned to all the responses of a habit sequence. This associationistic view of purpose was developed in his first theoretical paper on knowledge and purpose (Hull, 1930). However, the study of the psychoanalysis in 1935 suggested to him that there was a parallelism between the Drive and Freudian libido.

In 1939, when Hull began to write the *Principles*, he had many doubts about the principle of primary reinforcement. Although he found very attractive Guthrie's contiguity theory, he finally preferred the physiological explanation. In part, this was due to the experiments on the activating effects of caffeine and other drugs (Beach, 1942).

We pay an special attention to Hull's reactions to Guthrie's writings before publishing the *Principles of Behavior*, because they explain the subsequent changes in his theory of motivation



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Changing traditions in psychology: a case study of relations between the history and philosophy of psychology

In his chapter in the Routledge *Companion to the History of Modern Science*, Larry Laudan expresses the following concern: If historians continue to refuse the challenge of giving a general account of scientific change... then others (especially philosophers and sociologists), possibly less suited to the task [he might well have added psychologists], will step into the breach (Laudan, 1990, p. 57). While this concern might suggest the need for closer cooperation between historians and philosophers of science, a later paper by Hans Radder has questioned whether in post-

Kuhnian philosophy of science the links between the history and philosophy of science are still productive (Rader, 1997). In this paper I consider the links between the history and philosophy of psychology through a case study of disciplinary change in twentieth century psychology. I shall examine the work (and its reception) of three marginal figures in twentieth century psychology - James Gibson, William Stephenson and Egon Brunswik. Born within two years of one another, each was still actively developing his ideas at the time of his death (Brunswik, 1955; Gibson, 1979; Stephenson, 1989). Their marginality issued from different sources and was manifest in different ways. The ideas of all three were sufficiently radical to be seen as revolutionary had they been adopted successfully. I shall draw upon some details of the diverse trajectories of their careers to explore the relevance of some contemporary theories of scientific change to an understanding of the dynamics of intellectual change in twentieth century psychology.

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The polemic about human ethology

Human ethology was in the centre of a heated discussion since its inception in the middle 1960s. The possibility of using ethological conceptions (which were originally developed for the analysis of animal behaviour), and its mode and limits were debated. The whole polemic about human ethology is situated within an ideological, political and philosophical context. The ideological content is so much interweaved with the scientific one that it is often not possible and not correct to separate them.

The most heated dispute was and is stirred up by the thesis of human ethology, that the complex species-specific genetic programmes developed in process of biological evolution are the basis of the whole plastic human behaviour, though it is shaped under the influence of learning and culture. The "nature vs. nurture" controversy continues into the present. In my opinion, the most important feature of this controversy among the behaviour specialists is the following. Both supporters and opponents of the thesis of the existence of the innate genetic character of human behaviour operate with same data and general tenets, but argue for opposite assertions. My investigations reveal that statements about the existence or absence of innate universals of human behaviour are not so much results of the analysis of scientific data as an initial attitude, an initial conception of behaviour and the essence of human being. I believe that this situation is a typical example of the communicative barrier between opponents adhering to contrary initial positions, which predetermine not only the interpretation of data, but also what these data are and the character of perception of the world.

Behind the difference between opponents and supporters of human ethology are not only different scientific positions, but also different philosophical and ideological conceptions, though not all of them are explicit and are reflected. The source of many of the problems, which investigations of the biology of human behaviour raise, is the interaction of the scientific approach and the approach pertaining in the humanities. In my view, this is explained by the fundamental difference between the scientific world picture and the one pertaining to the humanities. The former involves the physical (in broad sense) objects and phenomena, while the central components of the latter are ideas, meanings, values, and so on. As a result, the conflict between these two world pictures reveals itself both in the discussion about human ethology and in ethological study itself.



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Sabina Spielrein, patient, medical student and doctor in Zurich, 1904-1911

In 1904 the nineteen year old Russian girl Sabina Spielrein, became a private patient of the „Burgholzli“, the Psychiatric Clinic of the University of Zurich/Switzerland under the direction of Eugen Bleuler. Bleuler encouraged his assistant C.G. Jung to try Freud's theories and methods in her treatment and supported Jung's application as lecturer at the Zurich University with the test lecture about „Freud's Theories of Hysteria“.

Jung's discussion of her case with Freud and his presentation of her case story at the International Congress for Psychiatry and Neurology in Amsterdam (1907) gave her a critical position within the history of psychoanalysis - a position which was emotionally charged by the discovery and publication of her private correspondence with Jung during her time as a medical student at the University of Zurich.

This paper reconstructs the relation of her different passionate (private and scientific) writings and actions to the circumstances and facts of her changing status as a Russian female patient - student and - medical doctor in Switzerland and raises the question of an adequate valuation of her role in the history of psychiatry of the early 20th century in the retrospect of one other century.



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The dialectics of the brain: A.R. Luria and the concept of functional systems

Luria first wrote about the concept of a 'functional system' in 1929. It grew out of his use of an experimental approach, 'the combined motor and verbal response method', which he devised to investigate the relationship between language and various forms of human behaviour. Luria's use of the concept developed so that by 1931 it embraced two major components. Firstly, was the recognition that many already existing forms of neurological and psychological behaviour were transformed by combining with language into new functional systems. Languages were considered not only in terms of the neuropsychological reorganization of behaviour, but in terms of their mediation of culture and knowledge in different forms of society. Secondly, as a consequence of this dialectical transformation into new functional systems, the whole organization of 'higher psychological functions' was transformed, both in terms of neurological organization and of cognitive potential. Luria's achievement provided the neuropsychological basis for the work of his collaborator, L. S. Vygotskii. It also provided a crucial basis for Luria's subsequent investigation and research into the emerging science of neuropsychology.

As well as comparing Luria's ideas with those of some of his predecessors and contemporaries, this lecture looks at Luria's later use of the term functional system. Paradoxically this was usually in the sense of the concept subsequently developed by his friend, P. K. Anokhin. We will attempt to give reasons for this change. Both concepts of 'functional system' are scientifically important and have long deserved to be properly differentiated and appreciated.

Mike Hames received his doctorate, 'The Early Theoretical Development of A. R. Luria' from University College London in 2002.



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The impact of Luria'S legacy on Spanish psychology

One of the world's most renowned Russian psychologists, Alexander Luria, has exerted a great impact on Spanish contemporary psychology. The aim of this paper is to present a preliminary approach to it.

This impact of Luria's works can be traced through the following main lines

① Personal relationship. To begin with, mention must be made of the fact that Luria had a personal relationship with the Spanish Psychological Society. In the 70s he was invited to give a Senior Lecture at the 5th. National Congress of Psychology, which was later translated and published, and thus made available to Spanish readers.

② Papers by Luria published in Spanish psychological journals like the *Revista de Psicología General y Aplicada* (Journal of General and Applied Psychology) or *Infancia y Aprendizaje* (Childhood and Learning). In our paper an overview of such contributions will be given.

(1) ③ Books by Luria translated into Spanish. Although to a great extent Luria's influence reached Spain through Cuba, there has also been a keen interest in having Luria's work translated and published in our own country. A complete bibliography of Luria's books and papers published in Spain will also be presented in this paper. Special mention deserves an adaptation of the Luria-Chrsitensen, which was made in video format for teaching purposes at the Universidad Nacional de Educación a Distancia (Del Barrio, 1995).

④ Studies on Luria's work. Luria's influence is particularly visible in Spain within the field of neuropsychology. Monographic issues on his figure and ideas have been published in a number of Spanish journals like the *Revista Española de Neuropsicología* (Spanish Journal of Neuropsychology) (2002). Monographs on Luria's assessment of brain activity and other topics have also appeared. The presence of Luria in modern Spanish history of psychology textbooks will be also considered.

