

ESHHS 2015

Program and Book of Abstracts



*34th Annual Meeting of the
European Society for the History
of the Human Sciences*

*34^{ème} Congrès Annuel de la
Société Européenne d'Histoire
des Sciences Humaines*

at the University of Angers, France

*July 7th, 2015 Faculty of Literature, Languages and the Human and Social Sciences,
and July 8th-July 10th Faculty of Law, Economics and Management,*

Remerciements / Acknowledgements

Sponsors of the 34th Annual Meeting of the European Society for the History of the Human Sciences

Conseil Régional des Pays de la Loire (Loire Valley Regional Council)
Conseil Scientifique de l'Université d'Angers (University of Angers, Scientific Committee)
UFR Lettres, Langues et Sciences Humaines, Université d'Angers (Faculty of Literature, Languages and the Human and Social Sciences)
Groupe d'Etudes Pluridisciplinaires d'Histoire de la Psychologie (GEPHP- Pluridisciplinary Research Group on the History of Psychology)
Société Française d'Histoire des Sciences de l'Homme (SFHSH-French Society for the History of the Human and Social Sciences)

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Jacqueline Carroy, Stéphane Laurens, Nathalie Richard, Stéphane Tirard

As well as Fabien Pouthier, Psychology Student, Université d'Angers

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PROGRAM

34th Annual Meeting of the European Society for the History of the Human Sciences

Université d'Angers, UFR Lettres, Langues et Sciences Humaines

July 7th-July 10th, 2015

July 7 th , 2015		
1:00pm-2:00pm	Registration: Hall UFR Lettres, Langues et Sciences Humaines	
2:00 pm-2:30 pm	Welcome Addresses (Amphithéâtre L)	
2:40-4:10pm	Writing history of the human and social sciences « from below »: sources and methods Symposium Chair: Nathalie Richard	History, Psychiatry and Society Session Chair: Ruud Abma
	Hervé Guillemain Writing a history of schizophrenia from patient-files from 1920-1950	Petteri Pietikänen Mental health and socioeconomic inequality: a preliminary analysis of the role of social class and social gradient in mental health research from the 1930s to the 1970s
	Coline Loison The use of patient files in the history of the « fight against cancer » in 20th-century France	Pradipto Roy Madness, Debauchery and Mental Health: A Study in Psychiatric Institutions, Social Practices and Popular Response to Insanity in British India, 1858- 1912
	Nathalie Richard Archeologists and rural populations in France in the second half of the 19th century : situations of minimal acculturation	Andrea Hohenthal Why were they so cruel? Electric treatment of shell shocked soldiers in WWI
4:10-4:30	(break) HALL UFR LETTRES	

4:30pm-6:15pm	Approaches and Reactions to Deviance, Difference, Disease and Culture Session Chair: Jean-Christophe Coffin	The Meetings of Eastern and Western ideas in Social Psychology and the emergence of a disciplinary "crisis". Symposium Chair: Ian Lubek
	Fernando Ferrari Cultural history of psychiatry, the use of the paradigmatic case in a "from below" history: the case of J.M.O. Córdoba, Argentina (1892-1915)	David Robinson East and West: How did the twain meet? Or did it ever?
	Chantal Lavigne Deafness in France: medicine, sociology and linguistics in history and personal narratives	James Good The development of critical social psychology and the crisis in social psychology - cause or consequence? A UK Perspective
	Jamel El Hadj Marseille's medical organization against the plague in the Mediterranean in the 17th-18th centuries.	Ian Lubek Agitation vs cogitation in the critique of social psychology (1968-1994): The role of European alternatives and resistance to mainstream experimental frameworks.
		Sam Parkovnick Commentary: Some thoughts on <i>Psych Agitator</i> and the Marxist Social Psychology Program at SUNY at Stony Brook

7:15 pm Welcome Reception (Cocktail Dinatoire) and Poster Session at the Château d'Angers

Posters on New Technologies for the History of Psychology


Michael Dawson

Image processing of a Gantt chart to explore the history of a Canadian psychology department

Harry Whitaker and Nicoletta Fraire

Sacrificing the Book – Saving the Content

Woensdag ochtend
 10:00
 O.C.

Wednesday, July 8th		
	AMPHI LAGON	SALLE 401
9 :00 am - 10 :30 am	Psychology and Philosophy Session Chair: Bill Woodward	Political Contexts and Semantics of Psychological Concepts Session Chair : David Robinson
	Charles Edouard Niveleau The Göttingen Circles of Georg Elias Müller and Edmund Husserl: some unexpected crossroads between experimental psychology and philosophical phenomenology.	Csaba Pléh The dual role of Pavlov in the fate of Hungarian psychology 1950s-1960s
	Nadia Moro and Eva Oggioni Is it possible to educate to freedom? Pedagogy and practical philosophy from Kant to Herbart	Melinda Kovai From Class Policy to Informality: Group Psychology in Hungary, 1945-1970
	Liesbeth De Kock Overcoming the gaps in the Intellectual History of Scientific Psychology: Hermann von Helmholtz and Fichte's Idealism	Jill Morawski "Debriefing": A Case of Psychologizing the Psychology Experiment
	Coffee Break UFR DROIT Salle 402	
11 :00 am- 12 :30 pm	Illegitimate borrowings? Translating knowledges across boundaries between magnétisme, hypnotism, and psychical research, 1875-1925 Symposium Chair: Annette Mühlberger	Mind-Body Session Chair : David Clark 
	Kim Hajek Wondrous digressions and undisputed facts: Using history to demarcate hypnotism as science in late nineteenth-century France.	Robert Kugelman Overcoming so-called Cartesian Dualism in the Psychology of Pain
	Andrea Graus Clinical lessons by stage magnetisers: Medical hypnotists and their lay mentors in Spain.	Gay Cusack A Critical Evaluation of Patrick Bracken's and Philip Thomas's "Postpsychiatry" within the Context of British Psychiatry.
	Monica Balltandre The metapsychical uses of hypnosis in the twenties	
	Lunch Break	

Mijne
 tekst.

~~Wednesday 14:30~~
~~Thursday 17:00~~
 109

2:00 pm- 3:30 pm	Forgetting and rediscovering in the historiography of human sciences (Part 1) Symposium Chairs: Jacqueline Carroy, Régine Plas	Boundaries, Encounters and Syntheses Session Chair: Jaap Bos
	Jacqueline Carroy Marie Curo, catholicism, and dreams interpretation. Reflexions on the narrative choices of an history of dreams	Ruud Abma ✕ Building a discipline. A case study in boundary work (1930-1970)
	Jean-Christophe Coffin ✕ Psychopathology of sex: the deliberate making of forgetting	Fernanda Waeny In defense of historical psychology
	Noemi Pizzaroso ✕ The mysterious case of Henri Delacroix's vanishing in the historiography of psychology	Sven Hroar Klempe Psychology and the discovery of infinitesimal calculus
	Coffee Break UFR DROIT Salle 402	
4:00 pm- 5:00 pm	Forgetting and rediscovering in the historiography of human sciences (Part 2) Symposium Chairs: Jacqueline Carroy, Régine Plas	East-west connections Session Chair: Zsuzsanna Vajda
	Régine Plas Psychical research: "the forgotten other" of academic psychology? ✕	Junona S. Almonaitiene When a professor could buy two foreign books per year: The possibilities of Lithuanian psychologists to get acquainted with Western psychology in the seventies and eighties
	Thibaud Trochu "Forgetting Freud?" A historiographical shift in the History of psychology? ↓	Miki Takasuna Role of the International Congress of Psychology in the history of psychology in Japan pre-WWII
5:15 pm- 6:00 pm	<u>Business Meeting (Amphithéâtre Lagon)</u>	

Pre BM meeting?

Diner?

Thursday July 9th		
	AMPHI Amande	SALLE 401
	Politics and the human sciences Session Chair: Nathalie Richard	19th-century Selfhood Session Chair : Dennis Bryson
9 :30pm- 10 :30 pm	Elisabetta Cicciola & Renato Foschi The education of the "Republican citizenship" during the Reign of Italy	Larry Mc Grath Pragmatism in a Transnational Frame: Theology, Selfhood, and Science in the Fin de Siècle
	Carles Sirera History versus Economics: the silent struggle	Arthur Arruda Leal Ferreira Techniques of the self and experimental introspection in 19 th Century: a possible field of historiographical studies
Coffee Break UFR DROIT Salle 402		
11 :00am- 12 :30pm	Psychology and Sociology in context Session Chair: Régine Plas	Everyday Psychology Session Chair : James Good
	Marcia Consolim Georges Dumas and Marcel Mauss: The Relationship between Psychology and Sociology	Aadilah Gasant, Jane Masson & Johann Louw Psychologization in the everyday world
	Jouni Ahmajärvi On the Institutionalization of Finnish Sociology 1890-1940	Zsuzsana Vajda Gurus, parents, children: Thoughts about Contemporary Popular Psychology
	Sebastien Mosbah-Natanson Sociology as politics in France at the end of the 19th century	Mariagrazia Proietto Psychotechnics: a science serving industry?
	Lunch	

2 :00pm 3 :30pm	Strange Illnesses of the Past: History, Memory and Retrospective Diagnosis, in a locus of uncertainty Symposium Chair: Sharman Levinson	Origins and Diffusion of psychological methods: phrenology, mental tests, music therapy Session Chair: Csaba Pléh
	Sharman Levinson Introductory Remarks : Historicizing retrospective medicine ?	Annette Mühlberger ✕ Getting hold of the psychical: First designs and uses of mental tests
	Pierre-Henri Ortiz Psychopathology : Ancient and Modern	Harry Whitaker & Gonja Jarema 7 A Note on Mentor-Disciple Relationships: Gall's Reaction (1818) to Spurzheim's Departure (1813)
	Robert Littman Plagues that destroy mankind: modern threats, ancient realities and new technologies	Andrea Korenjak ✕ Music, Health, and Humanities: Origins of Music Therapy in Vienna
	Coffee Break UFR DROIT Salle 402	
4 :00pm 5 :00pm	Psychical Research and psychology's boundaries Session Chair: Annette Mühlberger	Bibliometrics and Computerized Methods and the Human and Social Sciences Session Chair: Jannes Eshuis
	Jesper Kragh An elusive science: psychical research in Denmark, 1905-1950	Ivan Flis ✕ Three decades of disunity in psychology: A bibliometric approach
	Julia Gyimési On the threshold of academic psychology: the theory and practice of hypnosis in the oeuvre of Ferenc Völgyesi	Valters Scerbinskis Students and the multi-dimensional educated elite. Analysis of the student personal files using computerization and sociological approach

Bus Pick-up at 6 :45 pm, Place de l'Académie, destination Saint Saturnin sur Loire for the Conference Dinner (Guinguette Chez Jojo)

