



25. Conference of the European Society for the  
History of the Human Sciences

Oslo, 9-11. August 2006

# **Program**

# **Book of Abstracts**

Program Committee:

Alan Collins

Irina Sirotkina

Karl H. Teigen

Supported by:

The University of Oslo

The Norwegian Psychological Association

## PROGRAM – ESHHS, 9-11 August 2006, OSLO

### Wednesday 9. August

9.00 – 10.00 Registration

10.00 – 10.15 Welcome address

#### *Session 1*

Chair: Alan Collins

1015 – 1045 Annette Mülberger and Ana Jacó: Psychology and Socialism: Emilio Mira's study on revolution

1045 – 1115 Karl H. Teigen: Science versus spiritism in early Norwegian psychology

#### *Short coffee break*

#### *Session 2: On human nature*

Chair: Alan Collins

1130-1200 Tord Larsen: Primitive Man in Philosophy. Historical transformations of the idea of primitivity and its impact on contemporary identity politics

1200-1230 Roger Smith: Chess players and gardeners: mixed metaphor in T. H. Huxley and other writers on 'man's place in nature'

1230-1300 Zsuzsanna Vajda: Abandonment of the stage theory in developmental psychology: cultural background

#### *Lunch 1300-1400*

#### *Session 3: Empirical psychology revisited*

Chair: Enrique Lafuente

1400-1430 Hroar Klempe: Why did music become so important for the experimental psychology of Wilhelm Wundt?

1430-1500 Simon Walsh: What is Empirical Psychology? A Historical Debate Revisited

1500-1530 Margarete Wolfram, Martin Englander, Milva Lopresti, and Wendy Jackson: The two disciplines of scientific psychology – united at last?

#### *Coffee break*

#### *Session 4: Classical contributions revisited*

Chair: Karl Teigen

1600-1630 Ruud Abma: The 'Sick Role' Revisited: Understanding and misunderstanding Parsons' contribution

1630-1700 Rachel Manning, Alan Collins & Mark Levine: Myth-making in texts: Social psychology, helping behaviour and the case of Kitty Genovese

#### *1800-1930 Reception in the City Hall*

#### *Posters (will be displayed throughout the conference):*

Lungile Nyathi: Theory of knowledge: Thomas Aquinas

Salman Türken: Measures of Internationalism in the History of Political Psychology

## Friday 11. August

### *Session 10 (Main hall): Esthetical perspectives*

Chair: Zsuzsanna Vajda

- 0900-0930 Peder Anker: Graphic Language: Herbert Bayer's Environmental Design  
0930-1000 Irina Sirotkina: Modern dance and the twentieth-century debates about natural and artificial  
1000-1030 Robert W. Rieber: A projective personality technique for the analysis of bookplates of famous psychologists: Include a brief history of the Rorschach test

### *Coffee Break*

### *Session 11 (Main hall): Cultural perspectives*

Chair: James Good

- 1100-1130 Michael C. Carhart: Polynesia and Polygenism: The View from 1810  
1130-1200 Miki Takasuna: Influence of Kurt Lewin on pre-WWII psychology in Japan  
1200-1230 Noemi Pizarroso and Fernanda González: French historical psychology: an unknown chapter in the History of Cultural Psychology  
1230-1300 Andrea Bordogna: Traveling pragmatists and intimate communities

### *Session 12 (Auditorium 5):*

Chair: Horst Peter Brauns

- 1100-1130 Angela De Leo: How emotions affected us  
1130-1200 Lucia Monacis: The origin of sex differences  
1200-1230 Johanna Muckenhuber: The workers of Marienthal  
1230-1300 Gordana Jovanovic: Social hermeneutics of qualitative research

### *Lunch 1300-1400*

### *Session 13 (Main hall)*

- 1400-1600 Hans van Rappard, Ingemar Nilsson, and Horst Gundlach:  
25 years of ESHHS: Reflections about the past, the present and the future.  
Round table discussion organized by Annette Mülberger.

### *Coffee break*

- 1630-1800 *Business meeting*  
1930- Lofoten restaurant: *Conference dinner*

## PROGRAM AND ABSTRACTS – ESHHS, OSLO, 9 -11 August 2006✓

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9.00 – 10.00 Registration

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#### *Session 1*

Chair: Alan Collins

10.15 – 10.45 Annette Mülberger and Ana Jacó: Psychology and Socialism: Emilio Mira's study on revolution

10.45 – 11.15 Karl H. Teigen: Science versus spiritism in early Norwegian psychology

### Psychology and Socialism: Emilio Mira's study on revolution

Annette Mülberger and Ana Jacó  
Universidad Autonomá de Barcelona

| *synecht eq tnel*

Emilio Mira was a psychologist and psychiatrist, well known in Spain and Latin-America. He is considered a pioneer in the field of professional guidance and psychotechnics. Along his life he was very productive, publishing mainly on subjects related to psychiatry, psychology and pedagogy.

In the present paper we take a look at Mira's work on social revolution in relation to his biography and the political and scientific context of his time. As we will see his analysis of social revolution is a direct consequence of his socialist position, not uncommon among Spanish physicians at the end of the nineteenth and beginnings of the twentieth century. Throughout our study we also want to consider how Mira connects his psychology to politics and whether he develops in his essay on revolution a kind of Marxist psychology.

Like other socialist physicians, Mira tried to diffuse scientific knowledge through popular lectures and the publication of essays to combat superstition, irrationalism and capitalism itself. His study on social revolution shows the naturalist, evolutionary and biological approach Mira has inherited from the Catalan group of physicians. Although the analysis of revolution was not a main subject dealt with by his masters, it constitutes a common subject of medical and psychological expertise since the works of Taine and Le Bon. After the Great October Revolution had taken place in 1917, expectations arouse about its possible extension. Thus the concept of 'revolution' became very popular in the second and third decade of the twentieth century.

*✓ Friend*

Mira conceptualizes the revolution as a kind of existential crisis of the human spirit. In his study he identifies the typical psychological traits of the human being while living in a period of social revolution and he describes the phases through which the attitudes and reaction develop before, during and after the revolution. His observations also allow him to determine the psychological typos of revolutionaries and anti-revolutionaries. Finally he establishes a psychological law which permits, at least in part, the prediction of a revolution in the future.

On the whole his writing clearly shows his socialist position as in the text he expresses his respect and admiration for revolutionaries and especially for Lenin. Nevertheless his psychological point of view seems contrary and incompatible with the sociological approach of Marxism.

## Science versus Spiritism in early Norwegian psychology

Karl H. Teigen, University of Oslo  
*both psychoanalysts*

The new psychology was established in Norway early in the last century. The most important pioneers were Anathon Aall, who founded an Institute of psychology in Oslo in 1909, and his successor, Harald Schjelderup, who became the first professor in psychology in 1928, both with a background in German experimental psychology. Like their colleagues in other <sup>to 1965</sup> Scandinavian and European countries, they saw it as one of their main tasks to promote a scientific view on psychic phenomena, which attracted much attention in the general public. In this paper, this struggle will be illustrated by three episodes:

1. Aall's debates with Oskar Jæger, professor in political economy and founder of the Society for psychic research, who argued for the existence of two strands of psychological research: psychophysical and psychic. A serious controversy was sparked by a rejected doctoral dissertation, and grew into a major public conflict where the university authorities were involved. *1910*  
*L. Richard Eniksen*

2. The relationships between Aall and his other Scandinavian colleagues: Alfred Lehmann in Copenhagen, founder of experimental psychology in Denmark, and author of a popular and critical account on *Superstition and Magic*; and Sydney Alrutz in Uppsala, founder of the first Swedish laboratory of physiological psychology, but at the same time a firm believer in parapsychology. Alrutz was also editor of *Psyche*, the first psychological journal in Scandinavia. Aall used and supported *Psyche*, but was often sceptical about its content. *1906-1920*

3. The investigation of a Danish medium, Einer Nielsen, by a university committee in 1922. A large sum of money was promised for proving that this medium's performances were genuine, but he failed to produce any psychic phenomena to the committee (of which Schjelderup was a member), and was later exposed.