⑤ Bibliometric studies on Luria's impact. A special contribution that is worth

mentioning here is a detailed study on Luria's bibliography through citation analysis using the *Science Citation Index* and the *Social Science Citation Index* as sources. The study includes an analysis of the chronological development of his impact, the "invisible college" of his collaborators, and his visibility in Western psychology (Peiró *et al.*, 1980).

In a final, overall evaluation, the interest aroused in Spain by Russian psychology, as shown in the cases of Pavlov and Vigotsky, will also be emphasized.

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The role of educational sciences in the second birth of psychology Claparède -Piaget and education

The paper describes the development of psychology in Geneva in the context of the evolution of the disciplinary field of educational sciences during the first half of the 20th century. We develop the following hypothesis. Psychology is born a first time in a process of primary disciplinarisation (Stichweh, 1987; Ben David & Collins, 1966) as an enterprise aimed at resolving concerning mental faculties in using new, empirical methods. It is born a second time (Schonpflug, 1993), in a process of secondary disciplinarisation, based on the same presupposition of the possibility to build positive knowledge about mental processes, in order to solve educational problems with methods originated in education and transformed in function of the needs of experimentation. The "science of the child" (Claparède, 1911) pedology which is the product of this second birth develops following a complex dynamics in interaction with psychology. Here is the outline of the story we will tell in order to support our hypothesis.

In Geneva, Flournoy (1854-1920) and his student Claparède (1874-1940) practice psychology as the construction of pure knowledge in line with Wundt and, above all Flournoy's friend James. Thanks to the institutional basis of a chair, created in 1890 and even two in 1908 for psychology and experimental psychology in the

Science faculty, they develop an original research program. From early on (1905), Claparède integrates a network of actors in education and begins to construct a partially autonomous field in order to solve educational problems: categorizing of children, tests, teaching methods based on a functional psychological conception are some research activities he begins to develop in the field he calls psychology of the child and experimental pedagogy. He theorizes this field and gives it an institutional form: the *Institut Jean-Jacques Rousseau/Ecole des sciences de l'éducation*. This doing, he opens a space where this other "psychology", linked to education, can develop. In our contribution, we will show some aspects of its multiform development and its relative independence of the other branch oriented, in Geneva, towards, memory, intelligence, sleep and other functions.

Piaget (1896-1980) integrates this space when he arrives at Geneva in 1921. He relies on the extraordinary existing infrastructure in order to realize his research: the *Maison des Petits* and later on the *Ecole expérimentale du Mail*; the functioning of the Institute allows him to realize many experiences and studies thanks also to the participation of students. And he uses the methods developed in the Institute in order to explore the language and thinking of the child, giving them a new interpretation and orientation.

1929 symbolizes an important caesura concerning the relationship between psychology and education in Geneva. The Institute, is integrated, attached to the University and has to give up its mixing of research and militancy for New education. This institutional change has as one of its effects the clarification of the frontiers between the disciplines. Under the leadership of Piaget, child psychology transforms into the genetic psychology of intelligence, purified of its educational avatars. Pedagogy is defined as field of application, new pedagogical methods are described as originated in psychology. Institutionally, psychology (of the child) continues to develop in the framework of the *Institut des sciences de l'éducation*, although its research questions we do not look here at applied psychology has essentially rejoined the question of pure knowledge of the first form of psychology: sensorimotricity, intelligence, perception.



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Imagining science: Jean Painlévé's submarine cinema

Jean Painlévé (1902-1989), a biologist, filmmaker and member of an Anti-Breton Surrealist group in the Twenties, is one of the few true border-line cases between science and art. He used film and cinema as a means of research. Some two hundred films on primarily submarine animal and plant life accompany his scientific work.

Painlévé was, in 1927, the first scientist to appear before the Académie de Sciences with a 35mm film as evidence for his research and his scientific

"communication" on the stickleback. The film which showed the development of a stickleback's egg, was furiously discussed and became a case of general argument on the status of cinematic images in science.

At the same time Painlevé's films are obviously works of art, rebellious, comic and, as critics insist, erotic pieces of phantasy. Exaggerating anthropomorphisms, they throw an alienating, estranging light (following the surrealist method of "dépaysement") on the truth of science, on epistemology and knowledge in general. Painlevé's statement "science is fiction" is not merely meant as a pun, but as a comment on the precarious relationship between knowledge and representation.

Painlevé's Film "The Vampire" from 1945, a film on a rare species of parasites in Southern America, shows another side of his work: His films, disturbing contributions in the field of hard sciences, had a politically rebellious side too. Edited to the music of Duke Ellington, the film was perceived as an allegory for nazism.

In my paper I will discuss the poeology of Painlevé's cinematic work at the interfaces of epistemology, art and politics.

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The *Osvidetel'Stvovanie* and *Ispytanie* of insanity: Russian psychiatry in Tsarist Russia

During the second half of the 19th century, Russian society began to acknowledge the social status of psychiatrists, and thus a new term, "psychiatric evaluation," came into the Russian language. The actual definition of psychiatric evaluation included two more terms *osvidetel'stvovanie* [examination] and *ispytanie* [testing] separate procedures, both crucial to understanding psychiatric and legal discourse of the time. This article will delve deeper into the history of psychiatric evaluation, a central element of the institution of psychiatry. Through a survey of the historical evolution of medical and administrative practices of recognition and identification of insanity in 18th and 19th century Russia, we will be able to follow the birth and development of the science of mental illnesses; psychiatry.

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The crisis of European humanity the crisis of European Sciences reconsidered

The aim of this paper is to examine the potential and limits of Husserl's philosophy of the life-world in conceptualizing a post-historical situation and in reflecting on the role of psychology in producing and governing subjectivity in our

contemporary life-worlds.

In the philosophical past of psychology, Descartes' philosophy is seen as a source of two dominant intellectual traditions: subjectivism and objectivism. Cartesian subjectivism has led to a psychology of consciousness founded on a monological model. Objectivism has been succeeded by the study of behavior.

Neither subjectivism nor objectivism can do justice to a historically-constituted intersubjective and social life-world. Consequently, psychology derived from either subjectivism or objectivism cannot have any "life relevance".

The lack of "life relevance" was Husserl's characterisation of the crisis of European sciences which is related to a broader crisis of European humanity.

Many decades after Husserl, in Belgrade in 1936, published his diagnosis of the crisis and his proposed solution in the form of a transcendental phenomenology, we are facing a peculiar situation in which the sciences, including psychology, have been used as powerful tools to produce symbolic and social realities of our life-world. In the mass technology of subjectivity and sociality there is no room to raise questions about sense or rationality as constitutional dimensions of human beings.

Husserl's transcendental phenomenology was meant as a solution to the problem of the limits of subjectivism as well as objectivism. Both subjectivism and objectivism have produced a world lacking sense and rationality. Do we need another way out?



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Zones in hearing Nikolaj Garbuzov's experimental psychology of music

Russian acoustician Nikolaj Garbuzov (1880-1955) is renowned for introducing the notion of the "zone nature of hearing" into music psychology. He worked at the acoustic laboratories of the Tschaikovsky-Conservatory in Moscow. He started his career as an acoustician, reconsidering some questions Hermann von Helmholtz had brought up in his book "On the Sensations of Tone as a Physiological Basis for the Theory of Music", such as overtones, combination tones, and, especially, the so called "relation" (*Verwandtschaft*) between the elements of scales and chord progressions in music. Garbuzov thus focused on the topics Helmholtz had considered "aesthetic" rather than physiologic. He went on to pose these questions anew, but this time in a psychological manner. In the 1940s he developed a theory of "zone nature of hearing", which was concerned with the reflection of physical phenomena in human consciousness. In my talk I want to follow the history of a particular psychology of music, which emerged alongside improvements in measuring instruments. These allowed for an experimental setup, which did not require operators and subjects to reproduce music, but simply react to the instruments' sounds. Garbuzov himself

attributed his theories to instrumental progress. Garbuzov's originality resided in the fact that he allowed for "unprecise" values in the process of hearing. Although musical performances greatly differed in intonation, tempo, and other properties, listeners could recognize certain identical features in them. The musical ear could then work with mean values and concatenate them in temporal processes. I will argue that Garbuzov's insight fits into a landscape of questions on time and pattern recognition that were asked at the same time in other contexts and places, as, for instance, in the phonological research by Russian born linguist Roman Jakobson. I will thus try to locate the theory of the "zone nature of hearing" in the context of the development of experimental practices. By this I hope to shed light on the work of a Soviet Russian acoustician and musicologist and, at the same time, not to confine its study to the disciplines of musicology or Soviet studies.