Place de l'Académie

UFR DROIT

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Friday July 10th		
	AMPHI Lagon	Salle 401
10 :00am 10 :40am	Ed Jurkowitz Imagining Community and Exploring Minds across German-speaking Lands	
	Intellectual Biographies and disciplinary positions Session Chair : Ben Harris	Psychoanalysis, Psychology and Culture Session Chair : Jacqueline Carroy
10 :45am- 12 :15pm	Sam Parkovnick ✱ William McDougall on Behaviorism	Florent Serina Analytical psychology through the prism of "French clarity". A history of C. G. Jung's translations in French
	David Clark ✱ The Bitter End: "Crisis" in Psychology or Solution	Anna Borgos Women psychoanalysts of the Budapest school through the lens of personal and social history
	Denis Bryson Allan R. Holmberg and the Indians of South America: Community Development for the Peoples without History	Bill Woodward Hermann Lotze: An Intellectual Biography: Some Questions from Feminist Theory
12:15pm- 1:30pm	Lunch Break	
1:30pm- 3 :30pm	The Little Albert Kerfuffle Symposium Chair: Nadine Weidman ✱	Psychology, Literature and Philosophy Chair: Arthur Arruda Leal Ferreira
	Ben Harris ✱ How Ethically and Factually Dubious History Gets Published and Disseminated	Jaap Bos ✱ Kafka and Weber or the humor of bureaucratic dystopian fantasies
	Nancy Digdon The Use of Patient Files to identify Watson and Rayner's Albert B.	Lina Vidauskyté The Birth of Existential Philosophy from the Spirit of Melanchology
	Sharman Levinson ✱ Researchers' emotional reactions: a commentary on the reception of journal publications discussing the «true identity» of Watson's Little Albert	Horst-Peter Brauns and David Miller On the scope of aristotelian psychology and some of its diachronic perspectives
	Ruud Abma : Discussant	
3 :30-3 :45	Closing Remarks and Invitation to attend an Undergraduate Research Workshop in the History of the Human Sciences at 4 :30 pm (Room 401)	

1975
2000
2015
65
40
25

ABSTRACTS (Alphabetical Order)

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The second positivist revolution
1960's
Pipeline between
science
fundamental
& applied
science

Building a discipline. A case study in boundary work (1930-1970)

When Theo Rutten in 1931 became professor of empirical and applied psychology, at the Catholic University of Nijmegen, he saw it as his main task to create a place for his discipline among the faculties of his university and within the catholic world in the Netherlands. This implied a complex strategy of 'boundary work' (Gieryn, 1983, 1999). For instance, he had to pacify the local bishop, who was suspicious that the 'scientism' and determinism of empirical psychology would interfere with the concept of 'free will'. He also had to convince his colleagues at the university that empirical psychology deserved a place in a scholarly community that consisted of 100% humanities. Finally, he had to show that empirical psychology could contribute to the solution of all kinds of social problems, especially in education and labor. Facing these tasks required the ability to demarcate psychology from both adjacent fields (such as pedagogy and philosophical anthropology) and common sense psychology, but also to form alliances with intellectual and social actors and institutions.

In the paper I will show how Rutten used a broad theoretical framework to carve out a niche for his field. He defined empirical psychology as a hybrid discipline, combining insights and methods from both the humanities and the natural sciences. This allowed him to venture in both fields and broaden the scope of his psychology. It also helped him to recruit students at a time (the 1930's and 1940's) that jobs for psychologists were scarce; as a real talent scout he would direct his students to fields where he thought they would be able to bloom, not just as practitioners in education and industrial psychology, but also as researchers and scholars (between 1938 and 1974 he 35 dissertations were successfully completed under his supervision). I will also show how his broad epistemological and ontological view helped him to keep his stand amidst the sometimes fierce battles between the positivist and phenomenological strands in Dutch psychology.

systematic observation
same time frame

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- Gieryn, T. F. (1983) Boundary-work and the demarcation of science from non-science. *Strains and interests in professional ideologies of scientists. American Sociological Review* 48, 781-795.
- Gieryn, T.F. (1999) *Cultural boundaries of science. Credibility on the line*. Chicago: University of Chicago Press.
- F.J.Th. Rutten (1931) *Nieuwe gezichtspunten in de methodiek der experimentele psychologie*. Nijmegen: Dekker & Van de Vegt. (Inaugurele rede)

30-70

- Strikes me as
ethological
- would you agree
- would you

sure
it is justified
to label this
as a Dutch
tradition

Ethology
C.P. Snow / two cultures?
- systematic observation
- evading experimental studies
in →

F.J.Th. Rutten (1971) Mensbeelden in de psychologie. Een schema van wetenschappelijk psychologisch onderzoek. In: J.M.H. Vossen e.a., *De plaats van de psychologie te midden van de wetenschappen*. Bussum: Paul Brand, 186-210.

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On the Institutionalization of Finnish Sociology 1890-1940

During the recent years there has been a growing interest in the early sociology as it was practiced in Finland at the turn of the 20th century. Especially the works of Edward Westermarck (1862-1939) have been under industrious studies. In previous histories of sociology and anthropology, the early Finnish sociologists have been often labeled as social anthropologists. However, placing them as part of the history of sociology enables a different and rewarding approach to their work.

My presentation deals with the history of the institutionalization of sociology in Finland from 1890 to 1940. The University of Helsinki established its first professorship in sociology in 1927. Before that, the University had one of the first posts in sociology in Europe, Westermarck working as university lecturer in sociology since 1890. During the years of institutionalization there were altogether three university lecturers in sociology and sociology was also included in the professorship in philosophy. The curriculum of sociology was created in 1928.

At the beginning of the 20th century, sociology was, in the words of Immanuel Wallerstein, "a vague term encompassing a zone of intellectual concern"¹. There was one discipline, but many divergent ways to do sociology. In my presentation, I will examine, first, the kind of sociology that was practiced in Finland; second, its connections with sociological tradition and, third and last, how the early Finnish sociology, which seems to have relevance even today, became an academic subject.

The early Finnish sociology, which was defined by few influential figures, was closely connected with Darwinism and ideas on social evolution. According to Westermarck, the social customs need to be studied in their connection with biological conditions. The current interest in Westermarck is mainly associated with modern evolutionist psychology. This raises interesting interdisciplinary questions on the relation of natural and social sciences. It could be said that the early sociologists were more open minded than sociologists today: we can see sociology, biology and psychology as distinct and separate disciplines, but it is more difficult to see their mutual connections.

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— publication dates
— critical env.
— misconduct

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When a professor could buy two foreign books per year: the possibilities of Lithuanian psychologists to get acquainted with Western psychology in the seventies and eighties

The opportunities to get acquainted with Western psychology were restricted even for academic psychologists in Lithuania during the Soviet occupation. However, teachers at Universities tried to provide students with such knowledge. Here I present my preliminary research concerning their possibilities to access Western psychology knowledge from 1969 to 1989. In 1969, the Psychology study programme was reopened in post-war Lithuania (at Vilnius University). In 1990, the state of Lithuania was re-established.

I inquired the question by conducting detailed interviews with four Vilnius University psychology teachers of that time. They were of different generations, but all educated as psychologists in Lithuania after the Second World War. The fields of their interests included pedagogical, developmental, cognitive psychology, neuropsychology, psychological counselling and psychodiagnostics.

Relying on the materials obtained during the interviews, seven main ways of getting acquainted with Western psychology were identified.

First, all the interviewees stressed the role of those several university teachers who obtained their university degrees in Western Europe before the Second World War: philosopher Eugenijus Meškauskas (1909–1997), educationalist Jonas Laužikas (1903–1980), and, especially, psychologist Alfonsas Gučas (1907–1988). They, as it was said, “maintained healthy skepticism” towards soviet ideology in human sciences, saved the pre-war books and shared them and their own knowledge with their students and colleagues. They could proceed with this due to their high diplomatic skills, as it was indicated in the interviews, and survived because they followed left wing in their youth.

Second, professors in Lithuania then were allowed to buy two books published abroad per year, as it was indicated by respondents. Professor Alfonsas Gučas was said to be especially responsible and open using his right. He discussed with his colleagues what books to buy, having in mind the Psychology study programme first of all, and shared them.

Third, several main Lithuanian libraries also had limited rights to buy some books from Western publishers.

Fourth, the university teachers used to visit libraries in Moscow; these had richer, but also limited and censored collections of foreign books and scientific journals.

Fifth, the Russian translations of some Western psychologists’ books were available, e. g. those of Jean Piaget, Jerome Bruner, Irvin Rock, etc.; they were of cognitive psychology mainly. Only those books of Western authors could be translated into Lithuanian, which had been translated into Russian previously.

Sixth, some students “hunted for psychology books everywhere”. They tried to find antiquarian editions, e. g. of Sigmund Freud, to get Polish translations, etc. But, according to the interviewees, the students’ “collection” was accidental and quite poor.

Seventh, personal and family relations with Lithuanian psychologists who departed abroad served as a starting point for professional contacts. On this basis, professor Vytautas Bieliauskas (1920–2013) from Xavier University (Cincinnati, Ohio) found it possible to visit Lithuania as part of the USSR in 1976, by receiving a scientist exchange grant, and established contacts with psychologists in Lithuania then. He gave numerous lectures and workshops on family therapy, HTP Test, etc. in the seventies and eighties in Lithuanian universities and other institutions. But, the case was rather an exception; most Lithuanian psychologists arrived with their lectures and workshops to Lithuania only in 1988 and later; they were from the USA mainly.

When asked what they lacked in officially promoted psychology, the interviewees stressed the strictly limited personality psychology and negative attitude towards psychological counselling in the Soviet Union. Some of them accented that, in comparison with psychologists from neighbouring countries, Lithuanians had better understanding of psychological counselling and psychodiagnostics. It can be assumed that the contacts with Lithuanian psychologists from the USA were salient in trying to get this kind of knowledge.

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Techniques of the self and experimental introspection in 19th Century: a possible field of historiographical studies

Considering the objective of this work, we begin the text with a discussion of the concept of technologies of the self developed by Michel Foucault in the 1980s. From this initial standpoint we will work with this concept from the perspective of the categories of substance, askesis, modes of restraint and teleology. In the second part of our study we will analyse a few of the specific ethical systems that Foucault presents regarding those categories, such as classical Pagan ethics, late Pagan ethics, Christian ethics and modern ethics. However, our main interest lies in emphasizing Foucault's usage of Christian ethics to explain the emergence of psychological knowledge and practices, in the invention of a new ethical substance (our desires) and a new askesis (the hermeneutics of the self). Nonetheless, the objective of this approach is not in producing a general presentation of the concept of techniques of the self or a historiographical and genealogical discussion of psychology. Rather more modestly, it seeks to evaluate the presence of techniques of the self where they are unexpected: in experimental practices where the observers transform themselves into a scientific instrument through specific training. This lies between the scientific method and spirituality (Foucault, 1996c), adopting possible relationships between the production of the self and the production of a true discourse. What specific type of askesis is generated by these laboratory techniques? With this question we will approach those rare descriptions of introspective practices and their training methods to see if they are techniques of the self, how these techniques are structured and what singularities they present in comparison to current psychological methods. In this presentation we will work with material from different sources, such as the writings of Helmholtz (1925), Wundt (1998), and Titchener (1913).