The episodes give examples of how occultism was regarded as a constant challenge for academic psychology in this early period. For Schjelderup, this interest lingered on. During his long career as a professor in psychology he was the main advocate of psychoanalysis in this country, but his last major work was a book on paranormal phenomena (1961).

Short coffee break

## Session 2: On human nature

Chair: Alan Collins

- 1130-1200 Tord Larsen: Primitive Man in Philosophy. Historical transformations of the idea of primitivity and its impact on contemporary identity politics
- 1200-1230 Roger Smith: Chess players and gardeners: mixed metaphor in T. H. Huxley and other writers on 'man's place in nature'
- 1230-1300 Zsuzsanna Vajda: Abandonment of the stage theory in developmental psychology: cultural background

### Primitive Man in Philosophy. Historical transformations of the idea of primitivity and its impact on contemporary identity politics.

zonder ppt | mijn punt voor humor komt er niet uit | Tord Larsen, Social Anthropology, NTNU, Norway | spreekt goed Engels - waarom leest hij voor? (niet te volgen)

Since the 16th century the idea of primitive man has played a central role in the development of binary figures of thought and in the emergence of modern forms of subjectivity, autonomy and consciousness.

The philosophy of language and theories of political legitimacy have also been shaped by conceptions of the primitive.

The paper argues that the notion of primitivity plays a constitutive role in key philosophical texts. Partly, primitive man is explicitly present as evidence in philosophical argumentation (Locke, Rousseau, Kant, Hegel, Nietzsche), partly "he" is implicitly present as a theoretical construct in the composition of narratives about historical origins, logical primacy and psychological foundations.

Philosophical thought on primitivity provides the backdrop for paradoxes and aporias which continue to riddle postcolonial theory, identity politics and paradigms of anthropological representation. The paper will trace some of these interrelations.

### Chess players and gardeners: mixed metaphor in T. H. Huxley and other writers on 'man's place in nature'

zonder ppt | Roger Smith | rsmith@mail.ru | leest rustig voor toch moeilijk de aandacht erbij te houden

In 1893, T. H. Huxley, a past President of the Royal Society of London and for many years an outstanding spokesman for science in British cultural life, gave a lecture in Oxford on 'Evolution and ethics'. This lecture immediately became, and has remained, a 'touchstone' for belief about the relation between biological events and human action. Yet Huxley's lecture was rather obscure – the largest single part discussed Buddhism and the Stoics – and he later wrote a 'Prolegomenon' to clear up confusions in what he had originally said.

The Victorian discussion of relations between evolution and ethics was a riot of metaphor: sphinxes, chess players, pigeon fanciers, colonialists, gardeners and other actors crowded the stage. The logic of 'man's place in nature' (in Huxley's phrase, used for the title of his best known book [1863]) caused evolutionary theorists much trouble, just as it roused their imagination, reflected in their (often mixed) metaphors. I will argue that there were good reasons for this: metaphor papered over the central contradiction of the Stoic, and

Enlightenment, injunction, 'Live according to nature'. The paper will make the point through a discussion of Huxley's essays and lectures and the debates to which they contributed.

### Abandonment of the stage theory in developmental psychology: cultural background

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stuk

Zsuzsanna Vajda  
University of Szeged

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verhaal

Developmental psychology has changed a great deal in the past 25 years. The main changes can be summarized in 4 main points that are reflected in main stream research: ① Early years of life became the most important subject to study, the later period of childhood (6-18) draw less and less attention. Age limits get blurred in the recent research of child development. ② Abandonment of the stage theory and a critical attack against its main representative, Jean Piaget. ③ Growing scepticism of experts concerning effects of parental attitudes on children's long term personality development. ④ Criticism and refusal of normative approach of development in general.

These changes also found shape in theoretical debates. Scholars were faced with a growing uncertainty of the notion of development that they attributed to the wrong definition of development or to the inadequate research methodology. This paper's aim is to show that theoretical problems in developmental psychology are only partly due to the inner processes of psychology. Their real background is a radical change in social-economical circumstances, involving the transformation of child concept and childhood. In the 21<sup>st</sup> century the children really are less different from adults than they were even 50 years ago. The stages of development are disappearing not only from the science but also from the real life. If we show how cultural changes are reflected in the science of psychology, we can support the argument of historical relativity of psychological approaches and categories (Smith, 2005). But I would like to argue that abandonment of the stage theory and looking at growing up as at a linear process in the practical life is far from being a clearly scientific issue, it is a real threat to the children.

Heel externatwisch getut verhaal

Lunch 1300-1400

### Session 3: Empirical psychology revisited

Chair: Enrique Lafuente

1400-1430 Hroar Klempe: Why did music become so important for the experimental psychology of Wilhelm Wundt?

1430-1500 Simon Walsh: What is Empirical Psychology? A Historical Debate Revisited

1500-1530 Margarete Wolfram, Martin Englander, Milva Lopresti, and Wendy Jackson: The two disciplines of scientific psychology – united at last?

## Why did music become so important for the experimental psychology of Wilhelm Wundt?

ppt.

Hroar Klempe,  
Department of Psychology, NTNU, Norway

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maar niet  
achtvkt

In discussions of the psychology of Wilhelm Wundt, music is almost never mentioned. Nevertheless, by looking closer on the body of his work, music appears as an important factor in a considerable number of the experiments. We know that Wundt was personally interested in music, but was that the only reason? In my paper I will go closer into this question, and present the hypothesis that this interest was not just a personal matter. I will investigate some of his articles which discuss some core aspects of his experimental psychology. One of his articles (Wundt (1910): "Das Institut für experimentelle Psychologie zu Leipzig" in Wundt (1983): *Ausgewählte psychologische Schriften*, Band II) reveals that one of the early laboratories was devoted to musical experiments, and in the same article one can read that a number of the papers that were produced in the first period described experiments in what we now would have called "music psychology". I will place this in a historical frame, including among others Fechner, who did not share the same interests in music, and yet talked about music as a "direct factor" (Fechner 1871/1978): *Vorschule der Aesthetik*). Both Wundt and Fechner refer to the Leibnizian/Wolffian distinction between higher and lower forms of knowledge, which might contain the answer to why music became so important in early experimental psychology.

## What is Empirical Psychology? A Historical Debate Revisited

Simon Walsh  
University of Michigan, Ann Arbor

The word 'empirical' is a seemingly familiar one to most experimental psychologists and theorists of psychology, and is more often than not used uncritically and without pause. Yet historically several meanings have attached themselves to the word 'empirical', and at times psychologists have debated over the correct use of the term. In modern psychology we can trace this debate back to 1874 and the respective publications of Brentano's *Psychologie vom empirischen Standpunkte* and Wundt's *Grundzüge der physiologischen Psychologie*. Brentano concerned himself chiefly with a conception of psychology as dealing with direct experience, whereas Wundt argued for a psychology grounded in an experimental procedure modelled on physiology.

Some years later, in 1921, Titchener published an article entitled *Brentano and Wundt: Empirical and Experimental Psychology*, in which he presents Brentano's (empirical) and Wundt's (experimental) psychologies as antithetical. This, in turn, led to a debate amongst historians of psychology within the *American Journal of Psychology*, with Carmichael, Boring, Ruckmick and Titchener (again) all making contributions; none of these authors could reach consensus on a definite understand of the phrase 'empirical psychology,' and the debate was more or less left unsettled. It is my intention to reopen it here, more specifically within the context of present-day psychology. My discussion will include, but is not necessarily limited, to the following questions: (I) What is today understood by the phrase 'empirical psychology', and does it correspond to historical usage? (II) Is the continued use of the word 'empirical' – at least in the sense in which it is ordinarily employed – necessary, or does it



conceal more than it illuminates? (II) If so, could we find a better word for 'empirical', one which would more clearly demonstrate its meaning?