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William Stern (1871-1938) and the 'Problem of individuality' in 20th century scientific psychology

Proclaiming human individuality as the most pressing challenge for 20th century scientific psychology, the German philosopher and psychologist L. William Stern (1871-1938) formally founded the sub-discipline of differential psychology in the first year that century (Stern, 1900). A decade later, his *Methodological Foundations of Differential Psychology* (Stern, 1911) elaborated methods for empirical research and procedures for the statistical analysis of data which continue to guide inquiry in the psychology of personality and other areas of differential psychology. However, Stern's own thinking about the "problem of individuality," as he called it, was guided primarily not by methodological or empirical considerations, but instead by theoretical and philosophical considerations which he elaborated within the framework of a comprehensive system of thought, a *Weltanschauung*, that he called critical personalism. Fundamental to that system of thought is the irreducible distinction between persons and things. In this contribution, attention will be drawn to this much lesser-known side of Stern's thinking, and how it led him to be critical of certain trends of thought that developed during his lifetime within the very differential psychology he himself had founded.



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**The bottlenecks of differential psychology:
Historical-scientific prospective of studying human individuality in Soviet and
Contemporary Russia**

The historical development of such notions as 'individuality' and 'personality' has been long contradictory for international Social Sciences, in general, but in particular for the Soviet/Russian. However, despite diverse ambiguity of differential psychology studies over the last 100 years, the main path of research, charted by William Stern, encompassed this area of research as an entity with a common agreement on finding the balance of ideographic vs. nomothetic methods in analyzing the complex nature and uniqueness of human personality. The paper will also discuss the possibility of re-introducing certain theoretical and philosophical aspects of Stern's critical personalism, and on paradigmatic changes in the contemporary studies of human differences into contemporary scientific psychology. To illustrate these latter developments, the presentation sketches some of the current trends in applying the differential psychology approach to the academic research and everyday life.



Dmitrii MIKHEL
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Primates in the focus of animal psychology

Since Nadezhda Ladygina-Kots adopted a young chimp and tried to bring him up together with her little son in her Moscow flat in 1913, primate studies have flourished. Both she and Jane Goodall, in the 1960s, believed that the proof of the close proximity between humans and apes is in the latter's use of tools.

Field studies of primates brought results that were strikingly different from research on them in captivity. The laboratory environment is much less conducive to the empathy that the researcher in the rain forest feels towards her research objects. The studies of primates in the natural environment were inspired by the view that both nature and its creatures are reminiscent of humanity's golden age.

In the 1970s and 80s the studies of Indian langurs echoed the debates on the nature of domestic violence and female sexuality. S. B. Hrdy in the USA and Ludmilla Alexeeva in the USSR helped shift the focus of this research.

These examples show that primate studies are far from being politically neutral. A marginal discipline in the beginning of the twentieth century, animal psychology came to be instrumental in throwing light on people, their values and ideals as much as, if not more than, on animals.

POSTER

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The aesthetic origin of empathy and the present psychological theories of development: empathy, imitation and intersubjectivity - a century of history in common

Empathy has been from the initial formulations in aesthetics (Morgade, 1999), at the end of last century (Lipps, 1898), up to the present theories of the development, a basic concept in the comprehension and explanation of the intersubjectivity of shared knowledge (Husserl 1991) - a knowledge that includes the world of the objects and the interpersonal world. Imitation, from its first formulations (Titchener, 1924), was proposed as the mechanism or basic process in empathy.

The psychological development of these three concepts has been interlaced throughout 100 years in different theories and, very specially, in the theories of the development of the human being as the subject of intersubjective experiences.

The object of the present work will be the boundary of the main theoretical lines that, throughout the century, have focussed on understanding these questions, establishing the main connections and influences among psychologies: German aesthetic theory, phenomenological theory, psychoanalysis, functionalism, the Piagetian school, etc.

Keywords: Empathy, Intersubjective, Developmental Psychology, Aesthetic.



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**Automatism in the late 19th century and the late 20th century:
A diachronic comparison**

Automatism and its allied philosophical concept of epiphenomenalism have been extremely malleable and pervasive ideas. In earlier work I showed how in the late 19th Century automatism cut across fledgling disciplinary boundaries, moved freely through popular and professional and scientific and philosophical spheres and inhabited the spaces between living and dead, conscious and unconscious, animal and human, human and machine, moral and amoral, and science and pseudo science. Medicine, physiology evolutionary biology, law, psychiatry, psychology, psychical research, mental philosophy, ethics, mental healing were all touched by it. In this paper I turn to how automatism enjoyed a renaissance and was re-appropriated in the late 20th Century and I compare these new uses of this adaptable idea with those in the late 19th

Century.

In the late 20th Century I use automatism to do 'boundary work' in charting the emergence of new disciplines (e.g. cognitive neuroscience with its foundations on brain scanning and imaging techniques) and the gradual erosion of barriers between analytic and empirical styles of argument. Not only has consciousness become a legitimate field of study for neuroscientists and psychologists but philosophers of mind equally embrace empirical work. While it is difficult to find contemporary philosophers who do not discuss blindsight or the binding problem, it is equally difficult to read empirical work in cognitive science without encountering traditionally philosophical terms like 'qualia' and 'intentionality'. In the context of this new marriage between science and philosophy, consciousness looms large in professional and popular literature in a way that it has not done since the late 19th century. The debates around automatism are as central to this ever growing, new body of work as they were in the earlier period and they are constantly replayed and remade to illuminate new studies of consciousness, the brain, machines and animals. I will compare some contexts of the uses of automatism in the two periods in order to shed light on the theme of continuity and change in the sciences of mind and brain.

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**From Pavlov to Janet: the path followed by a Russian psychologist who settled in France.
Wladimir Drabowitch (1885-1943)**

In following Count Wladimir Drabowitch's path, we will be better able to understand certain aspects of the scientific and ideological relations between Russian and French psychological communities between the wars.

After studying science from 1912 to 1914, Drabowitch became Pavlov's assistant in his laboratory at the Institute of Experimental Medicine in Saint Petersburg. This prestigious experience proved very useful on his arrival in Paris, and he continued to make Pavlov's thinking and scientific methods known, throughout his life.

Travelling in France when war broke out, he was called up into the Russian army corps as an interpreter and probably a liaison officer. He never returned to Russia after the 1917 Revolution.

From 1920 onwards, he followed two careers. He was a journalist popularising science, and at the same time, a research scientist in Professor Lopicque's Physiology Laboratory at the Sorbonne, and with Pierre Janet at the College de France (we know that Janet and Pavlov expressed a mutual interest in each other's work). I intend to trace these two activities, and study the impact they had on one other. I will especially develop the sociopolitical dimension of Drabowitch's work, from 3 of his publications.

- *Fragile freedom and seductive dictatorships* (Mercure de France, 1934)

- *The Soviet Regime after 20 years* (Librairie de Médicis, 1937)

- *French intellectuals and Bolchevism* (Libertés francaises, 1938)

These three works, written and published during a period of extreme political tension, are evidence not only of Drabowitch's scientific faith in the applications of modern psychology (Pavlov, Janet and Freud but also Tarde and Le Bon) against dictatorships, but also of his attempts to make French Marxist intellectuals aware of what was really happening in Stalin's reign of terror and of the persecution suffered by their Soviet colleagues, especially psychologists.