A closer examination shows differences in the concept of introspection between these authors. However, these are put into the background in order to consider the techniques of the self that are presented there. Generally speaking, Helmholtz (1925) presents the need for training in order to conduct subjective observations, which differ from common observations that are marked by the supposition of the existence of the objects themselves and are always actualized by unconscious inference. Wundt (1998), certainly inspired by Comte, establishes the difficulty of psychological observations (which are always altered by the act of observing), opening the way for psychological

experiments where the stimulating conditions can be controlled. Titchener (1913) emphasizes in a more precise manner the general and special rules of psychological observation. The first "refer to regulating the stimulus and differ for different investigations" (op. cit.: 39). In particular, they refer to the regulation of experimental conditions. The general rules "refer to the disposition of the spirit and should be observed in all investigation in a similar way" (op. cit.: 39). These rules interest us most, as they could define a possible type of spirituality. They are basically: a) To be impartial; b) To be attentive; c) To be comfortable; d) To be perfectly rested. Finally we will establish a discussion of the political meaning of these changes, inviting a dialogue with Bruno Latour's (1997, 2004) Actor-Network Theory and Vinciane Despret's (2004) Political Epistemology.

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The metapsychical uses of hypnosis in the twenties

Psychical Research, called metapsychics in France (*métapsychique*) and Spain (*metapsíquica*), was a project of science trying to study alleged psychical supernormal human manifestations. Psychical researchers used mediums in an attempt to develop a new science of yet undiscovered powers of the mind (telepathy, telekinesis,

clairvoyance, etc.). As an emerging field and in the quest for epistemic authority, they struggled to be considered as "science."

One of the crucial aspects they had to demarcate from séances was to perform the medium's responses as experiments. In order to do so, they drew on hypnosis. Metapsychists thought that the technique of hypnosis let them provoke and control the mediumnistic phenomena. They thought they could control the phenomena at will inducing the trance to the mediums.

My paper will examine the work of two metapsychists from France and Spain who did experiments on clairvoyance (also called lucidity) using hypnosis. I will focus on Eugène Osty (1874–1938), a physician who was director of the Institut Métapsychique International (IMI) in Paris, and the marquis of Santa Cara (1870–1940), a Spanish aristocrat who founded a Psychical Research Society in Spain. Through the works they published I want to analyze their use of hypnosis and the conceptualizations they applied to legitimate the technique inside metapsychics.

Paradoxically, although hypnosis had been legitimized by denying its mesmeric past, Osty and the marquis of Santa Cara reformulated mesmerism and magnétisme concepts to explain hypnosis. They agreed that a material fluid was necessary to hypnotize somebody, rejecting the modern medical hypothesis of suggestion. Both took for granted the existence of a universal fluid and, like Mesmer, they interpreted their own influence as a subtle fluid within themselves that caused the hypnotic trance in the mediums. Furthermore, they reinterpreted the mesmeric fluid and its effects according to the physical sciences of their time. They recovered the explanation of a physical agency to explain hypnotic effects, borrowing wave theories and electromagnetic explanations from the physics of the beginnings of the twentieth-century.

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Women psychoanalysts of the Budapest school through the lens of personal and social history

The career of early women psychoanalysts is representative of women with intellectual ambitions in the early 20th century. Psychoanalysis as a professional identity seemed to be a relatively accessible path for women striving for an intellectual career. The proportion of women in psychoanalysis in the early 20th century was – on an international level – higher than in any other field of science. The life course of Hungarian women analysts draws a special segment of psychoanalytic profession as well as 20th-century Hungarian historical-political-ideological processes and shifts since it stands in the problematic intersection of racial, gender and professional identities. Jewishness, womanliness, and psychoanalysis were equally burdened with tension – they were refused, limited, repressed, or even threatened in their very existence in different periods. At the same time they all involved the opportunities of emancipation and creativity as well. The life courses therefore intertwine with the history of assimilation, emigration, exile, and the shifts between cultures or political eras. The series of changes in the place of living, language, name and sometimes profession is remarkable.

In my paper, I am going to explore the ways how some emblematic, first-generation Hungarian women analysts (mostly the disciples of Sándor Ferenczi) developed their place in the early 20th century among the professional, social, and political circumstances of their age and among the intellectual trends they related to. The lecture will include the exploration of Edit Gyömrői, Lilly Hajdu, and Alice Bálint in the first place.

The paper also puts a stress on what was characteristic of women analysts' life and work within the general history of psychoanalysis – in terms of their social background and possibilities, the role of the public and private sphere, their positions, experiences, professional fields, and potentially a special (informal) professional and/or personal network. I also try to explore what role gender played in their personal and professional history and identity, and what was their relation to classical psychoanalytical theories, especially regarding femininity. All this necessarily intertwines with their relationship with male analyst contemporaries too.

The first generation of women analysts was in a special, dual (dependent and privileged) situation. This can be perceived in their work as well: they approached their subjects from an authentic and often original point of view, while at the same time they tended less to abandon Freudian influences than some of their male colleagues. It also had an influence on their institutional positions: they appear mostly as therapists, trainers, translators, organizers or mediators and less as theoretical or organizational leaders.

The personal and professional life course of the first female analysts represents a special angle of the "Budapest school" of psychoanalysis, and their exploration may offer new knowledge and viewpoints regarding the role of gender (and other identities) at the establishment of a new science under changing social conditions.

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Kafka and Weber or the humor of bureaucratic dystopian fantasies

The ghost of Kafka traversed through most of the 20th century, invoking a shiver: 'kafkaesk' is almost always understood to be the end station of a nightmarish

bureaucratic ride, the train travels no further, don't forget to take your belonging with you. If we read Kafka, it is always with horror; rarely do readers today find Kafka 'funny', yet his contemporaries often did and so did Kafka himself (see Brod 1937/1949).

This paper examines a re-reading of Kafka's work, more in particular of *The Trial*, as an oppressive yet at the same time humoristic experience, closely linked to a fear of bureaucracy/bureaucratization, which stands at the heart of modernity (Berger, 1979). I shall pay special attention to a key narrative within *The Trial*, the story entitled 'Before the law' (*Vor dem Gesetz*), which was written and published as a separate story to be included in the book only later. This parable can be read at many levels, one of which is, it seems, a grotesque exaggeration of the dangers of modern bureaucratic law (see Litowski, 2011).

Between Kafka the novelist and Weber the sociologist there are therefore numerous links - so many in fact that it seems hard to say anything new. It is, however, unlikely that Weber has ever read Kafka (he died in 1920, when Kafka was still unknown to the public at large), and it seems certain that the two have never met. Yet they worked in close vicinity to one another (culturally, time-wise and otherwise) and were linked factually through Alfred Weber, Max's brother (Harrington, 2011). Their understanding of modernity was eerily similar, though obviously they both approached it from a different angle (Jørgensen, 2011).

In this paper I shall zoom in on three humoristic dimensions in the work of Kafka that allow a contrasting and comparison with Weber's ideas on bureaucratization: ridicule, dark and gothic humour and exaggeration. Each dimension adds to a re-reading of Kafka in a Weberian sense, namely as a form of interpretative sociology ('*verstehende Soziologie*'). Kafka's humour understood in this fashion does not function as a psychological tool (enabling the subject to distance himself from a situation), but rather as a sociological tool, as a form of sense making of human relations.

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ON THE SCOPE OF ARISTOTELIAN PSYCHOLOGY AND SOME OF ITS DIACHRONIC PERSPECTIVES

Recently, differing approaches to the history of psychology and its historiography have been put forward (Danziger, 2013; Robinson, 2013). One of their main issues is the temporal extension of the field. While one locates its essential origin in Greek antiquity – centring on Aristotle (384-322 B.C.) - the other sees it in 18th century Enlightenment – centring on Wolff (1679-1754). This time gap of more than 2000 years will be the focus of that paper in order to offer plausible hypotheses about its content and by this to arrive at support for one or the other point of view. Specifically, we will select a sample of primary and secondary sources and observe particularly their power for delivering historical information in regard to the subject of psychology – or better the realm of inquiry – its method and status besides other sciences. We will be in the position to consider early primary sources of Aristotle, Cicero (106-43 B.C.), the Commentators, St. Augustine (354-430) and Thomas Aquinas (1225-1274) and be obliged to draw on secondary sources of the Carolingian Renaissance and Middle Ages worked out by Werner (1876) until the 16th century. From then on we turn to primaries again in particular of the critical time period of the 18th century - Wolff (1751) and Schütz (1771) e.g. Comparing the respective evidence for the two differing approaches strongly favours the over all historical hypothesis of long temporal extension. This conclusion is founded mainly on an early emergence of a delineated field of inquiry, a systematic place within a taxonomy of sciences as well as continuity in the forms of progressive reconceptualizing basic terms and methodological propositions.

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Allan R. Holmberg and the Indians of South America: Community Development for the Peoples without History

Anthropologist Allan R. Holmberg (1909-1966) is best remembered for his ethnography of the Siriono people, a seemingly backward group inhabiting the lowlands of Eastern Bolivia, as well as for his work with the Vicos Project, an applied anthropological project conducted during the 1950s in a hacienda in the Peruvian highlands. Holmberg did his graduate work under the aegis of the Yale Anthropology Department and the Institute of Human Relations (IHR), and he received his doctorate from Yale in 1946. Working with G. P. Murdock, Clark Hull, and John Dollard—and with B. Malinowski until the latter's death in 1942—Holmberg was very much a product of the IHR milieu. As a result, such fields as behavioral science, culture and personality, and community studies, all more or less oriented toward human engineering and planned cultural change, figured prominently in Holmberg's career and intellectual development.

With the assistance of a Social Science Research Council fellowship, Holmberg went to a remote region in Bolivia in order to study the Siriono in the early 1940s. He hoped to examine the effects of hunger deprivation on the culture of this group. Along such lines, no doubt with the encouragement of his dissertation advisory committee, Holmberg intended to test the psychoanalytic thesis that the sexual drive played a key role in shaping human motivation, behavior, and fantasy life. To Holmberg, the Siriono seemed an especially apt group on which to conduct such a test, as he believed that part of the group had been untouched by Western influence and thus represented "man in a raw state of nature" (Holmberg, 1950/1969: 261). As he reported in *Nomads of the Long Bow*, the Siriono seemed to be one of the most primitive groups encountered by anthropologists. They wore no clothing, had only the most basic tools, practiced only

the rudiments of agriculture, had no domestic animals, no religious specialists (and only meager religious ideas), no mythology, no games, and so on. Unable to furnish themselves with an adequate food supply, they were constantly on the verge of starvation; accordingly, Holmberg believed that the hunger drive and anxiety over hunger had come to dominate Siriono culture, preventing the Siriono from elaborating it. Indeed, the quest for food was often a theme of their dreams and fantasies. (According to Holmberg, the Siriono were relatively relaxed regarding the sexual drive, perhaps as a means to "compensate" for their hunger deprivation.) Eventually during his stay with the Siriono, Holmberg came to conduct "'experiments' in culture change" aimed at assisting the Siriono by offering them Western tools, seeds, and agricultural techniques (ibid: 264).