### The Two Disciplines of Scientific Psychology United at Last?

Margarete Wolfram, Martin Englander, Milva Lopresti, and Wendy Jackson  
York University, Toronto, Ontario, Canada

Half a century ago in his presidential address at the 65<sup>th</sup> Convention of the American Psychological Association, Lee Cronbach acknowledged the divergence between two types of research methods: experimental and observational. Those using observation assess the **strength of association** between co-variables by means of correlational techniques, while the experimentalists use hypothesis testing to establish **the presence of an effect** of an independent on a dependent variable. While Cronbach emphasized the complementary nature of the two approaches, experimentalists have continued to insist on a strict division between the two camps. However, hypothesis testing has increasingly come under attack, led in 1962 by Jacob Cohen. With N boosting the power of statistical tests, the null hypothesis of no difference between groups can virtually always be rejected as long as N is large. Since N acts as an amplifier, capable of making even the most trivial difference between means big enough to be statistically significant, the rejection of the null hypothesis, with its implication that the independent variable has an effect, becomes trivial without a complementary statement about the size of the effect ( $\eta^2$ ,  $\omega^2$ , etc). Effect size reflects the correlation between independent and dependent variables. Researchers using observational methods routinely follow up correlations by testing their statistical significance; yet, experimentalists tend to be reluctant to go beyond hypothesis testing and establish effect size. An analysis of 1365 articles from four different APA journals published during three three-year blocks between 1983 and 2005 shows a very slow but steady increase in the number of studies reporting effect size. A number of factors can be identified, some that presently hinder and some others that will eventually help the trend of complementing hypothesis testing with correlational measures.

Coffee break

~~hypothetical~~ ~~statistical~~ ~~techniques~~ testing

#### Session 4: Classical contributions revisited

Chair: Karl Teigen

- 1600-1630 Ruud Abma: The 'Sick Role' Revisited: Understanding and misunderstanding Parsons' contribution
- 1630-1700 Rachel Manning, Alan Collins & Mark Levine: Myth-making in texts: Social psychology, helping behaviour and the case of Kitty Genovese

#### The 'Sick Role' Revisited: Understanding and misunderstanding Parsons' contribution

Ruud Abma  
Utrecht University, The Netherlands

In 1951 social scientist Talcott Parsons (1902-1979) published *The Social System*. Chapter X deals with the social system that regulates the rights and duties of both patient and physician. It is one of the few occasions in which Parsons offers a concrete and detailed analysis, and it is no coincidence he chose 'modern medical practice' as his target. During the 1930s he had<sup>1</sup> done research on health care economics in the Boston area, which presented him with a lot of inside knowledge on the medical profession. Moreover, from a theoretical point of view he<sup>2</sup> considered doctors to be the prototype of a professional role that is collectivity-oriented rather than self-oriented. + 3: admitted older brother

In the reception of Parsons' text, his contribution is usually narrowed down to the rights and duties attached to the 'sick role' (see for an exception Gerhardt 1989). Other important notions are neglected or unduly criticized, for instance: the psychosocial components of illness,<sup>(2)</sup> the relation between incapacity and unconscious motivation, and the complex symbolism in the work of the medical profession.<sup>(3)</sup> This paper deals with the lesser-known aspects of Parsons' theory on the social system of doctor and patient, and takes a critical stance towards its reception in medical sociology. Support for the analytic power of Parsons' approach is to be found in recent developments in health care (such as the juridification of the doctor-patient-relationship, and the renewed interest in alternative medicine).

#### Myth-making in texts: Social psychology, helping behaviour and the case of Kitty Genovese

Rachel Manning<sup>1</sup>, Alan Collins<sup>2</sup> & Mark Levine<sup>2</sup>

<sup>1</sup> University of West of England, UK <sup>2</sup> Lancaster University, UK

The story of the murder of Kitty Genovese has been told and retold in social psychology textbooks since the early 1970s. Though the details vary, typically the story relates how Kitty was murdered in broad daylight, with 38 witnesses none of whom intervened. The episode has been used to exemplify what has become known as the bystander effect, that is, the tendency of people in groups not to intervene. Research on the bystander effect and the failure to intervene has become a rich and prominent topic in social psychology. However, meticulous research by the lawyer Joseph de May Jr has revealed that many of the central claims made concerning the event are not sustainable, in particular the claims about witnesses and the lack of attempts to intervene. In this paper we explore three implications of this

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discrepancy between textbook accounts and de May's findings. Firstly, we examine the conditions that allowed the Kitty Genovese case to achieve such prominence. Secondly, we reflect on how the more common, textbook account of the episode has played a role in marginalising research on groups as having a positive role in interventions. Thirdly, we consider the importance of presenting the textbook account as 'fact' and how the episode as related has operated as an important link between experimental research and the social world.

1800-1930      Reception in the City Hall

**Thursday 10. August**

***Session 5: Politics and the human sciences***

Chair: Ruud Abma

- 9.00 – 9.30 Enrique Lafuente & Helio Carpintero: The congress that never was: New findings concerning the 1936 projected International congress of psychology in Madrid
- 9.30 – 10.00 Dennis Bryson: The Social Science Research Council and the Origins of Personality and Culture
- 10.00 – 10.30 Sandra Schruijer: How political was the founding of an association of experimental social psychologists? The EAESP and the Cold War

**The congress that never was: New findings concerning the 1936 projected International congress of psychology in Madrid**

Enrique Lafuente, UNED (Madrid, Spain)

&

Helio Carpintero, Universidad Complutense (Madrid, Spain)

*Buytendijk was ook  
uitgenodigd  
(en had  
geaccepteerd)*

During the 10<sup>th</sup> International Congress of Psychology (Copenhagen, 1932), it was agreed that the following meeting should be held in Madrid, in 1936, with Santiago Ramón y Cajal as Honorary Chairman and Emilio Mira y López as President. As it is well known, however, the Congress could not take place as planned on account of the outbreak of the Spanish Civil War in July of that very year. A golden opportunity was thereby lost to make Spanish psychology known to the world, and to strengthen its role within Spanish society as a result of the backing provided by the scientific community as represented in such international reunions. The 11<sup>th</sup> Congress was thus forced to move its seat to Paris, and was finally held in 1937 under Pierre Janet's Honorary Chairmanship and Henri Piéron's Presidency.

The finding of a bunch of letters to Claparède in Claparède's archives in Geneva allowed us to make further precisions on the political pressure suffered by the organizers of this frustrated meeting as the situation in Spain became gradually untenable. Written between May and October 1936 by Emilio Mira and José Germain, respectively President and Secretary of the Congress-to-be, the letters reflect the authors' growing concern for the ongoing social and political events, as well as their fear for the scarce participation they consequently foresaw. The financial difficulties found and the internal discrepancies arisen among the organizers themselves are also aspects these letters contribute to illuminate.

The aim of this paper is therefore to throw new light on the circumstances preventing the celebration of the 11<sup>th</sup> International Congress of Psychology in Madrid in 1936. To this end, the contents of these letters to Claparède will be analyzed and connected with the events they allude to and other significant documents on the various organizational aspects of the congress.