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**From epistemology to psychology. The intellectual relation between
Emile and Ignace Meyerson**

This work tries to clarify the intellectual relationship between the epistemologist and philosopher of science Emile Meyerson (1859-1933) and his nephew, the psychologist Ignace Meyerson (1888-1983). For this purpose we will analyse the letters they wrote to each other for years, since they first met in Paris in 1906.

Emile Meyerson, though a great scholar in history of science, was never officially a professor. Nevertheless, several scientists and philosophers used to gather around him, eagerly listening to his lectures (Léon Brunschvicg, Henri Bergson, André Lalande and Lucien Herr, among others). Ignace had the opportunity to attend these meetings since his youth. As Emile had no official students, he tried to establish a teacher-pupil relation with his nephew. Emile wrote long letters to his nephew in which he tried to convince him of his system based on the "identification schema", though Ignace's interests were increasingly oriented towards psychology.

Indeed, after studying medicine, natural sciences and philosophy, Ignace began to work in the field of psychophysiology and neuropsychiatry. He was in contact with figures such as Pierre Janet, George Dumas, Henri Piéron and Henri Delacroix. When the First War was finished, he engaged in many psychological activities, such as editing the *Journal de Psychologie Normale et Pathologie* and as the Secretary of the *Société de Psychologie*; he took in charge the laboratory of physiological psychology at the *Psychology's Institute* and wrote hundreds of book reviews for the *Année Psychologique*. This situation aroused his uncle's reprobation, who had hoped to make a great intellectual of him.

But their relation took a real turn when Ignace published a review on Levy Bruhl's *La Mentalité Primitive* (1922). In this writing, he recognised the author's effort not to fall into the old conceptions, that is to say, into the search for only "common mechanisms", and considered that Bruhl's thesis made a way for a genetic explanation, "the only one that allows to seize reality" (1987, p. 339).

These ideas, opposed to his uncle's ones, inaugurate a series of long "philosophical" letters, in French, which alternate with the most common "familiar", in Polish. In this "philosophical" epistolary exchange, we can clearly identify three great lines of discussion. The first one, on Lévy-Bruhl's thesis, deals with the possible existence of different mentalities. The second one, on the occasion of the publication of the third great book of Emile, *Du Cheminement de la Pensée* (1931), and Ignace's article on images (Les Images, 1929), has to do with the role of images in reasoning and their relation with "reality". The last one, that in a certain way includes all the previous conflicts, deals with the notion of "transcendent reality".

In spite of the continuous theoretical "misunderstandings" between them,

Emile's epistemology had a great influence upon the later development of Ignace's psychology.



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Der "Neue Deutsche": import and transformation of the Soviet model of man and nature in the popular culture of post-war Germany

Die politisch-kulturelle Bindungskraft des sowjetischen Regimes gründete bekanntlich in der geschichtsoptimistischen Fortschritts- und Zukunftssemantik des Stalinismus, die sich ihrerseits durch zwei naturwissenschaftlich fundierte Leitdiskurse konstituiert hatte: den vom neuen Menschen und den von der Umgestaltung der Natur. Schon bald nach 1917 zeigte dieses reziprok-zirkulär sich reproduzierende Dispositiv seine Wirkung, als in der Sowjetunion das ambitionierte Unternehmen begonnen wurde, die soziale Revolution durch eine „naturale“ zu transzendieren. Von Bedeutung ist, dass nicht nur die gesamte Umwelt, sondern auch die innere Natur des Menschen auf wissenschaftlicher Basis radikal transformiert werden sollte. Weit unbekannter ist ein späteres Kapitel aus der Geschichte dieser naturwissenschaftlichen Hybris sowjetischer Provenienz, als nach 1945 der Topos von Schaffung des neuen Menschen durch eine außenpolitisch bezogene Herausforderung einen neuen Impuls erhalten und transformativ überschrieben werden sollte. Nun galt es die menschliche Devianz in ihrer chemisch reinsten Form, das Böse selbst zu bezwingen. Die Rede ist von den „verdorbenen“ Unmenschlichen aus dem Dritten Reich, welche in der Sowjetischen Besatzungszone bzw. DDR zu „neuen“ Deutschen umgeschaffen werden mussten.

Bald nach dem Kriegsende begannen die ersten Versuche der sowjetischen Militärregierung, das Paradigma der Umgestaltung von Natur und Mensch nach Deutschland unter dem Signum des Umerziehungs- und Entnazifizierungsprogramms auf ganz verschiedene Kulturfelder zu übertragen. Die Sowjetische Militärregierung setzte sich mit ihren Einrichtungen SMAD-Verlag, Haus der Sowjetischen Kultur u. a. intensiv dafür ein, durch populäre Vermittlung des sowjetischen Naturwissens und Wissenschaftsverständnisses die eigene Deutungshoheit und Definitionsmacht auch über die „naturale“ Sinnwelt der SBZ zu sichern. Zum einen sollte dabei die Natur-Mensch-Beziehung nach dem sowjetischen Muster revolutioniert werden, zum anderen galt es, den Gedanken von einer planmäßigen Veränderbarkeit und verheißungsvollen Plastizität der menschlichen Natur zu vermitteln.

Ihren propagandistischen Schwerpunkt legten die „Seeleningenieurie“ der SMAD auf die Lehren von Micurin, Lysenko und Pavlov. Vor allem die Pavlovsche Methode der „Heilung durch Schlaf“ erhielt im Paradigma des Neuanfangs auf den Ruinen des NS-Regimes große Popularität und gewaltige Suggestivkraft. Der Topos des Neuen Menschen transformierte sich hier in die Gestalt des „ausgeschlafenen“ Bürgers der DDR aus der Pavlov-Kammer, in dessen Gehirn alle „verrückten“

Inskriptionen d.h. vor allem die nationalsozialistische Ideologie gelöscht worden sind. Der neue Deutsche sollte allerdings nicht einfach „besser“, sondern auch „glücklicher“ gemacht werden ein obligatorischer Leitgedanke der Propagandaarbeit angesichts der Konkurrenz mit den Westalliierten um die Gunst der Deutschen. Der populärwissenschaftliche „Seelenfang“ der SMAD ging dabei soweit, dass sogar mit Unsterblichkeitsversprechungen geworben wurde. In speziellen Broschüren des SMAD-Verlages wurde ausführlich darüber berichtet, dass den sowjetischen Wissenschaftlern die Schaffung eines Wunder-Serums gelungen sei, womit man „den kalten Odem des Todes“ bald vertreiben könnte.

All diese propagandistischen Bemühungen blieben nicht ohne Wirkung. Mehr als bloße Agitation erscheint dabei das „Planetarische Manifest“ Johannes R. Bechers, welches der damalige Kulturminister der DDR unter dem Eindruck des ersten künstlichen Erdtrabanten verfasste. Sein Lob an die sowjetische Naturwissenschaft gipfelte in dieser prägnanten Formel: „Es war das Herz einst des Menschen / von Ängsten beklommen. / Von der Angst vor der Not / und der Angst vor der Sterblichkeit. / Es wurde den Menschen die Angst vor der Not genommen, / Nun wurde er auch von der Angst vor dem Tode befreit.“

Der geplante Vortrag präsentiert eine intermediale Untersuchung des „neuen Menschen“ in der „neuen Natur“ der SBZ/DDR, er zieht Kunst, Literatur, populärwissenschaftliche Texte, filmische Darstellungen sowie unveröffentlichte Dokumente der SMAD und SED heran. Das zitierte poetische Bekenntnis Bechers zeigt auf eine geradezu prototypische Weise, welche prominente Rolle dem interdiskursiven Faszinosum „Natur“ und somit der populären Wissenschaftskultur in bezug auf politische Machttechnologien grundsätzlich zukommt. Diesem politikgeschichtlichen Aspekt der Wissenschaftsgeschichte widmet sich die übergeordnete Fragestellung des Vortrags.