In recent decades, scholars have challenged Holmberg's account of the Siriono. In fact, as Barry Isaac (1977) and others have argued, the Siriono were not an isolated aboriginal people that had preserved their Paleolithic culture for thousands of years. For one thing, epidemics had wiped out perhaps 95% of the Siriono population during the 1920s. Moreover, evidence indicates that the Siriono had been driven from a savannah environment, perhaps from the Gran Chaco region, at some point in the past. Finally, the Siriono had obtained machetes and axes from settlers by raiding their encampments and settlements over the years; the Siriono were thus not really isolated from Western influence. According to Isaac, it seems best to describe the Siriono as victims of "deculturation" rather than as survivors from the Paleolithic era.

In 1949, Holmberg was made the director of the Cornell Peru Project, and in this capacity he came to organize and direct the Vicos Project. The Vicos Project focused on initiating and channeling cultural change within a hacienda of Quechua-speaking peasants in an intermontane valley in the Andes Mountains. Sponsored by the Carnegie Corporation, the Vicos Project represented a Cold War-inspired program to "modernize" the Vicos community by incorporating it into the mainstream of Peruvian society. Holmberg and his colleagues operated on the assumption that the Vicos hacienda was an isolated, self-enclosed, "feudal" community, permeated by culturally conservative and hierarchical outlooks. To pull the Vicos peasants out of their backward condition, Holmberg et al. extensively upgraded the local school, attempted to institute egalitarian styles of social relationships, and introduced various agricultural innovations, including those associated with the foundation-sponsored "Green Revolution." The effects of the Vicos Project have been critically examined in recent decades by Barbara Lynch (1982) and others. Instructively, it now seems clear that the Vicos hacienda was not a self-enclosed feudal community, but rather had a long history of interaction with other groups in Peruvian society.

In my paper, I intend to pay special attention to how Holmberg's training at the Yale Institute of Human Relations influenced his assumptions and schemes for development vis-à-vis the Siriono and the Vicos hacienda.

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MARIE CURO, CATHOLICISM, AND DREAMS INTERPRETATION.
REFLEXIONS ON THE NARRATIVE CHOICES OF AN HISTORY OF DREAMS.

Marie Curo was a catholic woman, apparently living in Brittany. Between 1850 and 1877, she published edifying and moral books for young girls and boys that encountered a great success. Among these texts, there was a short and cheap booklet patterned as a "clef des songes". This type of book offers guidelines (or "keys") to understand dreams and looks like a dictionary helping oneself to analyse the content of each dream according to its premonitory, often "allegorical", meanings. *The Truth about Dreams. Book whose Purpose is to struggle against the Prejudges and to give a Reasonable and Moral Explanation of Dreams* (*La vérité sur les songes. Ouvrage ayant pour but de combattre les préjugés populaire et de donner des songes une explication raisonnable et morale*) was edited five times between 1855 and 1864. Curo's other books have been briefly analyzed by historians of education and feminity in France (Fumat 1980, Mac Millan 2002) and her dream booklet has been only quoted by an historian of dreams (Ripa 1988).

When I was writing a history of dreams in 19th century France, I wanted to compare learned cultures with so called popular cultures, and to compile some clefs des songes.

Although some nocturnal narratives circulated between the two worlds, French scientists linked dreams with past and not with future, which was not the case for what they called "superstitions". They focused on the mechanisms of dreaming and not on the interpretation of dreams.

When I read the short book of Curo, it seemed unusual to me. In fact, it was a kind of *clef des songes* proposing a collection of dream narratives associated with sometimes allegorical interpretations. But Curo claimed clearly in her introduction that dreams were « the effects of our moral and physical dispositions » and were some « bizarre » recollections of the past, namely of the previous day, instead of being premonitions. ~~Dreams were definitely not prophetic, and biblical prophecies were exceptions.~~ Curo's views were therefore part of a rationalist catholic tradition, also illustrated for example by Jérôme Richard.

In 2012, I therefore highlighted the « surprising » booklet of Curo, detailed some of her narratives and entitled pages of my book « The interpretation of dreams according to Marie Curo », so that « Marie Curo » is now on Google. I think my little « discovery » was motivated by the fact that Curo was a woman and that her perspective could be seen, interestingly but rather unduly, as psychoanalysis before its time. Presently I wonder whether I was right. Starting from this example, I would like to offer some reflexions on the choices of the historians when they write narratives and histories.

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The education of the "Republican citizenship" during the Reign of Italy

Short after the World War II, Italy became a Republic. However, during the Reign of Italy (1861-1946), the Italian Republicans promoted a program for the secular and republican education of the people. In particular, the Italian Republican freemasons, in the first decades after the unification of Italy, promoted the popular education as a means for the construction of the "new citizen". They attempted to eliminate the hegemony of Catholic education and lead Italy towards secularization and modernization, as well as, happened in the other European states, such as France.

During that process, great influence had the thought of Mazzini on the Grand Masters of Grand Orient of Italy (Frapolli, Mazzoni, Petroni, Lemmi, Nathan and Ferrari). For Mazzini, young people had to be trained in accordance with religious and a-confessional aims that made them capable of obeying without perceiving the duty as an external imposition, to improve themselves and consequently the society. The school had to be an instrument of progress and democracy, opened to all and, at least in the elementary grades, accessible to all. Equally important was to improve civic and professional training of the people and women to make them active players in history.

Along this direction, the Italian Freemasonry was engaged to direct action in Parliament and in local government, through its representatives, and financed the creation of schools, "educatori", recreation centers in opposition to the Catholic schools and oratories. The Grand Orient of Italy (GOI) financed also libraries, night schools, charitable institutions, sports associations and cultural clubs; moreover, GOI supported the "League for the education of the people" (Lega per l'insegnamento popolare), founded in Belgium in 1860 and, after, widespread in France, whose main business activity was to establish itinerant libraries for the people.

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The Bitter End: "Crisis" in Psychology or Solution

This presentation will test the hypothesis that The Principles of Psychology by William James marked a new direction for psychology as a natural science. Although most historians are aware of the 'Principles,' few have read it, and a common misunderstanding is, it was a textbook. Textbooks are authoritative description of the received facts. In fact, 'Principles' was an extensive polemic re-conceptualizing psychology's place among the natural sciences. Briefly, James opposed to the received psycho-physics of his day, and he argued for a revolution that made way for psychology to become a behavioral science. His argument speaks to the theme of this EHHS

conference because it included the confluence of disciplines and sciences contributing to a human science.

This hypothesis was tested in context of the theory of scientific revolution stated in *The Structure of Scientific Revolutions* by Thomas Kuhn. He conceived of the paradigm after witnessing the conflict over fundamentals in the human sciences. Paradigm had two meanings: In one, the referent was sociological, and it referred to the constellation of commitments shared by the community: their beliefs, values, and techniques. The other meaning denoted achievements that served as examples. Kuhn also termed 'crisis,' a precondition for revolution. An existing theory lost its validity only if an alternative candidate was available to take its place. This presentation treats 'Principles' as provocation for crisis, an argument both undermining the existing psychology as science paradigm and also suggesting alternative fundamentals eventually accepted by 20th century psychology.

To begin, I describe James's role as the man who brought the German paradigm of psychology as science to America, psychology as represented today by Wundt. Then the presentation analyzes 'Principles' as Kuhn described paradigm, as a theoretical matrix. The matrix described a scientific community in terms of shared commitments: its shared symbolic generalizations, its values, its metaphysics, and its concrete accomplishments. I will briefly outline James's community from his correspondence and the editorial staff of *The Psychological Review*. I will describe his symbolic generalizations, values, metaphysics, and experimental examples in the 'Principles.' I will state his argument against the existing psycho-physics paradigm, and I will describe his vision to place psychology among the natural sciences. In conclusion, I cite historical changes in the practice of psychology that were consistent with James's revision. And I will suggest that in the big picture this brief history leads to a better understanding of the development of psychology as a behavioral science in the 20th century.

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PSYCHOPATHOLOGY OF SEX: THE DELIBERATE MAKING OF THE FORGETTING?

During the debate over the gay marriage act in France, several child psychiatrists made some statement about the risks for the psychological development and education of children. They referred to their practice but they were not very clear about which kind of studies they based their assertions. They mentioned Freud or other legendary figures but did not make references to studies on homosexuality or on sexual psychopathology produced at the time of their training or at the time of their professional experience. The change about the perception of homosexuality has been noticeable in the last thirty years and its banishment from the official classifications of mental disorders is one salient example of this evolution.

For that reason, the past is an emotional issue for the psychological disciplines and it remains for some of its representatives a complicated question. I will assume that psychiatrists or psychologists could not feel at ease to talk about homosexuality. Besides, the narrative of the homosexual liberation movement gave little space to the psychopathology of sex produced during the sixties. The leaders and activists of the glorious days of sexual liberation were fed up with the normative dimension of psychiatric and psychological discourse and its stigmatized tonality. The Gay and Lesbian studies focused primarily on the resistance or the emancipation of gays and lesbians or it focused on the normative and homophobic dimension of the psychiatric discourse of that time. One can assume that psychiatrists and psychologists are willing to forget what their ancient colleagues told and wrote about homosexuality because they may feel uncomfortable with it or they may consider difficult to speak out against what they consider as political correctness.

The division between *histoire périmée* and *histoire sanctionnée* suggested by the French philosopher of science Gaston Bachelard might be useful to remind. I will argue that the scientific production made by the psychopathology of sexuality during the 1960's is not probably endorsed in our times. And one could argue that this history might be out-dated. Nevertheless one of the tasks of the historical approach is to explore what happened and to understand why we forget or why we banished some aspects of the past. The historical perspective is of little help for those who look for a 'strategy' of forgetting.

The historical sources used in the paper will help to shed new light about the statute of psychopathology of sex in the mid-sixties. After the World War II several psychiatrists and psychologists searched for new conceptions of deviant sexual behaviour. Some of them took the chance to suggest a new role for the professional psychological expertise about sexual orientation and the construction of the self. This heterogeneous production provided a detailed production of sexual human behaviour that may not be systematically out dated.

My paper will be primarily based on the private papers of some psychiatrists (such as J. Marmor,) who contributed to make homosexuality a normal behaviour and who contributed to (re)assess the concept of normality in psychiatry (such as T. Lainé). I will

also bring attention to the growing differences of opinion on the homosexual personality and I will give examples about psychiatrists at work on the matter of sexual behaviour.

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Georges Dumas and Marcel Mauss: The Relationship between Psychology and Sociology

This paper will analyse the ways psychology and sociology came together by examining the dialogue between the works of Georges Dumas and Marcel Mauss in the early 1920s, along with their careers and the social and intellectual factors underlying such convergence. First, it must be said that this process involved, on the one hand, a specific kind of psychology, namely, the one practised by Georges Dumas – a medic-philosopher practitioner of psychophysiology and psychopathology – and, on the other, the sociology brought about by the French school of sociology, which had built up a tradition of opposing the naturalistic approach to knowledge of the late 19th century (Durkheim 1897).