**How political was the founding of an association of experimental social psychologists?  
The EAESP and the Cold War**

Sandra G.L. Schruijer  
University of Utrecht, The Netherlands

*spreekt mij  
maar heel snel  
wat haar woorden  
gemakkelijk  
mitspraak mijal  
Nederlands*

*Elharkona  
Hosoniri (2006)  
The making of modern formal  
psychology*

During the height of the Cold War the idea for a European association of social psychologists was conceived. The year 1966 marks the formal birth of the European Association of Experimental Social Psychology (EAESP). The founding was initiated by American psychologists and generously funded by the Ford Foundation and the Social Science Research Foundation ([www.eaesp.org](http://www.eaesp.org)). The Ford Foundation was unmasked in the seventies as a cover organization for many CIA-activities (Stonor Saunders, 1999). The American authorities were eager to keep the independent (intellectual) left in Europe out of the hands of the communists. To that end they provided for various platforms for left wing intellectuals and artists to ventilate their ideas for example in the realms of science and culture (Jachec, 2000). The far majority of the artists and intellectuals involved did not know their real benefactor. Certainly not all funding by the Ford Foundation however, was contaminated by underlying political motives such as the ones described. Against this background I aim to reconstruct the motives, on both sides of the Atlantic Ocean, for creating a European association of social psychologists. To this end I am consulting the archives of the EAESP and interview various pioneers of the EAESP, who were involved in its foundation and have served on its very first committee. The findings will be discussed in the context of the political interference in exchanges between academic communities in Europe and in the USA during that period.

### The Social Science Research Council and the Origins of Personality and Culture

Dennis Bryson  
Bilkent University, Turkey

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maar licht 't publiek wel aan.  
weinig dynamiek*

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The Social Science Research Council (SSRC) was early on involved in sponsoring the field of personality and culture, which began to take shape in the United States during the 1920s and 1930s. Initiated during the former decade by students of anthropologist Franz Boas—Margaret Mead, Ruth Benedict, and Edward Sapir—the personality and culture approach attempted to comprehend the behavior and development of the individual personality within its cultural context. In order to promote the study of personality and culture, the SSRC sponsored a series of conferences and established two advisory committees devoted to the field. One of the committees, the Advisory Committee on the Impact of Culture on Personality, planned and organized a seminar on this topic held at Yale University in 1932-33 under the supervision of Sapir. The other committee, the Advisory Committee on Personality and Culture, involved a number of prominent American social scientists and did much to stimulate interest in the field during the 1930s.

9!  
Personality and culture was seen by key social scientists such as Robert S. Lynd as a means of furthering the SSRC's vision of interdisciplinary cooperation among the social sciences—as well as a means to reform and reconstruct American society. Psychologists, psychiatrists, sociologists, and anthropologists were thus to collaborate in order to study the development of the individual and individual difference within specific communities and cultural contexts. Their aim would be not only to elaborate knowledge but to address the problems of personality and cultural disorganization rampant during the depression decade of the 1930s—and ultimately to reconstruct contemporary culture in order to make it more congruent with individual needs and “cravings.” As I hope to demonstrate in my paper, the emergence of personality and culture under the auspices of the SSRC provides a significant example of the manner in which social policy goals interacted with the production of knowledge in the American social sciences during the twentieth century.

Short coffee break

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**Session 6**

10.45-12.00 Greg Eghigian, Ruud Abma, Jim Capshew & Hans Pols: What was the Relationship Between Politics and the Human Sciences in the 20<sup>th</sup> Century? A Roundtable Discussion chaired by Greg Eghigian

**What was the Relationship Between Politics and the Human Sciences in the 20<sup>th</sup> Century? A Roundtable Discussion**

*Discussants:*

Greg Eghigian\*, Associate Professor of Modern European History, Penn State University (USA). Will also serve as moderator of discussion

Andreas Killen\*, Assistant Professor of History, City College of New York (USA)

Christine Leuenberger\*, Senior Lecturer, Science and Technology Studies, Cornell University (USA)

Hans Pols†, Director, Unit for the History and Philosophy of Science, University of Sydney (Australia)

\*Co-editors of and †contributor to *The Self as Scientific and Political Project* (forthcoming, University of Chicago Press)

By the middle of the twentieth century, western political parties, states, and the human sciences largely shared a common belief: the belief that societies and the human beings that inhabit them could be known, changed, and managed. Indeed, until well into the 1970s, a widespread enthusiasm for public projects, ranging from social insurance to macro-economic planning to public opinion polling, was a hallmark of the north Atlantic world. Grand things were expected of governments and public institutions, and bold new futures were emplotted for societies. These ideals were not only projected *onto* society. They were also projected *into* individuals. Never before had states invested so much time, energy, and resources into making sense and exploiting the potential of the human being. And it was here, at this juncture, that policymakers, researchers, and clinicians envisioned a formative role for the human sciences.

How did this particular marriage of politics and science come to be and what were the consequences? The purpose of this panel will be to initiate a general discussion about the ways in which the human sciences and politics together turned the behavior and inner workings of individuals – in short, the self – into sites for ambitious scientific, medical, and political projects. Rather than present individual papers, the four panelists will offer some thoughts (10-12 minutes per person) on the nature of the relationship between politics and the human sciences in the twentieth century as well as reflections about the historiography of the field. We will then open the session to a general discussion among those attending, moderated by Greg Eghigian.

The panelists are all connected with a forthcoming edited book, *The Self as Scientific and Political Project*, which will appear in 2007/2008 as a volume in the History of Science Society (USA) series *Osiris*.

## **Session 7: Psychoanalysis**

Chair: Annette Mülberger

1200-1230 Herbert Fitzek: Moses, Michelangelo, Freud ... and the question in how far biographical research contributes to psychological reasoning

1230-1300 Gavin Miller: The origins of Ian Suttie's *The Origins of Love and Hate*: The genesis of object relations psychoanalysis and attachment theory

### **Moses, Michelangelo, Freud ... and the question in how far biographical research contributes to psychological reasoning**

Herbert Fitzek  
University of Cologne, Germany

The interrelation of biographical research and psychological reasoning is an issue of a long and broad tradition. Especially since the coming up of psychoanalytic thinking the contribution of biographic research to psychological reasoning has been discussed frequently. Freud's interest in biographies is closely connected to his study of clinical and especially artistic phenomena. In my paper I will try to give an example of the fascinating interplay of an author and his subject, as it is represented in the interrelations of the historical figures Moses, Michelangelo and Freud.

I will follow two hypotheses referring to the discoveries of psychoanalysis:

(1) Dealing with biographies of scientists and artists leads to the self-reflecting character of psychology. When Freud works on the lives of artists and scientists this always throws a light on his own biography as a scientist and an artist. As a consequence the knowledge of these biographies contribute to the knowledge of Freud's own life – vice versa.

(2) and as a hypothesis which goes further: If scientific work like the works of arts is self-reflecting in a measure, it principally does not achieve objectivity in the sense of the natural sciences. As a consequence this raises the question if there are scientific, i.e. methodological procedures to control such interferences.

To follow these questions I will concentrate on a single issue which guided the man and scientist Freud through his whole life from early childhood up to his last years. For Freud "Moses – the man" was a prototype of identification, because of the self-chosen task to lead his people from suppressing exile to a state of liberty and health. This is the reason for his intensive and repeated engagement in Michelangelo's famous Moses sculpture. It was his particular interest that helped Freud to add a new and vital aspect to the traditional interpretations of the Moses sculpture. But it was the same interest that hindered him from giving an unbiased interpretation.

In a psychoanalytic perspective Freud is not an exception, but rather a standard case of interference between the author as an individual and the author as a scientist. From this point of view the scientists' "weak points" are no technical errors, they always belong to scientific work, and they lead to a task of biographical research in the history of human sciences: not

only to concentrate on the scientists' personal lacks and faults, but to elucidate the effects of fixations and limitations going aside with scientific work necessarily.

**The origins of Ian Suttie's *The Origins of Love and Hate*:  
The genesis of object relations psychoanalysis and attachment theory**

Gavin Miller

Department of English Literature, University of Edinburgh

Uit voor  
licht aan  
mensch te verstaan

Although Ian Suttie's *The Origins of Love and Hate* (1935) is relatively well known as a foundational text for object relations and attachment theory, little attention has been paid to Suttie's early articles, and how they show the intellectual logic of his move away from orthodox Freudianism.