Richard E. RAWLES
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University College London

Responses to Pavlov by psychologists and psychiatrists in the
Society for Cultural Relations with the USSR, 1945-1970

This paper analyses the ways in which psychologists and psychiatrists in the UK, who as active members of the SCR (Society for Cultural Relations with the USSR) and in the main Communists or at least individuals sympathetic to the Soviet system, responded to developments in Soviet psychology during the Cold War.

In the aftermath of World War II Stalin required that all Soviet science be imbued with Bolshevik spirit and purpose. This behest led to intense ideological discussions within Soviet psychology. In 1948 S. L. Rubinshtein and A. N. Leont'ev were severely criticised, and the "August Session" of the All-Union Lenin Academy of Agricultural Sciences decreed that the science of genetics be replaced by Lysenkoism. Later the USSR Academy of Sciences and the Academy of Medical Sciences "Pavlov

Sessions" of 1950 for physiology and psychology, 1951 for psychiatry and psychology, and 1952 just for psychology, imposed a Pavlovian line in psychology.

Reactions to these events by SCR psychologists and psychiatrists are assessed. Whereas but little enthusiasm was shown for Lysenko's ideas, the response to Pavlov both in theory and practice was far more positive.

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History and psychology in nineteenth-century France :
Madness and revolution in Taine'S *Les origines de la France contemporaine*

In 1864, Hippolyte Taine defined history as "a problem of psychology". After completing his treatise on psychology (*De l'intelligence*, 1870), and having witnessed the French defeat against Prussia and the revolutionary episode of the Commune de Paris, he undertook the writing of a multi-volume book on French history since 1789: *Les Origines de la France contemporaine* (1875-1893, 6 vol.). This paper will show how Taine made use of his psychology in the writing of history, focusing on the explanation of the Revolution in terms of madness.

Using the works of contemporary alienists as references, Taine gave portraits of the main Jacobean leaders as madmen. In a chapter entitled "Portraits des principaux chefs Jacobéens", he diagnosed, with lengthy attention to personal history and physical and moral symptoms, Marat as a case of lucid madness ("homicidal maniac"), Danton as a case of atavistic return to barbarism ("moral madness"), and Robespierre as a case of double personality. In other parts of *Les Origines de la France contemporaine*, these diagnoses were extended to the revolutionary crowds.

Underlying this description of the French Revolution, is an explanation of madness in terms of disordered passions. The last part of this paper will focus on this theory of passions. On the first hand, following Esquirol (*Des passions*, 1805) and according to one of the main thesis developed in *De l'intelligence*, it provided a way to think madness as a "mind-body phenomenon". In *Les Origines de la France contemporaine*, the main passions were linked to basic bodily needs (such as nutrition). At a deeper lever, through this theory which can be seen as both a legacy from the alienist tradition and from political economy, Taine was able to link the

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History and psychology in nineteenth-century France :

Madness and revolution in Taine'S *Les origines de la France contemporaine*...

In 1864, Hippolyte Taine defined history as "a problem of psychology". After completing his treatise on psychology (*De l'intelligence*, 1870), and having witnessed the French defeat against Prussia and the revolutionary episode of the Commune de Paris, he undertook the writing of a multi-volume book on French history since 1789: *Les Origines de la France contemporaine* (1875-1893, 6 vol.). This paper will show how Taine made use of his psychology in the writing of history, focusing on the explanation of the Revolution in terms of madness.

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→ political dimension of his work (condemning the French Revolution as the main cause for the country's general decline in the 19th Century) with its scientific ambition (using history as a kind of experimental field for the new "scientific" psychology he had promoted in *De l'intelligence*).

✱ It is well known that *De l'intelligence* represents an important step in the birth of a new French psychology, which was largely focused on the mind-body relation, and was defined as "experimental". But the fact that, in the 1881 foreword to *De l'intelligence*, Taine claimed that history could provide an experimental field for the modern psychologist has attracted less comment. *Les Origines de la France contemporaine* demonstrated this claim. Taine's example thus illustrates clearly that psychology, history, and political philosophy were not necessarily considered as separate fields in the 19th Century, but were very often thought of as part of a more general "moral and political" science of man.

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Using <abebooks.com> as a historical research resource and
Other observations on web-use

The advent of the worldwide web has revolutionised scholarship over the last decade. While offering easy access to a host of new research resources it is not, however, without its downside. In this paper I will focus primarily on how the main second-hand book site, abebooks.com, can be used as a research resource, but also the inherent limitations of this. I will try to identify more clearly the kinds of question it can and cannot address. Some additional observations will be offered about web-research generally in relation to history of the human sciences research. The final message is one of caution rather than outright enthusiasm. It is hoped that this presentation might trigger others to share their experience and views in the discussion.



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German Influences on Russian Psychology, 1860-1920

Historians of higher education have long recognized the leadership of German universities in the late-nineteenth century, especially in the natural and social sciences. Like North Americans and others, Eastern Europeans journeyed to German research centers to attain higher degrees or simply to visit laboratories and consult with German leaders of their academic field. These people also usually sought to publish the results of their research in German scientific journals.

This paper will look at several examples of people from the Russian Empire who helped to establish the psychological sciences in their homeland (psychiatry as well as psychology), after having studied abroad, especially in Germany. Among others, the cases of Pavlov, Bekhterev, N. Lange, Chizh, Tokarskii, and Chelpanov will be examined.

The goal is to make an assessment of general influences, but also to point out some local variations, especially directions that became more influential during the Soviet period.



Armin SCHÄFER
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Seeing Bruce Nauman walking with Samuel Beckett

American artist Bruce Nauman has explored particular cultural and body techniques such as walking, speaking, or playing a musical instrument. In 1968, he produced a filmed performance called „Slow Angle Walk (Beckett Walk)“. In this performance, Nauman walked around in his studio in a way described in Samuel Beckett's novel *Watt* while filming himself with a fixed camera that was rotated 90°. The performance was basically an exercise in practising a body technique and an investigation in the history of walking. Nauman, however, also wanted the spectator to have the same experience as the performer, instead of just watching the latter having this particular experience. So the film is not just a record of the performance but also an experiment in the psychology of human perception and its relation to gravity and space.



Psychological heroes and cybernetic creatures: About the scientific reconstruction of men in Soviet popular culture in the 1950s and 1960s

The so called "political thaw" of the late 1950s and early 1960s, under the reign of Nikita Khrushchev is widely recognised as a decisive period in Soviet history, commonly associated with relative political liberalisation, cultural renewal and immense scientific developments. Especially in the field of culture, there was a strongly felt need to reformulate the image of man, to forge a new authentic, psychologically credible character in contrast to the schematic, ideologically based and mythic heroes of the Stalin Era who were designed to be free of almost all conflicts or doubts. At the same time, the rise of cybernetics, which became one of the most popular scientific fields of the time, appeared to promise a fundamental reconstruction of how society and men are understood. As one critic, in reaction to Andrei Kolmogorov's famous speech concerning "automata and life", (1960) put it: "In the history of mankind there is an interesting paradox: The more man withdraws from the image of his "exclusiveness", his almightiness and his "godliness", the more powerful he becomes. Thus has it been after Copernicus [...]. Thus has it been after Darwin [...]. Thus has it been after Pavlov [...]. But, perhaps the most decisive blow against the religious image of men as the centre of the Universe, the inimitable and only possessor of consciousness, (or a "soul") is cybernetics." (Journal "Knowledge is power", No. 6/1961) At first sight, this "scientific" reduction of men to a synthesisable cybernetic creature among many others in the universe (machines, aliens, animals, until now unknown conscious beings) seems to contrast with the cultural and political discourse of the reinvention of "true", exclusively "human" characters. But if we take a closer look at the popular texts of the 1950s and 1960s about men and machines, about "lyrics and physics", we discover a range of interactions and relations between the "psychological" and the "cybernetic" images of men, between ideologically prescribed heroes and scientifically reconstructed beings.