This convergence can be seen in texts, debates and the occasional considerations on institutional positions. Concerning the texts, this paper will look into the works of Dumas (1920a, 1920b, 1921a, 1921b) and Mauss (1921, 1924, 1926) on the "expressions of the sentiments". They reveal two distinct views about the same phenomenon based on specific determinations that could be regarded as both complementary and competing: the individual/psychophysiological and the social/sociological ones. At the same time, attention shall be given to the presence of Durkheimian sociologists in the pages of the *Journal de Psychologie Normale et Pathologique* during the period between the wars, and even in the *Traité de Psychologie*

(1922-1923), both directed by Georges Dumas, along with Mauss' famous conference about the relationship between psychology and sociology on the occasion of his inauguration as the president of the Institut de Psychologie in 1924.

There are important works about the convergence of psychology and sociology in the inter-war period (Mucchielli 1994, 1998, 1999; Marcel 2001, 2004; Hirsch 2012, 2014) that give prominence to the invention of a new interdisciplinary brand or area of study, "collective psychology", as a conflict zone. In my opinion, however, these analyses lack a more careful look into the connections between Dumas and Mauss, which may be found in their personal correspondence and on Dumas' position in the university milieu.

We point out that Dumas was not only a physician, but also, and perhaps more importantly, a philosopher, a "normalien" and a professor at the Sorbonne. In the medical area, he was not recognized as a great physician; his contribution to psychology seemed too philosophical at a time of disciplinary specialisation, when specific medical practices were in the course of being set up (Pinel 2005; Weiss 2002). On the other hand, although Dumas did not enjoy recognition in the medical world, he could rest assured of his intellectual and scientific prestige more than the Durkheimian sociologists – themselves rather weakened in the post-war period (Heilbron 1985) – as the immense commitment required by the *Traité de Psychologie* witnesses, a work with its 2,000 pages and 27 collaborators. The kind of "medic-philosopher" embodied by Dumas represented, moreover, the possibility not only of enjoying a double, scientific and intellectual, reputation but also, given his place in the French university system, of taking over responsibility for missions abroad (in particular, to Latin America). From this point of view, the task presented to Dumas meant bringing together the French scientific and literary minds, in other words, the psychologists and the sociologists, in order to best assure the dominant position of the "French humanities" in the transnational intellectual set (Heilbron, Guilhot, Jeanpierre 2009).

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A Critical Evaluation of Patrick Bracken's and Philip Thomas's "Postpsychiatry" within the Context of British Psychiatry.

Patrick Bracken and Philip Thomas have used the term Postpsychiatry since 2001, to mean a coming after conventional psychiatry, a new form of "medical encounter with states of distress, alienation and madness, which did not operate with the central assumptions that had guided psychiatry through the 20th century". In *Postpsychiatry*, (2005) Bracken and Thomas argued that a purely medical or biological model of psychiatry is too limiting, categorical and dominating when it comes up against the distress of their patients and that it should instead incorporate a complex interaction of biological, social and cultural factors. Postpsychiatry aimed to construct a new relationship between medicine and the experiential world of mental illness and to broaden approaches to understanding and working with mental health. In particular, it was an attempt to bridge the fundamental disjunction between subjectivity and objectivity in the applications of psychiatry. This paper discusses the success of this endeavour and what role Bracken and Thomas's Postpsychiatry has had in the recent history of British psychiatry. According to Bracken and Thomas, Postpsychiatry is not a theory, a model or a blueprint, but an emancipatory narrative open for the reader to interpret without fixed meanings. Their term resists understanding as a single entity because the authors embrace a postmodernist approach, allowing for multiple perspectives. While this has limitations in terms of conventional analysis (they collect up a wide range of disparate arguments and ambiguities in a way which is vulnerable to logical criticisms), it also has strength, as it is a mechanism which gives equal validity to the patient's experiences. Their 2005 book is best evaluated as a collection of different kinds of writing organized by themes, a timeline and postmodernity where the academic text is intentionally disrupted with fiction in order to acknowledge and recreate the points of view of patients thus reversing the normal third-person observational stance of the doctor. Bracken and Thomas position Postpsychiatry on a timeline of theoretical developments in British psychiatry but significantly, R.D. Laing figures merely as a counterpoint. This is problematic. As mainstream academic psychiatrists who also work within the British health system it is consistent that they seek ideological distance from

Laing's Marxist, psychoanalytic, and hence Enlightenment underpinnings (all of which they reject), but in the practical applications of their work, they share with him extraordinary similarities; both schools value patients narratives, support user-led research, promote personal rather than medical interpretations of symptoms such as hearing voices, re-frame some aspects of psychosis as a social construction, and perceive the conventional clinical encounter as an imbalance of power. Furthermore, Anti-psychiatry has informed Bracken's and Thomas's language and thinking. Therefore the minimizing of their connections with Laing makes the timeline a flawed organizing device. The radicalism promised in the name Postpsychiatry is not entirely realized. Far from being a new paradigm as promised, Postpsychiatry is much more of a linear evolution than a revolution and operates from within the structures of contemporary British psychiatry. The "post" in postpsychiatry is more of a weak metaphor for radicalism, alluding to Anti-psychiatry and postmodernism.

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Poster Presentation :

Image processing of a Gantt chart to explore the history of a Canadian psychology department

History is typically presented in relation to historiography. However, some historians have suggested using historiophoty: representing history using visual images. My previous work shows that a particular type of graph, known as a Gantt chart, is well suited for conducting historiophoty. Gantt charts provide a tremendous amount of historical information. Furthermore, the visual nature of Gantt charts permits spatial operations and analyses to be performed on them. For instance, one can compute simple descriptive statistics from a Gantt chart; one can create subsets of the chart to explore its substructure; and one can use image processing to ask historical questions by transforming the chart's shape. While my previous work proposed exploring historical questions via image processing, it only provided one example of the potential of this approach. The purpose of this presentation is to remedy this situation by exploring further examples of image processing in historiophoty. This is accomplished by processing a Gantt chart that expresses a century of history of the Department of Psychology of the University of Alberta in Canada. This Gantt chart displays the duration of the careers of each faculty member of this department during this period. Image processing involves designing custom filters (small shapes designed to be related to a historical question of interest), and convolving the Gantt chart with them. This produces a distorted or blurred Gantt chart; the pattern of blurring indicates areas in the original chart that are more or less consistent with the shapes of the filters. This technique is illustrated by using different filters to explore a variety of historical questions about this particular department: How has the stability of the department changed over time, and are changes in stability related to historical events? How can the development of the whole history of the department be related to its history when one considers history in terms of gender? Can image processing be used to explore different historical patterns of stability when one divides the Gantt chart into faculty members related to different research areas?

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Overcoming the gaps in the Intellectual History of Scientific Psychology: Hermann von Helmholtz and Fichte's Idealism

As Robinson (1976, p. 395) argued in his 'An Intellectual History of Psychology', the history of contemporary scientific psychology is all too often reconstructed by means of

an exclusive focus on its precedents in empiricist philosophy, and as a consequence “[t]he aspiring psychologist might be expected to know something about “Mill’s methods [...]”. But no one is asked any longer to pour over the works of Bain and Spencer, Fichte or Schelling, Kant or Hegel.” More recently Araujo (2012) likewise argued that the continuity of philosophical and early psychological thought seems to have largely fallen into oblivion, or has been reconstructed in a strikingly selective and impartial way, due to what I call an ‘empiricist bias’. The present exposition takes this criticism as a general point of departure, and aims to contribute to the ongoing efforts to overcome important gaps in psychology’s historical self-understanding. More particularly, an analysis will be presented of the way in which nineteenth-century scientist, philosopher and proto-psychologist Hermann von Helmholtz’s theory of perception resonates with central aspects of post-Kantian idealist J. G. Fichte’s analysis of experience. It will be argued that this indebtedness is particularly clear when focusing on the foundation of the differential awareness of subject and object in perception. In doing so, the widespread reception of Helmholtz’s work as proto-positivist or strict empiricist is challenged, in favor of the claim that important elements of the latter’s theorizing can only be understood properly against the background of Fichte’s Ego-doctrine.

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The Use of Patient Files to identify Watson and Rayner’s Albert B.

In this paper I discuss the role that patient files played in discovering the possible identity of the baby used in Watson and Rayner’s (1920) study of conditioned fear responses. Watson and Rayner called the baby Albert B., but never disclosed his real name. They provided only a few details about him, including that he was the large, healthy son of a wet nurse at Johns Hopkins Hospital (JHH). They also recorded his age at the time of the study and when discharged from hospital. Prior to seeing any patient files, Beck, Levinson, and Irons (2009) used the 1920 census to identify three wet

nurses, and proposed that one had a son named Douglas Merritte who might have been Albert. But when Douglas Merritte's JHH patient file was later located, it showed that he had been neurologically impaired almost from birth. Subsequently, Fridlund, Beck, Goldie, and Irons (2012) proposed that Albert B. was neurologically impaired. According to Fridlund et. al., even before seeing Douglas's patient file, they had doubts about Albert's normalcy. These doubts might explain their selective focus on aspects of Douglas's patient file that pertain to neurological impairment and not to Watson's description of Albert. More generally, this raises questions about the processes involved in formulating new historical interpretations. As an interpretation crystalizes what rules of thumb do historians use to prevent the interpretation from inadvertently constraining what gets noticed in newly discovered sources? Moreover, when the source is a patient file, correctives from the scrutiny of peer review are obstructed if access to the file is restricted. For example, access to Douglas Merritte's patient file is controlled by his nephew, Gary Irons, who is also Fridlund's co-author. In this case, Irons gave Russell Powell permission to review the patient file, which revealed critical inconsistencies with Albert's case.

Powell, Digdon, Harris, and Smithson (2013) introduced another infant, Albert Barger, whose JHH patient file concurs with Watson's description of Albert B., including matching the precise age when discharged on the day the study ended. But is this congruence merely due to chance? Chance events can appear extraordinary such as the case of two people in a small group having the same birthday. Watson and Rayner recorded Albert's age when sessions occurred but not the dates of the sessions. Using the dates in Albert Barger's patient file, the study would have ended on March 31, 1920. However, Watson and Rayner (1920) was published in the February issue, although it is not known whether this issue was delayed. More importantly, proof that it was on time would mean that Albert Barger was not the baby in the study despite the congruence between his patient file and Watson's description of Albert B. Perhaps there was another, slightly older Albert B. who completed the study in time for a February publication and was discharged before the 1920 census was taken. Albert was a common name. Watson studied children of more than the three wet nurses recorded in the census (Watson, 1919). In this context, I argue that doubt remains as to whether Albert B.'s identity has been discovered.

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L'organisation médicale marseillaise contre la peste en Méditerranée, XVIIe-XVIIIe siècles

La première moitié du XVIIe siècle marque le commencement d'une politique sanitaire anti- peste dans la ville de Marseille avec l'établissement d'un Bureau de la Santé dont l'office était le contrôle du mouvement des personnes et marchandises susceptibles de transmettre la contagion. La même époque est caractérisée par la mise en œuvre de la patente de santé. Avec le développement de l'activité commerciale marseillaise, ce système anti- peste se développe davantage. Cette politique méditerranéenne va en parallèle avec une politique urbaine, depuis 1650, qui favorise davantage les soins médicaux en mettant en place des chirurgiens publics qui s'intéressent aux cas litiges dans les infirmeries. Le système anti- peste marseillais se développe encore après la peste de 1720-1722.