In these articles, Suttie attacks the methodology and philosophy that intellectually armours Freudian psychoanalysis. He firstly draws attention to the dangers of individual psychology: the reflecting mind has a fictitious independence and is "temporarily desocialised". Selfish hedonism (taken as primitive by Freud) is a fictional ethic derived from this reflective position. Real moral behaviour is unreflectively altruistic, and employs tacit knowledge; only "moral imbeciles" in fact observe and manipulate others.

The Freudian system further forbids any real contact with potentially subversive data by relying upon the reflexive reports of adult neurotics – this leads to delusions such as the "death instinct". Freudian ideas also combine with biology: the idea that individual (ontogenetic) psychology must recapitulate (phylogenetic) cultural development places the Western European child at the pinnacle of civilisation, implies that earlier or different cultures are infantile, and discourages real ethnological comparison.

This latter point is vital, because Suttie sees the culture of Teutonic Paganism as counterevidence to Freud's theories. In this matriarchal culture, repression of child-mother love is achieved "endogenously": the child gives up its incestuous wishes because of the mother's prohibition rather than the father's: "the opposition of the loved object to sexual wishes is, and must always be, a more conclusive and inescapable repressant than the jealous interferences of a hated rival". Contemporary European patriarchy, which is taken for granted by Freud, expresses merely the father's jealousy of the evolutionary co-adaptation of mother and infant. The father's economic power over the family provides reassurance that he is loved, and is borne of his envy of the infant.

Lunch 1300-1400

***Session 8: Applied psychology***

Chair: Roger Smith

- 1400-1430 Michael M. Sokal: Stargazing: James McKeen Cattell, American Men of Science, and the Reward Structure of the American Scientific Community, 1906-1944
- 1430-1500 Maria Sinatra: The right man at the right place: psychology enters in actual life-situations
- 1500-1530 Fania Herrero and Antonio Manzanero: The development of the psychology of eyewitness testimony in the 20th century: An overview.



## Stargazing: James McKeen Cattell, American Men of Science, and the Reward Structure of the American Scientific Community, 1906-1944

geen ppt / Michael M. Sokal / West voor licht wel / vreemd flinter als hij een foutje maakt  
Worcester Polytechnic Institute

In 1906, James McKeen Cattell issued the first edition of *American Men of Science*, a directory of more than 4,000 American scientific workers. Contemporaneous American scientists welcomed the volume and its highly informative entries, much as they looked to the journal *Science*, which Cattell had edited since 1895, for up-to-date news of their community. Most striking, however, were the asterisks that Cattell attached to 1,000 of the volume's entries. These stars, he claimed, identified the "most eminent" American scientists of the day, and he used the information he gathered on each as data for his studies on psychological differences among individuals.

Cattell continued to assign stars in the five later *American Men of Science* volumes that he issued -- in 1910, 1921, 1927, 1933, and 1938 -- and his son Jaques continued the tradition in the seventh edition, of 1944, the year his father died. Throughout this period, discipline-based American scientific communities used these stars to order themselves, and Cattell's star system played a major role in the American scientific community at large.

This paper outlines the operation of the star system, from its origins before 1906 through its demise almost 40 years later. It roots Cattell's goals within his career as a differential psychologist, and traces his procedures to his own scientific ideology, to others' statistical techniques, to his studies in visual psychophysics and finally, to his goals for the American scientific community. It also argues that all aspects of his scientific career sharply reflect, and were even determined by, many of his human and personal traits, including his dealings with his friends and colleagues and even, to use two 19th-century terms, his character and temperament.

### The right man at the right place: psychology enters in actual life-situations

+ onleestbare sheet / Maria Sinatra / West voor investaambaar  
Department of Psychology – University of Bari (Italy)

In 1912 Münsterberg wrote: "Our aim is to sketch the outlines of a new science which is to intermediate between the modern laboratory psychology and the problems of economic". Still, the "new science" he was speaking about, i.e. *applied psychology* or *psychotechnics*, was actually born some time before, when, during the 19<sup>th</sup> century, the first attempts to find a practical psychology were made in connection with two chief factors: both the change from an agricultural economy to an industrial one, and the diffusion of the use of electricity in the means of transport. Therefore, the turning point came historically from the adaptation of the experimental method to the actual life-situations: psychology had to reply to the demands of personnel selection and vocational guidance put by productive organizations. It did so by inventing specific devices to measure human attitudes and efficiency, and individual mental differences.

The object of this paper is twofold. Firstly, it attempts to reconstruct the social motives that favoured the growth of applied psychology, i.e. its earlier age that goes back to the second half of the 19<sup>th</sup> century, when psychologists' attention was concentrated on work in terms of physiological fatigue, according to the materialistic paradigm of "man like a

machine” In this context, the physiological Institute led by Angelo Mosso in Turin played a key role in making new instruments (*ergograph*, *plethysmograph*). The results achieved in the laboratory of the Institute are discussed to determine their specific influence on European research about the *working man* (Joteyko’s or Binet’s studies are some examples).

2  
/ Secondly, the essay analyses the following reconfiguration of applied psychology more focused on “man-machine” relationship, and more careful to the subjective dimension of work (models of Lahy, Moede, Faverge, Rey). Particular attention is paid to the instruments used in these models.

### **The development of the psychology of eyewitness testimony in the 20th century: An overview.**

Fania Herrero (UNED, Madrid)

Antonio Manzanero (Complutense University of Madrid)

The history of eyewitness testimony within the psychological sciences presents several characteristics that determine in some degree the present state of the field, a history that we will call “intermittent”. Though today it is considered a speciality of Forensic Psychology, it  
1 starts off, in the beginning of the 20<sup>th</sup> century, with the investigations of psychologists such as Stern, Münsterberg or Whipple, on the accuracy of man’s attention, perception and memory and its applications to the assessment of witness credibility in court. This first stage is followed by a second one covering the period from 1930 to 1970 approximately, in which a  
2 certain abandonment of the experimental perspective and an approximation to the applied juridical field is produced. The scarce development of the discipline in this period is due to the frontal rejection of the scientific perspective by the juridical professionals, in some authors’ opinion, or due to the lack of a theoretical body consistent enough, in others’, among different socio-political and cultural possible causes. In a third stage, running into our days,  
3 the discipline has undergone a great growth, in its experimental aspects, in parallel with the development of the paradigms of cognitive psychology, such as in its professional aspects within courts and police departments.

In this work we try to identify the characteristics of this development through the quantitative and qualitative study of the topics related to the psychology of testimony appearing in the main publications in the field, to analyse its evolution and possible impact, and so enlighten the causes for its intermittency.

Coffee break

## ***Session 9: Varieties of the mind-body problem***

Chair: Irina Sirotkina

- 1600-1630 Ciaran McMahon: The origins of the psychological 'interior'  
1630-1700 Horst Peter Brauns: On the discipline of rational psychology during the 18<sup>th</sup> century  
1700-1730 D. M. Hutchinson: Scientific Psychology & Metaphysics: William James on the Mind-Body Problem  
1730-1800 James Good: Dewey and Bentley's *Knowing and the Known* (1949): A Foundation for a 'Transactional' Human Science?

### **The origins of the psychological 'interior'**

Ciarán Mc Mahon  
University College Dublin

The link between psychological language and psychological technology and practice is well established (e.g. Danziger, 1997). Additionally, it ~~has been~~ convincingly argued that psychological language is reflexively assimilated (Richards, 1989). The present paper, the result of analysis of classical philosophical and early Christian theological literature, is an exposition of a hitherto unappreciated aspect of psychological language and its most likely technological and social conceptual source. It will be shown, in reference to the writing of Marcus Aurelius, Plotinus, and Augustine that the pervasive notion of a psychological interior is in fact fundamentally linked to the practice of reading.