The paper will examine some of these manifold relations between popular aesthetic, ideological and scientific dispositifs, in the context of Khrushchev era culture; it will further examine the extent to which these paradigmatic changes have been predetermined by the Stalin period, and determined the ideological patterns of the following Brezhnev period.



Alexander SCHWERIN
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The Russian geneticists Nikolaj and Elena Timoféeff-Ressovsky
(1900-1981 & 1898-1973). yearn for wholeness in Germany'S 30ties:
Animal models in a special mission of the Deutsche Forschungsgemeinschaft

Soon after Nikolaj and Elena Timoféeff-Ressovsky had moved from Moscow to Berlin and had started working at the Kaiser-Wilhelm-Institute for Brain Research in 1925, they published a series of papers concerned with gene action and the interplay between genes and the environment. It was right in the eve of a new phase in genetics when the so-called classical Mendelian genetics became a constitutive element of the theory of evolution but, also, turned towards a more complex concept of the organism. The latter point tends to be overlooked maybe because more historiographic meaning has been assigned to molecular genetics that developed starting with the forties. However, Evelyn Fox Keller has pointed recently to a long lasting tradition in biological research combining heredity and development and therewith embracing the whole organism. This tendency may be attributed to a specific style of thinking of German biologists. But, as I want to argue, it was based in a certain conceptual and experimental constellation of biomedical research in the twenties and thirties.

The Ressovskys played a crucial role, since they introduced a genetic experimental system in the German context that represented a combination of American and Russian science. Fruit flies were experimental objects not widely used up to then in Germany, as German geneticists preferred more complex organisms. The choice of the proper model animal is quite depended on the question posed and vice versa. It was in a special commission of Germany's most important science organisation where models and problems became fruitfully mixed.

In my talk I want to depict the research and the discussion in the commission mentioned in order to analyse the peculiarities of genetic research in Germany in the thirties.



Sonu SHAMDASANI

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The politics of replication:
The commencement of the First Freud Wars, 1906-1907

From 1904, psychoanalysis gained a hearing in the German speaking psychiatric world through the advocacy of Eugen Bleuler. This signalled a mutation in the reception of Freud's theories. In a series of congresses and meetings in 1906 and 1907 - the Congress of South West German Neurologists and Psychiatrists in Baden-Baden, the Meeting of South West German Psychiatrists in Tübingen and the International Congress for Psychiatry, Neurology and Psychology in Amsterdam,

psychoanalysis was openly debated and contested, and the First Freud Wars had commenced. At these events, the question of how psychoanalysis should be debated was discussed, and whether it could be replicated, tested and repudiated, and by whom. This paper reconstructs these events and maps out how the issues raised affected the subsequent development of psychoanalysis.



Kerry SKINNER
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'Feminising' the professions - the case of psychology

The 'feminisation' of an occupation generally refers to the movement of women into its membership, ultimately reflected in the relative percentages of men and women active in the field. In the last ten years or so quite a number of occupations have been examined in terms of its growing feminisation, such as medicine (general practice), law, teaching, library science, and psychology. In this paper we examine the rapid and dramatic feminisation of psychology as a profession, focusing on South African patterns. This is a pattern that has been recognised in many parts of the world, e.g. the USA, Norway, New Zealand, the Netherlands, Canada, Japan, and Argentina. Indeed, the trend is so widespread that it might be analytically more useful to think of countries where the profession has NOT been feminised, where men are still in the majority. We will show evidence that South African women enter the discipline in increasing numbers as students, and that this trend is maintained in the percentage of women registering as professional psychologists with the Professional Board for Psychology.

We address questions of why this should be the case (e.g. the fit between the form and content of the profession and women as labour force participants; psychology seen as a profession involving 'emotional work'). We also speculate on some of the consequences of such a process identified in the literature, such as the devaluation in prestige of the profession, and a reduction in remuneration for its work.



Marina Yu. SOROKINA
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Constructing the BOdy of EXile: Russian ACademics in TRansition (1917-1945)

The paper presents a new research project of the "Russkoe Zarubezh'e" Library - *Biobibliographical Dictionary of the Russian Scientific Emigration (1917-1945)*. It

traces the displacement and refugee experiences of the Russian academic community (refugees, migrants, returnees, (re)settlers, etc.) as a part of the world migration of intellectuals under the impact of World War One, the Bolshevik Revolution (1917) and Civil War (1917-1921). In this framework the study of the personal and institutional biographies means the reconstruction of the creation and destruction of different levels of national and international research networks. It shows the real scale of influence of the dispersed Russian academic community, both on science-building in the Soviet Union/Russia and in western countries.

Irmgard STAEUBLE
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Social Sciences after the Three Worlds

For some time, I have traced both the post-World War II expansion of psychology and the social sciences to the non-Western world and the Third World responses to the received products (Staeuble, 2004, 2005). Has the course of this expansion achieved a change in the imbalanced power structure of international knowledge production and is there reason to celebrate a genuine internationalisation or globalisation of the social sciences as is currently fashionable? Or must the critical response of many Asian, African, and Latin American scholars to a 'Euro-Americanisation' of social knowledge be taken seriously? And if the latter, are attempts at conceptual indigenisation of Psychology, Sociology etc. likely to mend the lack of fit between the ways people understand the worlds they live in and the received Eurocentric constructions of social reality?

In my talk, I will outline some of the conclusions I have come to and comment on further questions for my research. The obvious gap in my approach is the neglect of the question of the impact that particular features of social science production in the Second World may have made in other parts of the world, which also involves the question of the spread of varieties of socialist theories in academic quarters of Latin American, Asian, and African countries.

My emphasis will be on a review of the suitability, for historical analysis of the social sciences world-wide, of the post-World-War II paradigm of global economic and political configurations around the concept of Three Worlds. As aptly observed by critical historians, "(w)hat are gone are not only concepts for organizing the world, but also concepts that served to give coherence to projects of emancipation" (Dirlik, Bahl & Gran, 2000, p. 7). For those still committed to thinking alternatives to the present, in politics as well as in the social sciences, there can be no relief in following the dismissal of history that prevails in current academic preoccupation with globalism, postmodernism, and postcolonialism.

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The special place of animals in constituting objects for twentieth century psychology: the case of phenomenology

Animals occupy a unique location in the history of academic psychology due to their constitution as psychological objects. Early 20th century North American psychology was preoccupied with recording psychological processes derived from a technology that pitted individual animals against an instrument. In order for these processes to make sense, the individual animal had to be removed as far as possible from an ecologically meaningful habitat or *umwelt*. The animal itself gradually took on the nature of an abstract organism, subject to increased isolation, continuous surveillance, control of responses and, finally, the mechanization and automation of the experimental animal itself. These processes aimed to increase the overall integrity of the representations, a crucial step if they were to move from local knowledge produced by way of initially eccentric instruments to a form of universal knowledge, removed from its local and historical origins. In this paper I want to address the general orientation to animals in early 20th century North American psychology and then discuss the exception to this found in mid-20th century European phenomenological psychology. Investigators such as Buytendijk as well as philosophers such as Merleau-Ponty and Plessner had a vision of animal sentience radically at odds with this technical, theriomorphic conception of animal attributes. I will discuss these in the context of the lost phenomenological tradition of mid-20th century European psychology and contrast it with the dominant neo-behaviorist tradition and the lost zootology it represents.



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Kant'S conception of a pragmatic anthropology

In 1786, Kant claimed that empirical psychology cannot be a science properly so-called. He never claimed such a thing about what he would come to call "pragmatic" anthropology, a discipline he regularly taught from the 1770s until the 1790s and which he hoped could be developed into a leading approach within the human sciences. Now, the psychologies of Kant's time and his own anthropology overlapped largely in their subject matter (the human mind and behavior). Moreover, Kant was aware that his anthropology was hardly more developed than the psychologies of his times.