Les sources que nous pouvons mettre en œuvre pour développer ce propos sont très diverses. Les Archives de la Chambre de Commerce de Marseille, les Archives Municipales de la ville ainsi que les Archives Départementales et Nationales, permettent de reconstituer l'organisation du système sanitaire marseillais en et le développement du concept de système marseillais anti- peste.

À la fin du XVIIe siècle, Marseille élargit davantage le contrôle de la maladie dans les régions pandémiques dans les autres contrées de la Méditerranée. Il s'agit de mettre en place un praticien médical, et précisément un « chirurgien de nation ». Il a la mission d'alerter le consul de la présence d'une épidémie, et doit également soigner les français qui se trouvent dans les échelles de la rive sud. L'établissement de « chirurgien de nation » n'est pas une politique générale qui concerne les différentes échelles de la Méditerranée d'une façon simultanée, mais plutôt d'une politique sanitaire faite au « coup par coup » ; chaque fois qu'il s'agit d'une peste dans une ville, il y aura l'établissement d'un chirurgien dans ce lieu. En ville, à partir de 1650, les échevins, adopte la politique d'accorder la maîtrise de la chirurgie aux « chirurgiens de peste » ; c'est une politique de promotion afin d'assurer les soins aux pestiférés. Après la peste de 1720-1722, le chirurgien fait partie des personnels permanents des infirmeries de la ville. La même époque se caractérise par la mise en place d'une formation médicale destinée aux chirurgiens navigants. Une formation menée par les chirurgiens de peste fraîchement promus maîtres chirurgiens. En Méditerranée, après la peste de Messine en 1743, toutes les échelles même de l'Europe méridionale, sont « équipées » d'un chirurgien de nation marseillais.

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Cultural history of psychiatry, the use of the paradigmatic case in a "from below" history: the case of J.M.O. Córdoba, Argentina (1892-1915)

As much Foucault, in his *Histoire de la folie à l'âge classique* (1961), as Goffman with his "Asylums" (1961) and Thomas Szasz (1961) with *The myth of Mental Illness: Foundations of a theory of personal conduct*, they make a critic to the mythological history of psychiatry and introduce rich discussions about the psychiatric power and constrictive force of medical practices on madness. The Works of Robert Castel and Klaus Dörner extended the problems introduced and developed a social history of psychiatry that included the external aspects of the practice of psychiatry.

In our case we agree in many ways to a Cultural History of Psychiatry, proposed by Rafael Huertas in his "Cultural history of psychiatry. Re-Thinking madness" (2012). His work is indebted of the mentioned works of Critical History. One of the main premises of this type of approach proposes a selection of archival documents, which have been used sparingly when researching about history of psychiatry. We mean: Medical records, Administrative Records, Criminal Proceedings etc... the main objective of these approach is to seek a psychiatric history that contemplate practice as presented in these records.

So we will pay less attention to the Great Treaties and Great characters. One of the main effects of these kind of histories is that enables you to know the conditions in which psychiatric practice is carried out. Health, academic, educational and government institutions, as well as medical knowledge can be acknowledge "from below". We can say institutional macro phenomena can be understood from singular events, that Foucault called capillarity events.

It is from this perspective that we analyze the JMO case. A case of a Civil prosecution that took event between 1892 and 1915 in Cordoba, Argentina. The case is part of a series of

78 documents of Civil prosecution that covers the period from 1758 to 1930 in Cordoba, Argentina. We will reconstruct the way in which the psychiatric device was built. The J.M.O. case can be interpreted as an exemplary case that will show: 1) The discussions about the diagnosis and the emergence of the first applications of diachronic criteria of Jules Falret. 2) The view that the patient himself has of his disease and 3) The local particularities of the psychiatric device, a) The presence of religious discourse in health institutions, b) The absence of an asylum c) The systematic travels of mental ill patients to Buenos Aires asylums.

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Three decades of disunity in psychology: A bibliometric approach

Psychology has been a breeding ground for discourses on unity/disunity – musings on disciplinary fragmentation on one side and unification on the other appear in everything from introductory textbooks to scholarly journals throughout the decades of the 20th century. Just to name three interesting examples of such discourse after WWII – Arthur W. Staats's book from 1983 Psychology's crisis of disunity, Erin Driver-Linn's article in the American Psychologist in 2003 under the title Where is psychology going? Structural fault lines revealed by psychologists' use of Kuhn, and one of the most explicit examples, Robert Sternberg's edited volume from 2005 – Unity in psychology: possibility or pipedream? This paper will explore these narratives of disunity and psychology's disciplinary, subdisciplinary, and methodological identity through a novel implementation of concept co-occurrence maps; in essence, using scientometrics for historiographical research.

The maps are developed using VOSviewer, an in-house software for bibliometric mapping created at the Leiden University's Centre for Science and Technology Studies (CWTS). Co-occurrence maps are visual representations of concepts that are text-mined from large sets of journal abstracts and titles in the designated period, with their interrelations represented in 2D space. By developing a series of such co-occurrence maps of psychology for the decades after WWII, the development and change of psychology as a discipline will be explored visually, with an analysis of the interplay

between psychologists' research methodologies and the theories they were postulating at the time. For example, Lee Cronbach identified the disunity as the two disciplines of psychology – the correlational and experimental - in his 1957 APA presidential address. Cronbach identified such distinctions experientially and institutionally, and here they will be contextualized through concept maps; trying to gleam a picture of what psychology was in the said period, judging by thousands of concepts appearing in its more and less prominent scholarly journals. A series of maps will be presented for the 1950's, 1960's, and 1970's.

The paper will also debate and analyze the usage of bibliometric visualizations for historiographical research – what are the benefits, but also the possible limits of such approaches. This falls strongly within the current debates about the use of digital humanities in historical research – especially what is the role of digital tools in supplementing (instead of supplanting) more traditional historiographical research.

The research presented in this paper is a part of my PhD dissertation research on disciplinary (mal)formation of psychology from the 1950's to today, conducted under the supervision of Ruud Abma and Bert Theunissen at the Descartes Centre, Utrecht University.

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The education of the "Republican citizenship" during the Reign of Italy

Short after the World War II, Italy became a Republic. However, during the Reign of Italy (1861-1946), the Italian Republicans promoted a program for the secular and republican education of the people. In particular, the Italian Republican freemasons, in the first decades after the unification of Italy, promoted the popular education as a

means for the construction of the "new citizen". They attempted to eliminate the hegemony of Catholic education and lead Italy towards secularization and modernization, as well as, happened in the other European states, such as France.

During that process, great influence had the thought of Mazzini on the Grand Masters of Grand Orient of Italy (Frapolli, Mazzoni, Petroni, Lemmi, Nathan and Ferrari). For Mazzini, young people had to be trained in accordance with religious and a-confessional aims that made them capable of obeying without perceiving the duty as an external imposition, to improve themselves and consequently the society. The school had to be an instrument of progress and democracy, opened to all and, at least in the elementary grades, accessible to all. Equally important was to improve civic and professional training of the people and women to make them active players in history.

Along this direction, the Italian Freemasonry was engaged to direct action in Parliament and in local government, through its representatives, and financed the creation of schools, "educatori", recreation centers in opposition to the Catholic schools and oratories. The Grand Orient of Italy (GOI) financed also libraries, night schools, charitable institutions, sports associations and cultural clubs; moreover, GOI supported the "League for the education of the people" (Lega per l'insegnamento popolare), founded in Belgium in 1860 and, after, widespread in France, whose main business activity was to establish itinerant libraries for the people.

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Poster Presentation: Sacrificing the Book- Saving the Content

Approaches to a History of Western Psychology (N. Fraire, H. Whitaker, et al) is an open-access .pdf- formatted textbook created in the History of Psychology Laboratory at Northern Michigan University. A brief review of the current scope and content will highlight both the well-understood disadvantages of an e-book [a lower readability on-screen, there is no physical book to shelve let alone collect, it is less aesthetically pleasing] and the advantages of e-texts such as "Approaches" [it is free, it is instantly available, no paper is used, one may use search tools to locate content, there are links to internet resources]. What we would like to focus on in this presentation are some less frequently discussed benefits of this e-text project.

There is no need to conform to traditional textbook length, partly dictated by the number of weeks in a semester and partly by production costs, because there are no additional expenses incurred when new material is added. There is no need for symmetry in the length of individual chapters, in fact, there is no need for a traditional chapter-structure. Content, not marketing, informs the structure of this e-text.

Corrections and additions, such as new footnotes, are immediately integrated into the Table of Contents and the body of the text; invited authors may have their contributions quickly updated or revised under the HOP Lab's editorial supervision.

To date there has been a tendency for media and other copyright holders to grant permission without fee to reproduce material in this open-access publication, e.g. the Manchester Guardian.

Since the project is unconstrained by the physical and financial limitations faced by standard academic publishing ventures, materials from the history of medicine, philosophy, anthropology, literature or the sciences that bear on the history of psychology, may be included, e.g. phrenology in Victorian literature.

A recently added discussion of the myth of Freud's iceberg metaphor illustrates:

1. Ability to quickly update the text,
2. to integrating new information, as it appears, that
3. represents all sides of an historical discussion.

To facilitate the use of "Approaches" as a textbook in History of Psychology classes, a test bank (objective questions that can be computer-graded) is under construction. However, the open-access feature of the text and, presumably, the questions in the test bank, raise a pedagogical issue: how does one make a test challenging when the questions are known in advance? Our experience suggests that the easiest method for increasing the difficulty of open-book assessments is to randomize the order and number of available answers in a multiple-choice format and to put a time limit on the test.

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The development of critical social psychology and the crisis in social psychology - cause or consequence? A UK Perspective.

In this presentation I will attempt to illustrate how the intellectual, social and geopolitical issues outlined by David Robinson impacted on the development of a critical social psychology in the United Kingdom. I begin with a sketch of the status of social psychology in the UK in the mid 1960s. I then note some early manifestations of the UK reaction to the hegemony of the experimental approach in social psychology (as taught by North American experts in "European Summer Schools", one of which I attended in 1965). The European reactions derived from a variety of sources and drew their inspiration from sociological forms of social psychology, Wittgensteinian philosophy, speech act theory, humanistic psychology, phenomenology, Frankfurt School critical theory and Marxism, among others. In 1974, the year of the first Ottawa conference, Nigel Armistead's *Reconstructing Social Psychology* was published articulating a broad range of concerns about mainstream social psychology. Many of the issues reflected in that collection were to be revisited in numerous edited collections published over the subsequent decade. A significant attempt was made by Henri Tajfel and Rob Farr, among others, to rehabilitate experimentation by attempting to locate it in a more appropriate context. This attempt is reflected in a number of the contributions to the edited collection that was produced from the Elsinore conference (Israel & Tajfel, 1972). Particular attention will be paid to the work of Ian Parker and his colleagues. The significance of the Routledge Critical Psychology book series edited by John Broughton, David Ingleby and Valerie Walkerdine will also be noted.

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Ian Parker: nurturing of critical social psychology
June 2012, CTSB in Social psychology
and the rise of critical social psychology
are reflections of a more general
crisis of authority in Western
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Recent series by Routledge

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Clinical lessons by stage magnetisers: Medical hypnotists and their lay mentors in Spain.