### **On the discipline of rational psychology during the 18th century**

HP Brauns  
Free University of Berlin, Germany

While it is a general aim of psychology's history to consider it as a history of the soul for a longer period since antiquity, it is the more specific purpose of this paper to reconstruct some parts of the science of the soul as carried out in the 18th century. Here it can be found to be an integral part of metaphysics, divided into a rational and empirical branch. I will unfold particularly the former by following its constructive line of development from Wolff to Baumgarten and its deconstruction by Kant and Jacob who finally undertake to refute its possibility as a scientific enterprise.

### **Scientific Psychology & Metaphysics: William James on the Mind-Body Problem**

D. M. Hutchinson  
Department of Philosophy  
University of Pennsylvania

Recent historiography on early 20th century Anglo-American philosophy has shown that the origin of the mind-body problem, as it is understood in contemporary parlance,

predates the view that it began in the 1950's with the writings of Herbert Feigl in America, and U.T. Place and J. J. C. Smart in Australia. Its origin, rather, lies with a diverse group of late 19<sup>th</sup>, early 20<sup>th</sup> century philosopher-psychologists on three continents, Germany, England, and America. A prominent thinker of this period was William James, who, in his *Principles of Psychology* and *Essays in Radical Empiricism*, advanced a radically novel approach towards the study of mental phenomena and their conditions, as well as the mind-body problem.

The aim of this paper is to evaluate and explain, what I call, James's two-level approach to the mind-body problem, namely the psychological approach of the *Principles* and the metaphysical approach of the *Essays*. I argue that James's views on consciousness and the mind-body problem are wholly continuous between the *Principles* and the *Essays*, and that this two-level approach represents two different ways of studying the same phenomena. It is not the case, as some scholars suppose, that James's metaphysical approach in the *Essays* overrides or replaces his scientific approach in the *Principles*.

### **Dewey and Bentley's *Knowing and the Known* (1949): A Foundation for a 'Transactional' Human Science?**

James Good  
University of Durham, UK

In the early 1930s, the American philosopher John Dewey, then at the height of his powers, embarked upon a remarkable correspondence with a frustrated academic turned journalist and orchard owner, Arthur F. Bentley. The correspondence which ranged over the full spectrum of contemporary philosophy was to last almost twenty years covering Dewey's age-span from seventy-three to ninety-two and Bentley's from sixty-two to eighty-one. One of the fruits of this extraordinary relationship was the publication in 1949 of a series of essays *Knowing and the Known*. This late work has proved to be highly controversial having been viewed variously as 'extreme heresy' and a neglected philosophical classic. In this paper I explore the context of this work, outline some of its central claims, and assess its significance for the philosophy and methodology of the human sciences. I will suggest that it represents one of the earliest and clearest statements of a 'transactional' approach to the human sciences explicitly acknowledging the 'intimacy of mind, body, and world'. I will also show that it has much to contribute to current debates about the embodied and embedded nature of mind.

**Friday 11. August**

***Session 10 (Main hall): Esthetical perspectives***

Chair: Zsuzsanna Vajda

0900-0930 Peder Anker: Graphic Language: Herbert Bayer's Environmental Design

0930-1000 Irina Sirotkina: Modern dance and the twentieth-century debates about natural and artificial

1000-1030 Robert W. Rieber: A projective personality technique for the analysis of bookplates of famous psychologists: Include a brief history of the Rorschach test

**Graphic Language: Herbert Bayer's Environmental Design**

Peder Anker  
University of Oslo

Graphic design is rarely a topic for historians of the environmental psychology. The tendency has been to downgrade art, photos, maps, and other non verbal sources in favor of textual evidence. This paper will serve as a remedy to this trend by discussing the graphic environmental design of Herbert Bayer. As a former faculty member of the Bauhaus school and keen admirer of Sigmund Freud, he introduced modernist imagery in relation to globalization, conservation values, and environmental cartography in the U.S. His graphic work represented a neo-Romantic attempt to reconcile capitalism with humanistic values and conservation of environmental resources. By appealing to the intellectual, physical, and emotional sides of the observer, Bayer sought to harmonize the humanist legacy with industrialization of the natural world. This paper will argue that Bayer's visual representation of the global environment rested on a Bauhaus vision of a new kind of industrial humanism inspired by Freud that entailed a life in harmony with the social and natural world. The paper will discuss his World Geo-Graphic Atlas of 1953 at some length, arguing that Bayer through this atlas established a Bauhaus iconography in environmental debates.

**Modern dance and the twentieth-century debates about natural and artificial**

Irina Sirotkina  
Russian Academy of Sciences, Moscow

The absence of impermeable disciplinary boundaries is an advantage rather than impediment to the human sciences. They may absorb various kinds of thinking about people, including that by artists and art scholars. I suggest bringing into focus the kind of thinking that has gone on in dance since the beginning of the twentieth century. It includes both theorising about dance by armchair art scholars and reflections by dance practitioners, as a sort of intellectual component of their work.

Dance is sometimes called an *embodied philosophy*. (Merce Cunningham used to say that he is no more philosophical than his legs.) Indeed, one can look in dance for tentative answers to some puzzling questions common for the human sciences in general. I would like to give one example: the debate about what is natural and what is artificial in both bodily

movements and human behaviour. This became an issue in what is called *modern dance* – a new style born at the dawn of the twentieth century in opposition to the formality of ballet and its conventional aesthetic and excruciating training. Throughout the twentieth century, such artists and teachers as François Delsarte, Isadora Duncan, Rudolf Laban and Martha Graham wondered about how they were to recreate “natural” movements which would make a contrast to the artificiality of ballet and give more opportunity for free movement and expression of feelings. Their manifestos were widely read and became a valuable contribution to the discussion of human freedom and nature. Each of them proposed a different version of what is natural and beautiful: the movements of the ancient Greeks epitomised in sculpture and on vases (Delsarte, Stebbins, Duncan), everyday “simple” movements such as walking or running (Martha Graham), locomotion which follows exactly the anatomy and physiology of the bodily apparatus (“expressive gymnastics” by Rudolf Bode; biomechanics), or “spontaneous” movements which come from the depths of the unconscious (“Authentic Movement” - dance therapy in the version of Mary Stark Whitehaus ).

In my talk, I will describe each of these conceptions and consider the effect they have had on our understanding of what is natural/artificial to humans. One of the conclusions is that, by contrast with postmodern philosophy, which conceives the world as utterly artificial – that is, constructed by technology and art, – in dance the category of the natural has important functions and must be preserved.

### **A projective personality technique for the analysis of bookplates of famous psychologists: Include a brief history of the Rorschach test**

Robert W. Rieber

This paper will trace the history of the Rorschach test and show how Rorschach might have been influenced by other authors as early as the 19th century. We will conclude the paper by illustrating how a variation on the theme of a Rorschach type test may be used to analyze the personality of famous psychologists such as Sigmund Freud, William James, G. Stanley Hall, etc.

Coffee Break

### ***Session 11 (Main hall): Cultural perspectives***

Chair: James Good

- 1100-1130 Michael C. Carhart: Polynesia and Polygenism: The View from 1810
- 1130-1200 Miki Takasuna: Influence of Kurt Lewin on pre-WWII psychology in Japan
- 1200-1230 Noemi Pizarroso and Fernanda González: French historical psychology: an unknown chapter in the History of Cultural Psychology
- 1230-1300 Andrea Bordogna: Traveling pragmatists and intimate communities

## **Polynesia and Polygenism: The View from 1810**

Michael C. Carhart  
Old Dominion University  
Norfolk, Virginia, U.S.A.

This paper is about the scientific use of travel literature. It is about how the published empirical reports of eyewitness navigators and explorers were read, appropriated, and transformed by sedentary scholars back home in Europe. On the basis of such reports, scholars constructed scientific systems that attempted to organize global humanity and to locate Europe's place within it. In particular I will discuss reports of the ethnic and linguistic groups in the Pacific Islands from the 1770s to the early 1800s. The reports themselves were chiefly English and French. Much of the resulting science was German. My path into Napoleonic-era ethnology will be a three-volume work by the Göttingen philosopher Christoph Meiners, published posthumously in the 1810s and which he considered to be the culmination of a lifetime of reading ethnographic reports.