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Why, then, the divergent evaluations? This problem has hardly been addressed in the literature. To solve it, I shall first introduce the 18th-century attempts to establish a general science of the human domain by applying (rather blindly) some standard or method from the more mature natural sciences. These attempts were given various titles, two of the most important being 'empirical psychology' and 'anthropology'. Secondly, I explain Kant's concept of science as *systematicity*. This notion has two basic meanings: Science is *internally systematic* in that the cognitions contained in a science are to be unified in a coherent theory of doctrine. Science is also *externally systematic*: the conception of any science must be explicated by means of adjusting assumptions about subject matter, methods, and goals, and thereby its relation to other disciplines in the map of the sciences. This idea of external systematicity provided the tools for Kant's judgments about psychology and anthropology. Although his resulting conception of anthropology is hardly unproblematic, the method by which he developed it is characteristically different from, and more instructive as, the standard 18th century attempts to improve the human sciences.

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POSTER

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Wilhelm Wundt'S comparative psychology in
Vorlesungen ÜBer Die Menschen- und Thierseele (1863)

It has been just 150 years since Alexander Bain (1818-1903) published *The Senses and the Intellect* (1855), the book which has been considered as the introductory part of the history of comparative psychology. The first main step followed is Charles Darwin (1809-1882) and his *The Origin of Species* (1859) as well as *The Descent of Man* (1871), later followed by *Animal Intelligence* (1882) by George Romanes (1848-1894). In contrast to such names appearing in the mainstream history of comparative psychology (e.g. Boakes, 1984), not much attention has been made to *Lectures on Human and Animal Psychology* [*Vorlesungen über die Menschen- und Tierseele*] written by Wilhelm Wundt (1832-1920). Although Boakes (1984) wrote that "In his *Lectures on Animal and Human Psychology* of 1892 Wundt remarked that he was appalled by the lack of sophistication in Romanes' work" (p.58), the work mentioned here was the second edition of the book, wholly different from the first edition (1863) of the same book which appeared long before the Romanes' work.

Being interested in this very early period of comparative psychology after Darwin, I looked into the first edition of *Vorlesungen über die Menschen- und Thierseele* (1863, 2 vols.) and made a comparison with the virtually last edition (7th/8th edition in 1922, 1 vol.). Interestingly, there was a chapter on the intelligence of animals, including insects, birds and mammals, in the first edition (Ch.29, pp.443-460, vol.1), in which Wundt referred to three authors: Hermann Samuel Reimarus (1694-1768), Peter Scheitlin (1779-1848) and Alfred Edmund Brehm (1829-1884). The comparison in detail will be shown in tables.

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Communists and the campaign against intelligence tests in Britain, 1940-1970

British Communists developed a theoretical model of child development which they used to argue against the spread of intelligence testing in education. In discussion about child development two distinct positions emerged reflecting professional experience in clinical psychology and school education. This debate had a substantial impact on the campaign to reduce reliance on testing for selection but its most persuasive outcome was the use of theory from Soviet psychology in work in mental handicap.



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Russian refugees and the "Harvard Project" of the Russian Research Center (Cambridge, USA), 1951-1954

The Second World War gave a powerful impulse towards the development of American Sovietology: since the United States had a lack of enough information about its new ally the Soviet Union - that why they greatly needed it. In 1946, with financial support from the Rockefeller Foundation, the Russian Area Program was launched, and two Russian Institutes started functioning: one at the Columbia University (New York), the other at the Stanford University (Palo Alto, near San Francisco). In two years (1948), at the height of the Cold War, the Carnegie Corporation supported the foundation of the Russian Research Center in Harvard University (Cambridge). The Center headed by Harvard professor of anthropology C. Kluckhohn. The Executive Committee consisted of scholars in many fields of science: psychologists, sociologists, economists, lawyers, and anthropologists. Among them there were two distinguished persons - Russian emigrants so called "the first wave of émigré" (1919-1939): V.V. Leontiev - the Harvard professor, an economist (the future Nobel Prize winner, 1973) and M.M. Karpovich, the professor of Slavic languages at Harvard. The aim of so called "Harvard Project" of the Russian Research Center was to reveal a strong and weak points of the Soviet System and to make the predictions about its future. A valuable object of Harvard Project in 1951-1954 was a new Soviet émigré who were either isolated in DP (displaced persons) camps in American zone of occupation in Germany and Austria or already moved to the USA. All in all, 13 thousand of former Soviet citizens were interviewed by Harvard scholars within the framework of this project. The Munich Institute for the Study of the USSR (1951-1974) was established as one of its consequences.

The author of this paper is currently working in the archives relevant to the fates

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Calculated writing and face: The criminalistical cybernetics

Biometrical control system is the key technology in the battle against 'world terrorism'. The new identity cards contain chips with the data about our face forms, features, iris, and dactyl grams, which will be controlled at the frontier. In this presentation, I would like to draw your attention to the history of this technological character of control, or more precisely to the construction of the self. This debate goes back at least until the 17th century, but I would like to concentrate here on the Soviet post-war period in which cybernetics became fully established, and in which criminalistics used the new knowledge to scanning, monitoring, reading, interpreting, and responding to trials.



Simon WALSH

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Reception of Gestalt theory in the American journal literature: 1923-1933

The reception of Gestalt theory in America has received limited attention by historians of psychology. And when contemporary writers have written on this reception, they have tended to do so as if it was today well-known and uncontroversial. Yet when Koffka in 1922 published an article in *Psychological Bulletin*, intended as an introduction for American psychologists to Gestalt ideas, it effectively launched what Mitchell Ash has elsewhere named the 'initial reception' period of Gestalt theory within American psychology; over the next decade dozens of journal articles on Gestalt theory appeared, with American psychologists keen to offer their views, criticisms, and corrections of the ideas forwarded by their German counterparts. The result was illuminating: fully aware of the critique of American psychology that had been made by the leading Gestalt theorists, American writers were forced to re-examine their particular brand of psychology, and to interpret Gestalt theory in light of this. Three questions occupy me here: (1) What was the result of the above re-examination? (2) Did American psychologists misinterpret Gestalt theory? (3) What does the reception, as reflected in the journal literature, say about the American psychology of the period? In order to answer these questions my paper will focus on the relevant journal literature in the decade following Koffka's initial presentation; to my knowledge no such review has ever been undertaken.

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ÉmigrÉ Russian women in psychology: gender and ethnicity as factors

Three women in psychology left their homelands soon after the Russian Revolution to study in Germany in the 1920s. They came via a double emigration to the United States around 1930. They went on to careers in applied and academic fields of psychology, not without employment difficulties during the depression years and after.

Maria A. Ovsiankina (1898-1993) had a German mother and a Russian father. Born in Tschita, Russia, she grew up in Vladivostok in eastern Siberia but arrived in Berlin with her brother and sister. She studied in the group around Kurt Lewin. She came to Worcester State Hospital, where David Shakow found her a job just as the Depression was beginning. She became a professor at Wheaton College near Boston in 1949, at age 51, then moved to direct counseling at the University of Connecticut until retirement.

Tamara Dembo (1902-1993) came of Jewish parents from Baku, Azerbaijan to St. Petersburg, where she began engineering studies before moving with her family to Germany in 1921. A friend of Ovsiankina, she did a dissertation under Lewin on the problem of frustration, perhaps stemming from her early heart ailment. She emigrated in the early 1930s to Smith College briefly and then worked from 1932 to 1934 at the Worcester State Hospital courtesy of David Shakow. She finally became a professor at Clark at age 60.

Eugenia Hanfmann (1905-1983) remarked that the Russian Revolution changed her life, for her family moved from St. Petersburg to Lithuania, the birthplace of her father. She studied in Jena, where Wilhelm Peters, an "Austrian Jew and socialist" recommended her to Kurt Koffka at Smith College in 1930. She worked with Tamara Dembo in cognitive and developmental psychology. She was "rescued," as she put it, by David Shakow at the Worcester State Hospital, who also employed Dembo as Assistant. Later, Abraham Maslow brought her to Brandeis to direct counseling.