In the 1880s and 1890s, some Spanish physicians and psychiatrists were eager to extend their therapeutic tools and to include hypnosis as a psychological therapy. Nevertheless, at that time, no formal training in hypnosis was included in the medical curriculum. Spanish psychiatrists and physicians using hypnotherapy declared themselves to be self-taught. Of course, sometimes physicians went abroad to receive training, while in Spain they could find a series of helpful translations of works on hypnotism. However, it seems probable that Spanish physicians learned more of the practical side of hypnotism by witnessing the technical expertise of stage hypnosis performances than by reading the academic literature on the subject.

Stage hypnosis shows in Spain were attended by both laymen and savants. Itinerant stage mesmerists and lay healers, such as Das, Donato, Hansen, Onofroff or Béziat, astonished and amused Spanish audiences with their performances. Sometimes, these stage magnetisers presented themselves as experts in hypnotherapy, thus blurring the boundaries between medical hypnosis and entertainment. A typical boundary work strategy to defend medical hypnosis was to condemn stage hypnosis; in doing so, physicians hoped to limit the use of hypnosis to the medical profession. At the International Medical Congress (Barcelona 1888), a Spanish physician argued that hypnotism should be snatched "from the claws of charlatans."

The historical sources leave no doubt that physicians and other scientists regularly and eagerly attended stage hypnosis shows, although some claimed to have been "scandalised" by this kind of performance. Moreover, public demonstrations of hypnotherapy were extremely similar to the popular circus-like performances, and aimed to amaze the audience by exhibiting powerful mental control through suggestion. However, recognizing the influence of stage hypnotists did not serve the physicians' goal of achieving exclusive authority over hypnotism by discrediting all non-clinical hypnotic practices.

In the present talk we will examine several cases where lay healers and stage magnetisers were invited by Spanish savants to perform at their houses or clinical offices, or even at medical and military centres. What were the "hidden" intentions behind these invitations? Were physicians looking for opportunities to dismiss such performances and demarcate medical hypnosis?, or were they eager to secretly learn about the practical side of hypnotism that was not included in the medical curriculum? Is boundary work the most pertinent approach to frame such cases?, or does speaking about appropriation and "illegitimate" borrowings allow a better understanding? Did medical hypnotists find their true—although allegedly opprobrious—mentors in stage magnetisers?

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Writing the history of schizophrenia from patient-files from 1920-1950

The history of schizophrenia remains largely dependant today on medical discourse/narrative. It is essentially informed by the succession of scientific writing published and considered as important from the point of view of its contribution to the nosography of mental illness (1899 Kraepelin, 1911 Bleuler, etc). In this communication, I propose a change of scale and method in order to provide an alternative understanding of the birth of one of the new illnesses/disorders of the 20th century. From the study of 100 patient files conserved in various fonds of french psychiatric hospitals, another historical narrative can be assembled and contribute to a social history of diagnoses based on the reconstitution « *au ral le sol* » of its diffusion. By drawing attention to the way those interned describe their own state at the moment of hospitalization, this approach also allows us to restore balance between history of knowledge, history of practice in context and patients' history.

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On the threshold of academic psychology: the theory and practice of hypnosis in the oeuvre of Ferenc Völgyesi

The aim of the paper is to explore and interpret the theories of the Hungarian physician Ferenc (András) Völgyesi (1895-1967) in the context of the evolution and challenges of Hungarian academic psychology. Völgyesi developed remarkable theories on the functioning of hypnosis; he got fame primarily due to his experiments on animal hypnosis, which proved to be a popular complementary field of hypnosis research in the 20th century. As Völgyesi summarized, his ideas were strongly connected to the neurophysiologic results of Ivan Pavlov; therefore he identified the origins of hypnosis

in neurological mechanisms. According to Völgyesi, the hypnotic phenomena that occur in animals could explain the more complex hypnotic phenomena of the human psyche also. He published several works on animal and human hypnosis, providing a comprehensive theory on the possible mechanisms of hypnosis, but also giving rise to several questions and doubts (e. g. Völgyesi, 1930, 1932, 1933, 1936, 1962).

However, the significance of the theories of Völgyesi originates not only in his efforts in the field of animal hypnosis. His professional development illuminates an important tendency in academic psychology, namely, the process of demarcation from the so-called "occult" or mystical border zones of modern psychology.

According to the accounts of Völgyesi, already as a medical student, and later on, in his medical practice he focused on the problems of hypnosis and psychological suggestion. However, in the beginning of his career Völgyesi was deeply involved in the investigation of the performances of spiritualist mediums and other debatable or occult phenomena. As he asserted later, his primary aim was to understand the functioning of suggestion and hypnosis in the framework of natural science. Therefore he started to conduct experiments with stage hypnotists, clairvoyants and spiritualist mediums. He also investigated the well-known Hungarian medium László László. As it has been revealed, László László was a fraud medium and supposed to be a criminal; the debunking of the medium (which was not the result of Völgyesi's experiments) damaged the fame of Hungarian parapsychology significantly, but also diverted Völgyesi from the experimental study of mediums. Before the László László incident, Völgyesi played an outstanding role in several scientifically oriented branches of spiritualism and early parapsychological research in Hungary. In these circles Völgyesi was represented as an expert on the border of science and spiritualism (Tordai, 1923; Rátai, 2000). However, after the debunking of László László, Völgyesi gave up the support of early parapsychological research. It was the Pavlovian theory that provided a complete separation from spiritualist and other "irrational" understandings of suggestion for him, thus creating a boundary between scientific psychology and "occultism" (Völgyesi, 1940).

Taking into account the 20th-century history of psychical research and parapsychology, it can be pointed out that the theory of hypnosis often represented the so-called "limit" of scientific psychology, therefore the further parapsychological or speculative interpretations were excluded from the explanations of several debatable psychological phenomena (Gyimesi, 2015). The aim of the present paper is to illuminate the latter function of the theory of hypnosis by the understanding of the lifework of Völgyesi in the context of spiritualism and scientific psychology.

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Wondrous digressions and undisputed facts: Using history to demarcate hypnotism as science in late nineteenth-century France.

France in the 1880s is widely acknowledged as a "golden age" in the history of hypnotism. At this time, the topic enjoyed unprecedented medico-scientific legitimacy, claiming a place in "official science." But hypnotism was not without a past. That there was some link between hypnotism and previous (and perhaps also current) practices of magnétisme animal was near universally taken for granted. Just where the boundary between the two lay, if indeed it existed, was more open to dispute, however.

In this paper, my concern is how that boundary was drawn when it was a matter of affirming hypnotism's status as proper science. The perceived link to magnétisme threatened hypnotism's legitimacy due to magnétisme's reputation in the medical community and broader cultivated public—precisely the groups which could sanction hypnotism as scientific. These publics condemned magnétisme, according to hypnotism

authors, for its simulating subjects, charlatanic or deluded practitioners, and apparently wondrous phenomena. At stake for researchers, then, was to demonstrate the reality and natural (as opposed to supernatural) quality of their object of study, and in a way which accounted for the link to magnétisme, for the similarity in phenomena and procedures was too clear to be denied. In other words, if the main object was to demarcate hypnotic science from illegitimate magnetic charlatanry and phantasmagoria, it was also necessary to prevent what was common across this boundary from appearing similarly illegitimate (and thereby destabilising hypnotism's legitimacy).

This paper will examine the rhetorical strategies adopted by French hypnotism researchers and vulgarisers to manage the problematic boundary with magnétisme. The chief sites for such boundary work were the seemingly obligatory histories of the field, which can be found in most major extended works on hypnotism through the decade, and some shorter ones. I analyse these histories to explore how researchers establish both discontinuities and continuities between their "science" and magnétisme. What tensions arise when discreditable knowledge is translated across this scientific boundary? Furthermore, are such strategies effective when it comes to consolidating hypnotism's scientific legitimacy in the public gaze? In short, is the boundary drawn in the right place?

Since boundary work is essentially a rhetorical exercise, a matter of work on public perceptions, it is worth taking seriously other texts which engage with hypnotism as science, notably literary studies of hypnotism which flourished alongside their newly legitimate scientific counterparts. Indeed, there was a more general overlap in the nineteenth century of what would today be regarded as distinct knowledges, literary and scientific among them. In a second section to this paper, therefore, I unpack one literary critique of hypnotism's scientific boundary: Anatole France's 1887 short story *Monsieur Pigeonneau*. The novella reflects on science's capacity to grasp the unknown. What is lost to science when imagination and the wondrous are banished outside its borders? Does an area of enquiry remain scientific if it opens to the mysterious unknown? And can literary forms play a role in resolving these questions? Can knowledge translate, in other words, between literature and science?

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How Ethically and Factually Dubious History Gets Published and Disseminated

This paper examines the process by which historical accounts of questionable validity were published in the journals *American Psychologist* [AP] and *History of Psychology* [HOP], and disseminated in the mass media. In the case of AP, an editor received contradictory advice from manuscript referees and chose to go with the majority view. He believed that the discovery of Little Albert's identity and fate were important enough to be published with slim archival evidence and logically inconsistent explanation for biographical details (i.e., the baby's name). Was this an understandable mistake, I will ask, or does it reflect low standards of the membership journal of the American Psychological Association? I will also discuss apparent ethical lapses by the leader of the research team, including making a relative of the alleged "found baby" one

of the article's co-authors and revealing biographical information about an illegitimate child.

In the case of HOP, the editor received contradictory advice from referees and conveyed some reservations to authors Fridlund and Beck. However, he failed to follow through on his suggestion that the medical file be made available for Douglas Merritte (the baby claimed to have been Little Albert). He also excluded the most critical referee from the review of a revised manuscript, which was then published. While the argument of the final manuscript was more coherent than that of the AP article, that was due to its conspiratorial view of John B. Watson, Johns Hopkins University and existing histories of behaviorism.

The article published in HOP also contradicted a key feature of the first article's explanation of why Watson decided to call Douglas Merritte "Albert" (his benevolent concern about his subject). While this contradiction is glaring in retrospect, perhaps it was not strong enough to warrant a rejection or further revision. Also, because the medical file on Douglas Merritte was not available, neither the editor nor his referees knew that Fridlund and Beck selectively reported data about Douglas Merritte's health to support their claims. Was this selectivity serious enough to constitute scientific (or historical) misconduct?

This paper will also present a brief account of the dissemination of Fridlund and Beck's story by BBC radio and television. The programs that were broadcast began with one in which footage of the Albert study was played and misrepresented as child abuse (Townsend 2011). Did that exaggeration help motivate Fridlund and Beck's portrait of Watson as cruel and secretive, I will ask. On BBC radio, Beck was interviewed in a program which alleged that Watson and Rayner had sexual intercourse in front of their sons as a text of the validity of Freud's theory of an Oedipal stage (Coomes, 2013). Does the BBC have responsibility for vetting such claims? And now that Fridlund and Beck have been debunked, what responsibility does the BBC have for retracting the claims of the programs that promoted their research?