All of the eyewitness travellers reported seeing two principal racial groups, who later in the 19th century would be termed Polynesians and Melanesians. Each of the eyewitness travellers speculated about the origin and route of migration of the two groups and about the efficacy of the environment in transforming the human body. Yet each was baffled by several difficulties in those speculations. The two types lived side by side yet retained their distinctive skin tone, hair texture, facial structure, and physique. All deemed long-distance navigation impossible, given the state of technology in the Pacific. Linguistic relationships raised other difficulties as well.

My object in this paper will be to show the ways in which sedentary scholars like Meiners appropriated the factual observations of his source travellers, but rejected the speculative premises and conclusions in which those facts were framed. Additionally I will consider the extent to which Meiners's polygenist conclusions were out of step with other hypotheses regarding how the various Pacific Islanders were related to each other, specifically those of the Société des Observateurs de l'homme and the Institute de France.

## **Influence of Kurt Lewin on pre-WWII psychology in Japan**

Miki Takasuna  
Tokyo International University

From the late 1920s until the mid 1940s, Japan was strongly influenced by Gestalt psychology. The Berlin school of Gestalt psychology was first recognized by Japan as late as 1921 when Sadaji Takagi (1893-1975), who visited various universities in Europe between 1920-1921, reported on this branch of psychology at Tokyo Imperial University during a psychology gathering. Despite its late acceptance, during 1920s and 1930s, about a dozen Japanese psychologists went abroad mainly to Germany to study the field. Among them were Kanae Sakuma (1888-1970) and Usao Onoshima (1894-1941) who boarded the same ship in 1923, with Berlin their ultimate destination. Sakuma ended up collaborating on a paper in German with Lewin during his stay (Lewin & Sakuma, 1925), while Onoshima finished his paper after returning to Japan (Onoshima, 1928). Both Japanese psychologists also wrote books on Gestalt psychology, but it was Lewin's visit to Japan in 1933 that garnered the most impact on Japanese psychologists. Together, Sakuma and Onoshima welcomed him together

at the Port of Yokohama. Lewin stayed first in Tokyo at Onoshima's home, then moved to Fukuoka by train. After lecturing both in Tokyo and in Fukuoka, Lewin continued on to Keijo (now Seoul) to present another talk. Following his lecture tour, he did not return home to Germany but instead emigrate to the United States, as the Nazi's had taken power in his absence (Marrow, 1969).

### **French historical psychology: an unknown chapter in the History of Cultural Psychology**

Noemí Pizarroso and Fernanda González  
Dpt. Psicología Básica, UNED, Madrid, Spain

When looking for a historical background cultural psychology usually refers to authors like Dilthey, Wundt or Vigotsky. The history of French psychology at the beginning of the 20<sup>th</sup> century is generally characterized by two main approaches, the psychopathological and the experimental. However, from French psychology also a less known cultural trend can be seen to emerge.

In this tendency we can place such figures as H. Delacroix (1878-1937), professor of Psychology at the faculty of Letters at the Sorbonne, I. Meyerson (1888-1983), his pupil and assistant, and, to a certain extent, M. Pradines (1874-1958), successor of Delacroix at the Sorbonne. Even if their works present important differences, they all share a post-Kantian constructivist approach to the mind, analyzing it through its productions and symbolic mediations.

In our paper, we will specially focus in I. Meyerson's Historical Psychology, as it was presented in his 1947 thesis, *Les fonctions psychologiques et les œuvres*. Rather than a presentation of results or psychological observations, the thesis was a programmatic text. Radically opposed to the ideas of permanence and the immovable character of the categories of the mind, Meyerson dealt with the variations suffered by psychological functions throughout the history of the different cultural productions (language, art, religion, science, law and other institutions). The project was to be developed for more than thirty years through his seminars at the EHESS (*Ecole des Hautes Etudes en Sciences Sociales*).

After a brief presentation of Meyerson's historical psychology and some of its developments, we will proceed to clarify the links between this project and those to which current cultural psychology usually acknowledges as theoretical antecedents. We will finally consider the place this historical psychology may occupy in present debates on social and cultural mind.

### **Traveling pragmatists and intimate communities**

Francesca Bordogna  
Department of History,  
Northwestern University (USA)

A central thread of discussion in science studies over the last several years has studied the constitution of regimes of objectivity. Historians have examined the practices, agreements, and instruments that allow facts to "travel" from their local place of origin to other locations; in particular, some have explored the processes by which the specificities of the local context in which knowledge is originally produced are erased and knowledge manages to ultimately



attain a universal status. Other studies have illustrated the techniques that late-nineteenth and early-twentieth-centuries scientists deployed in order to erase distinguishing personal and individual characteristics from their public personae and scientific work. Related to these, other studies have shown that attempts to make knowledge travel are often associated with forms of sociability and modalities of interaction that demand impersonal and formal exchanges.

This paper examines a range of processes that led in a diametrically opposed direction and yielded an intentionally local knowledge, as well as new forms of sociability predicated on friendship and intimacy.

The paper discusses the ways in which an ephemeral international group of psychologists-philosophers – including William James, H. Bergson, G. Papini, G. Prezzolini, and F. C. S. Schiller – traveled not in order to enforce universal standards or achieve uniformity, but rather to appreciate and view the particularities of the local and the personal. It shows that, by engaging in traveling and in a host of related practices, these figures consciously challenged the universal regimes of objectivity that other contemporary “travelers” were seeking to enforce, and promoted the creation of intimate communities that were the opposite of the formalized community of impersonal co-workers enforced by the demands of the new scientific objectivity.

### ***Session 12 (Auditorium 5):***

Chair: Horst Peter Brauns

- 1100-1130 Angela De Leo: How emotions affected us
- 1130-1200 Lucia Monacis: The origin of sex differences
- 1200-1230 Johanna Muckenhuber: The workers of Marienthal
- 1230-1300 Gordana Jovanovic: Social hermeneutics of qualitative research

#### **How emotions affected us**

Angela De Leo

Department of Psychology –University of Bari (Italy)

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Engels

Emotions are in focus of the current interest of the behavioral sciences, neurosciences, and psychiatry. But it is less known their centuries long history with roots in the ancient philosophical world of Plato, Aristotle, Seneca, etc., when emotion was conceived as responses to certain sorts of events of concern to a subject, triggering bodily changes and typically motivating characteristic behaviour.

This essay attempts to trace such a history, starting from an analysis of the emotion research carried out in the 17<sup>th</sup> and 18<sup>th</sup> centuries by M. Cureau De La Chambre, Descartes, and Esquirol, whose studies should be mentioned because of their proof of the dual dimensions, somatic and cognitive, of emotional phenomena (i.e. a *real* antecedent of the cognitive theory of emotion). It will then examine the new appearance of emotions during the 19<sup>th</sup> century in psychology, related to the spread of the Darwinian model, and of quantitative studies of the senses. Particular attention will be paid to the different conceptualisations of pioneering psychologists such as Spencer, Wundt, and Mosso, whose models of emotion are still ill-defined although they are not less important than the well known “James-Lange” theory, according to which emotions are feelings caused by changes in physiological conditions relating to the autonomic and motor functions.

This historical account could help to understand the origins of the dilemma of the modern psychological viewpoint of emotions: on the one hand they are expressed in the Darwinian terms of neurobiology, i.e. considered organic, personal feelings independent of social circumstances, and on the other hand, according to the so-called constructionist approach, they should be conditioned by power relations and social hierarchies.

## The Origin of Sex Differences

Lucia Monacis

Department of Psychology – University of Bari (Italy)

Toward the end of the 19<sup>th</sup> century the presence of women in the history of American psychology among the ranks of professional psychologists such as Mary Calkins, Helen Bradford Thompson and, later, Leta Stetter Hollingworth, challenging the traditional social roles, led to some new investigations and comparative research of mental processes of men and women.