Thus, these three friends owed their start in psychology to male patrons, many of them Jewish. Yet they did not publically self-identify as Jewish. Indeed, in Russia in the 19th century, those Jews who were baptised would not probably not have done so. However, informal Jewish networks seemed to offer a way to break the gender employment barrier in Weimar Germany and the Depression era U.S. Gender as well as ethnicity constituted a mixed blessing professionally; Hanfmann remarked that sometimes her minority status as a woman afforded her more recognition than she deserved. Did they choose career over marriage, like many North American women of

the first generation around World War I? Their job options appeared to broaden beyond women's colleges to government work with the Office of Strategic Services (Hanfmann), counseling services (Ovsiankina), and applied research on handicapped persons (Dembo). But did applied employment reflect limited academic opportunities? This paper will explore the professional opportunities and obstacles they experienced as émigré scholars.



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Observing the observer experimentalizing the New Man. Soviet avantgarde cinematography as the "new science" of the 1920s

"Kino novaya nauka." (Cinema is the new science), writes Ippolit Sokolov in the first issue of Aleksey Gan's constructivist journal *Kino-fot* in 1922. This is a new message, because it wants to be understood in its very literal sense.

My paper will try to de-metaphorize what has since been called the "laboratory" of a "cultural experiment" (Bowlit/Matich (Ed.): *Laboratory of Dreams. The Russian Avant-Garde and Cultural Experiment*. Stanford 1996). I want to show that the epistemic impact of early cinematography was at its height, when Vertov and Kuleshov, Meyerchol'd and the cameraman of his biomechanical studies, Teremin, experimented on the nature of movement, rhythm and expression. Cinematography became the most precious and most "exact" of all instruments and techniques of observing. In their attempt to create a scientific cinematography (which in the beginning had a lot in common with the genre of "nauchnaya fil'ma"), the avantgarde filmmakers' intentions range from "putting the theory of relativity on screen" (Vertov) to "fixating the organized human and natural material and organizing the spectator's attention" (Kuleshov). On the other hand, (bio-)scientific research to a large extent depended on the camera and the 'moving image' e.g. Gastev's laboratory in the Central Institute of Labour or Bechterev's and Pavlov's psycho-physiological experiments.

The "scientification" of cinema and the "cinematization" of science need to be analyzed as two ways (methods) of reaching one goal the improvement of the observer, "nablyudatel'". Different aesthetic, technical and pedagogical projects of the 1920s refer to this goal. By focusing on little known aspects and protagonists of these projects Levitov's *Nablyudatel'nost'* (1923), Troyanovsky's and Egiazarov's *Izuchenie kinozritel'ya* (1928) and the experimental analysis of the spectator/observer, undertaken by the cinematic and the physico-psychological sections of the GACHN my paper wants to reframe and thereby reevaluate Soviet avantgarde filmmaking and film theory, especially its non-fictional branches. Popular scientific films (the then so called *kul'turfil'my*) like *Kak xodit' po ulice* (How to walk on the street) or *Ne pluj na pol* (Don't spit on the floor) need to be understood as a means of harmonizing and de-radicalizing major steps in the education of the spectator, such as Vertov's *Kino-Glaz*

or L. Brik's and Zhemchuzhny's *Steklannyj glaz*, films realizing what science implies: observing the observer.



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Gregoire Wyruboff's early positivism

Having left Russia at the age of 23, Gregoire Wyruboff (1843-1913) became an ardent positivist and the closest collaborator of Auguste Comte's student, Emile Littré. Between 1867 and 1883, he co-edited with Littré, and then Charles Robin, the *Revue de philosophie positive*, to which he also contributed numerous articles on scientific, philosophical, social and political issues. In the second half of the nineteenth century, the journal was instrumental in shaping anticlerical and republican politics in the French speaking countries.

In 1904, Wyruboff was appointed to the Collège de France's chair of the history of science, which he held until his death. As a Comtean, he saw the history of science as the acme of the human spirit. Yet his approach to the subject was purely internalist and positivist. His positivism was also a barrier that prevented him from recognising some major scientific achievements like the publication of the periodic table by Dmitry Mendeleev. The authors of the paper have recently completed Wyruboff's biography; they will highlight some of the points of the manuscript, which is now with the publisher.



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the first generation around World War I? Their job options appeared to broaden beyond women's colleges to government work with the Office of Strategic Services (Hanfmann), counseling services (Ovsiankina), and applied research on handicapped persons (Dembo). But did applied employment reflect limited academic opportunities? This paper will explore the professional opportunities and obstacles they experienced as émigré scholars.



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Observing the observer experimentalizing the New Man. Soviet avantgarde cinematography as the "new science" of the 1920s

"Kino novaya nauka." (Cinema is the new science), writes Ippolit Sokolov in the first issue of Aleksey Gan's constructivist journal *Kino-fot* in 1922. This is a new message, because it wants to be understood in its very literal sense.

My paper will try to de-metaphorize what has since been called the "laboratory" of a "cultural experiment" (Bowlit/Matich (Ed.): *Laboratory of Dreams. The Russian Avant-Garde and Cultural Experiment*. Stanford 1996). I want to show that the epistemic impact of early cinematography was at its height, when Vertov and Kuleshov, Meyerchol'd and the cameraman of his biomechanical studies, Teremin, experimented on the nature of movement, rhythm and expression. Cinematography became the most precious and most "exact" of all instruments and techniques of observing. In their attempt to create a scientific cinematography (which in the beginning had a lot in common with the genre of "nauchnaya fil'ma"), the avantgarde filmmakers' intentions range from "putting the theory of relativity on screen" (Vertov) to "fixating the organized human and natural material and organizing the spectator's attention" (Kuleshov). On the other hand, (bio-)scientific research to a large extent depended on the camera and the 'moving image' e.g. Gastev's laboratory in the Central Institute of Labour or Bechterev's and Pavlov's psycho-physiological experiments.

The "scientification" of cinema and the "cinematization" of science need to be analyzed as two ways (methods) of reaching one goal the improvement of the observer, "nablyudatel'". Different aesthetic, technical and pedagogical projects of the 1920s refer to this goal. By focusing on little known aspects and protagonists of these projects Levitov's *Nablyudatel'nost'* (1923), Troyanovsky's and Egiazarov's *Izuchenie kinozritel'ya* (1928) and the experimental analysis of the spectator/observer, undertaken by the cinematic and the physico-psychological sections of the GACHN my paper wants to reframe and thereby reevaluate Soviet avantgarde filmmaking and film theory, especially its non-fictional branches. Popular scientific films (the then so called *kul'turfil'my*) like *Kak xodit' po ulice* (How to walk on the street) or *Ne pluj na pol* (Don't spit on the floor) need to be understood as a means of harmonizing and de-radicalizing major steps in the education of the spectator, such as Vertov's *Kino-Glaz*

or L. Brik's and Zhemchuzhny's *Steklannyj glaz*, films realizing what science implies: observing the observer.



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Gregoire Wyruboff's early positivism

Having left Russia at the age of 23, Gregoire Wyruboff (1843-1913) became an ardent positivist and the closest collaborator of Auguste Comte's student, Emile Littré. Between 1867 and 1883, he co-edited with Littré, and then Charles Robin, the *Revue de philosophie positive*, to which he also contributed numerous articles on scientific, philosophical, social and political issues. In the second half of the nineteenth century, the journal was instrumental in shaping anticlerical and republican politics in the French speaking countries.

In 1904, Wyruboff was appointed to the Collège de France's chair of the history of science, which he held until his death. As a Comtean, he saw the history of science as the acme of the human spirit. Yet his approach to the subject was purely internalist and positivist. His positivism was also a barrier that prevented him from recognising some major scientific achievements like the publication of the periodic table by Dmitry Mendeleev. The authors of the paper have recently completed Wyruboff's biography; they will highlight some of the points of the manuscript, which is now with the publisher.