From historical point of view the formal psychology, whose beginning is usually dated 1879, was relatively slow to take up the topic of the research on sex differences. The “woman issue” did not fall within the sharply defined limits of Wundt’s “new” psychology. Indeed, his interest aimed at the description of the “generalized adult mind” and it was not at all clear whether “adult” was meant to include both sexes.

Furthermore, the influence of evolutionary theory on the psychology of woman opened the door to the study of sex differences in sensory, motor, and intellectual abilities. It was the functionalist movement in the United States that fostered academic psychology’s study of sex differences and that constituted a sort of prototypic psychology of woman. In this cultural context, qualitative comparisons of the association ability in men and women, made experimentally by Jastrow and Calkins, and Mary Whiton Calkins’s self theory represented the first attempt for analyzing historical changes in views of sex differences. Another woman psychologist, Helen Thompson, focusing her research on environmental origin, asserted that sexual differences were attributable to different experiences and opportunities.

This paper aims to examine early historical contributions concerning theories and investigations that determined the origin of sex differences’ research based on comparative study of the mental processes of men and women.

kepleider:  
Christian Fleck

### The workers of Marienthal

Johanna Muckenhuber  
Institute for Sociology  
Karl-Franzens University, Graz, Austria

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Many sociologists know the “The unemployed of Marienthal” by Marie Jahoda, Paul Lazarsfeld and Hans Zeisel. Jahoda et al. (1933) did sociological and psychosocial fieldwork in a small community called Marienthal. The Marienthal population consisted mainly of workers in a textile factory which closed between December 1929 and the first months of 1930. Jahoda et al. studied the consequences of long term unemployment on people in the village.

My work constitutes an attempt to check certain aspects of the Marienthal study. In the village there has been found four old books from the factory. These so called “working books” contain information about the people working in the factory from the late 18<sup>th</sup> century

until 1930. The analysis focuses on the migration patterns concerning the Marienthal factory and on the social structure of the workers when the factory was closed.

From the working books it appears that the workers of Marienthal had a special background. During a long period over 60% of the workers had been migrants from Bohemia and Moravia. After World War I this distribution changed into its opposite. So at the moment the factory was closed, 71% of the workers were originally from Marienthal or the immediate vicinity. At that moment the average age of the workers was 47 years, and only 14% were less than 30 years old. Workers who left the factory before 1929 had been employed on the average for 4 years, whereas the workers dismissed in 1929/ 30 had an average employment of 22 years. During this long time period they had experienced booms and downswings of the factory, and had lived in a region where other factories closed down too.

From this, along with information from Jahoda about young people leaving the village before the survey, it appears that the population of Marienthal at the time of the survey must ~~have~~ been remarkably old. Interestingly enough, the families characterised in the Marienthal study were young families. This leads to the question whether the famous study was representative for the whole village, or rather draws a picture of a specific part of the population.

Besides, the described social structure of the workers could give an answer to the question of Jahoda et al. about why people did not to leave the village, even when the factory closed and they couldn't find a new employment, since it is quite possible that older people from the region did not want to emigrate.

### Social hermeneutics of qualitative research

Gordana Jovanovic  
University of Belgrade  
Serbia and Montenegro

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A steadily increasing interest in qualitative inquiry has already constructed sets of research traditions in the human sciences. Thus, a review of the social history of the qualitative research paradigm can contribute to its validation and consequently to a deeper self-reflection of the human sciences.

I propose to undertake this analysis by applying the main tenets of qualitative research paradigm to the examination and understanding of qualitative inquiry itself.

Following the quest for contextualization, the "interpretive turn" in human sciences will be embedded in social changes and cultural shifts. These shifts have brought about more individualistic forms of life, which in turn have generated more personal meanings. These emergent social and personal needs require new knowledge as the means to deal with them. These recent changes will be then placed in a broader historical context, the origin of which is modernity with the establishment of a human-centred frame of reference as its generative principle.

As modernity itself is a birthplace of the mechanical and quantitative approach as well, a reconstruction of the processes by which qualities became transformed into quantities is part of the social history of qualitative research paradigm - its emergence could be understood as a kind of a "return of the repressed." Paradigmatically, new ways of production become transformed socially into new research methods, and into new physical concepts of time and space.

The interpretive turn in human sciences has inherited many achievements from a long history of hermeneutics. Starting as a method of critical text analysis (*ars critica*),

hermeneutics is nowadays understood as a fundamental human activity that has given rise to the human world as a meaningful structure.

If we do not understand the meanings constructed through human activity, we fail to understand what it means to live in a human world. Exclusion of meaning means exclusion from the human world.

The qualitative research paradigm has put on the research agenda the task of finding ways to understand the meanings of human affairs.

Lunch 1300-1400

### ***Session 13 (Main hall)***

1400-1600    Hans van Rappard, Ingemar Nilsson, and Horst Gundlach:  
25 years of ESHHS: Reflections about the past, the present and the future.  
Round table discussion organized by Annette Mülberger.

#### **25 years of ESHHS: Reflections about the past, the present and the future**

Panel chaired by Annette Mühlberger

After a brief presentation the session consists of three short talks (15-20 minutes) in which Hans van Rappard, Ingemar Nilsson and Horst Gundlach present their point of view on the history and present situation of the Society. We will hear a few anecdotes about how Cheiron-Europe got started 25 years ago. They will remember the original aims and expectations they had in mind while founding the Society. There will be also some provocative statements as they present their view on the present state of the field of history of psychology.

We expect these talks to inspire some interesting discussion where members express their opinions and thoughts with regard to the issues raised. Maybe the session helps us to shed some light on where we come from and where we are going.

Coffee break

1630-1800    Business meeting

1930-        Lofoten restaurant: Conference dinner

## POSTERS

*(will be displayed throughout the conference):*

Lungile Nyathi: Theory of knowledge: Thomas Aquinas

Salman Türken: Measures of Internationalism in the History of Political Psychology

### **Theory of Knowledge: Thomas Aquinas**

Lungile Nyathi  
University of Warsaw

Thomas Aquinas is intimately connected with the Aristotelian revolution which was a step forward to the scientific study of epistemology. The zeitgeist of his time maintained that Greek science was incompatible with Christian doctrine and consequently should be banned. Aquinas' comprehensive picture of religion, theology and philosophy as stated in his famous book, *Summa Theologiae* helped reintroduce Aristotle to the mainstream of the universities. His method may be unsatisfying to modern man but it was highly sufficient at the time. He also influenced other great men after him for example Dante. His theory of knowledge is given as an example of how modern his views were. He argued that intellectual knowledge comes from concept formation which comes from senses and therefore concluded that all knowledge must come from the senses. Such a definition of knowledge was clearly in contrast to the popular Platonist's view which maintained that our life's task is to discover the knowledge already in us.

### **Measures of Internationalism in the History of Political Psychology**

Salman Türken  
University of Oslo

The topic of internationalism has attracted much attention in the field of political psychology since its very beginning. In fact, the first Thurstone Scale and the first Likert Scale in addition to other early scales were on the topic of internationalism. This presentation will give a brief account of the various scales of internationalism, their methods, and example items. It will also be shown that construction and use of the various scales follow an historical pattern: the dominant ideas in the political world and recent happenings influencing the focus and the content of the scale developed. For instance, Likert's Internationalism Scale consisted of items regarding war, US relations to League of Nations, the Soviet Union and Germany in the period between the two World Wars. More recent scales such as Kosterman & Feshbach Questionnaire focus more on openness to other nations, and the Cosmopolitanism Scale of Jeffres et al. more on subjects of cultural tolerance and belonging in a global world. There are, however, similar elements in the various scales such as identification with humanity in general, and showing responsibility for the psychological other.