Finally, does the APA's Monitor on Psychology have a duty to correct the many enthusiastic summaries of the claims of Beck and Fridlund that it published (e.g., DeAngelis, 2012)? The British Psychological Society's *The Psychologist* published such a correction but the Monitor's editor believes that the AP's publication of the Powell et.al. article last year fulfilled its duty. The larger question is the relation of historical writing to an organization of psychologists. Is historical error taken less seriously than mistaken empirical findings? Or might the APA be equally reluctant to admit mistakes in publishing psychological research?

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Imagining Community and Exploring Minds across German-speaking Lands

In this paper I suggest that leading physiological psychologists simultaneously developed theories of how the mind -- especially vision -- worked, framed scientific methodologies proper to the field of physiological optics and psychology, and promoted different kinds of social organization as ideal for the wider scientific community.

Focusing on the physiology of vision, I highlight how mid- and late-nineteenth century researchers, drawing from the cultural resources of German-speaking liberalism, turned key liberal values to frame related, but distinct approaches to the scientific study of mind. They promoted different theories of mental action, ones that instantiated values associated with free and communal action. More specifically, I argue that Hermann Helmholtz, Adolf Fick, and Wilhelm Wundt, all Prussian-oriented liberals, followed Helmholtz's lead in deploying an image of mind as a law-inducing 'empiricist intellect,' a mind reviewing signals continuously sent to it from the distinct body. In contrast, Ernst Mach, as well as his colleague Ewald Hering, the older Gustav Fechner, and others pursued a holistic conception of mind, one in which mind and body were entangled through indissoluble organic connections. I suggest that these alternative approaches to mind and mental action paralleled and supported distinct ideals of social organization, ones that these researchers worked to promote within the emerging community of scientific investigators. In turn, their alternative images of the ideal community reflected differences between high-liberal and left-liberal/socialist views, as well as between north-German/Prussian and Austro-Hungarian (or anti-Prussian views concerning the ideal polity.

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Psychology and the discovery of infinitesimal calculus

The historiographical clue for psychology has normally been to detect the point in history when psychology became scientific. To pursue psychology in this way depends very much on certain, but often-unarticulated, assumptions of what science is supposed to be about. Some of these say that natural science represents the ideal for how science is to be defined. However natural sciences are many different types of sciences, and they have all developed and gone through different stages, which even lead Karl Popper to state that all scientific research starts with mythical speculations. On this background it is hard to achieve a definite conclusion about what kind of scientific ideals natural science does or does not represent. This implies that the historical process in which the sciences have got their form is open when it comes to the directions of causality and

influences. All intellectual activities may have had a role in this process, and these include also psychology.

Although the rudimentary use of the term “psychology” in the sixteenth century pointed in different directions, there were some uniting factors. The term was first of all referring to some anthropological aspects, although they could be physical, mental, or both (Vidal, 2011). Another crucial factor is the concurrence in time of the rudimentary use of “psychology” as a term and the entrance of early modernity in Western civilization. Subsequently, in the achievement of finding out about the scientific content of psychology, the rise of modernity in Western civilization is probably the most interesting clue to pursue. This may tell us something about the bases on which modern sciences were founded, and not least which role psychology actually did have in this process.

In this paper, therefore, I will take a closer look on the German polymath Gottfried Wilhelm Leibniz (1646-1716), who on the one hand defined the philosophical background for the first thesis entitled “empirical psychology”, specifically Christian Wolff’s *Psychologia empirica* from 1732, but on the other hand also brought mathematics a huge step forward by inventing the infinitesimal calculus, but also introduced the term “function” in mathematics. The fundamental question is related to the kind of steps these mathematical inventions actually represented in the development of modern sciences. They are both highly related to each other in the sense that they suddenly changed mathematics from being an analytical science to become a science consisting of synthetic statements. Infinitesimal calculus is only *approaching* a result, and will never come up with a definite answer. Functional mathematics is violating the equal sign by introducing non-mathematical sizes on one side of the equal sign. These steps in mathematics made us able to describe human experiences more accurately. However this perspective on the development can also be turned upside down; they demonstrate first of all how human factors are taken into account in the understanding of mathematics. If so, we may even say that the progress in mathematics is primarily driven by making it closer to human factors, which are provided, not by natural sciences, but by psychology.

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Music, Health, and Humanities: Origins of Music Therapy in Vienna

*Viennese Music Therapy*¹ is regarded as one of the pioneering music therapy schools in Europe.² Although we face a broad spectrum of music therapeutic concepts today, research on the historical contexts, of which “music therapeutic” ideas emerged from, have been rarely investigated.³ In this paper I will address the highly inter-disciplinary background of *Viennese Music Therapy* in history and its significance for the discipline’s contemporary conception.

Entertainment and moral therapy in first half 19th century Vienna. One of the most important proponents for the use of music in Viennese psychiatric institutions was Bruno Goergen (1777–1842), who founded a first private sanatorium, where he applied music specifically for patients suffering from an “illness of the *Gemüth*” [*Gemüthskranke*], both for their “amusement” and as “moral therapy”.

Lebensreformbewegung and rhythm movement. Starting with new considerations on diet and the emergence of “natural medicine” in the late 19th century, the so-called “life reform movement” postulated a new (anti-modernistic) “way of living” and “back-to-nature ideology”. At the beginning of the 20th century, these reforms were often determined by aesthetic criteria with regard to clothing, body culture, gymnastics, and dance. Contemporaneously with the “life reform movement” and “expressive dance movement”, several concepts of “curative rhythemics”, based on music, became popular.

Elemental art and Orff pedagogics. Similar to the principles of “rhythmic movement”, for Carl Orff (1895–1982) music, language, movement, and dance were interrelated through rhythm. In addition to his emphasis on *active* participation and improvisation (later reflected in “active music therapy”), Carl Orff gave further impulses to *Viennese Music Therapy* through the creation of so-called Orff-instruments.

Reform pedagogics. The reform music pedagogue, Heinrich Jacoby (1889–1964), assumed that “un-giftedness” does not exist but rather an “obstruction of musical self-fulfillment”. Free musical play [*spontanes Selbst-Erfinden*] and self-expression through music [*Aus-dem-Eigenen-Schöpfen*] were key ideas of Jacoby’s teaching principles.⁴ Fitzthum and Oberegelsbacher identify a direct connection between Jacoby’s body of thought and the concept of “active music therapy”, founded by Alfred Schmöölz’ (1921–1995), one of the modern pioneers of music therapy in Vienna.

Psychoanalysis. At the early stages of *Viennese Music Therapy*, theories were drawn upon psychoanalytic theses, such the existence of an unconscious that could be expressed and

¹ The name “Wiener-Schule der Musiktherapie” – “Viennese School of Music Therapy” – was coined by Hans Sittner (Sittner 1960, p. 195). In this article, the term *Viennese Music Therapy* is used alternatively.

² Gold 2003

³ The preconditions for the institutionalization of modern music therapy in the second half of the 20th century and the formative approaches of its pioneers have been outlined, above all, by Elena Fitzthum (2003a, 2003b, 2005), Karin Mössler (2008, 2011), and Dorothea Oberegelsbacher (1999, 2010).

⁴ see Jacoby 1924, p. 39

“uncovered” through musical activity. To the present, the psychotherapeutic approach (including psychoanalytic, psychodynamic, and humanistic concepts) has been one of the “leading paradigms”.⁵

Analytic Psychology and the Doctrine of Harmonics. In its beginnings, *Viennese Music Therapy* was also indirectly influenced by the *Analytic Psychology* of Carl G. Jung (1875–1961) and Hans Kayser’s (1891–1964) “doctrine of harmonics” [*Harmonik*]. The doctrine of harmonics was originally integrated into the training in music therapy as a “conceptual fundament” of *Viennese Music Therapy*.⁶

Multi-professional team in 1958. The inter-disciplinary approach of *Viennese Music Therapy* is mirrored in the year of its “official” foundation [*Association for the Advancement of Music in Medical Application*], based on a collaboration of members working in different fields: physicians, psychologists, musicians, pedagogues, and scientists.⁷

Present. Based on contemporary interviews, the actual “state of the art” will be reflected finally.

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⁵ Mössler 2011, pp. 158ff

⁶ Joham 2000, p. 17

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From Class Policy to Informality: Group Psychology in Hungary, 1945-1970

The "discovery" of the group in a psychological sense, and its utilisation as an expertise and technology to influence the behaviour of individuals, started between the two world wars, and assembled into international scientific-therapeutic discourse under the Second World War. The centres of group research were the most economically and militarily powerful states, Great Britain and the US, where great financial and other resources were allocated to the technological development of the military and the economy. After the war, the results of the group psychology researches focusing on the area of military and the hinterland were transposed to the research and "therapy" of workplaces and other "civil" institutions. Psychological expertise and alongside, group-work had become one of the key technology of governmentality (cf. Foucault 1991) in the forming Western welfare democracies after World War II. These technologies are profoundly intertwined with the social and political responsibilities of the Western self (Rose 1990, 1996, Chusman 1995). The normative vision of the psychological group, penetrated by the ethos of democracy, reshaped the world of workplaces and public institutions. From the sixties, the proliferation of group therapy methods (similarly to psychology in general) gained prime role in the individualistic, consumption-based identity projects of the enlarged middle class (cf. Lasch 1979, Sennett 1977, Giddens 1991, Bourdieu 1989, Rose 1990, 1996, Miller & Rose 2008, Cushman 1995): this is what the literature calls the psycho-boom.

The presentation centres on how group psychology developed in Hungary. It addresses questions such as what social interests it served and how this individual-forming technology, imported from Western centre-societies, that was essentially developed according to the needs of Western welfare societies was embedded in the changing contexts of different periods of Hungarian state socialism.

In the period between 1945 and the Stalinist takeover, the technologies of influencing the psychological group were especially directed to the construction of the "Socialist subject" and of the "new man". In the euphoric years after the war, both Western and Hungarian experts thought of the newly "discovered" psychological group as the cornerstone of a non-Fascist, democratic society. However it is a great difference that Hungarian small group research and its practical applications connected to Communist ideology and especially to one of its movements, the so-called folk colleges. In the context of the plan to construct a popular democracy, the psychological rules of the group were utilised to form and strengthen the class consciousness and the class ethos of the new dominant classes, the working class and the peasantry, in order to make them capable to "rule".

After the reception of Stalinist bureaucratic structures, the mobility of the working class and of the peasantry was guaranteed by a quota system in public education; the propaganda machinery of state bureaucracy was assigned with the formation of class consciousness. Psychology and group research were ideologically persecuted, their institutional system and public organs were almost without exception liquidated.

The rehabilitation and re-organisation of psychology could reinitiate after the famous XXth Congress of the Communist Party of the Soviet Union. However, in the Kádár-era, because of reasons explicated in-depth in the presentation, psychological expertise did not any more contributed to state interventions aiming at social restructuring. However, the rise of the level of living, the release of the private spheres from political pressures and the social and demographic changes spilling over from the West slowly produced a demand for psychological expertise in Hungary. In the sixties, group psychology, attached to clinical psychology, started to institutionalize in the semi-informal spaces of health care's "second publicity" which were characteristically made of intertwined personal and professional ties. In an era when psychology gained an increasingly important role in the "governmentality" of the citizens of the Western welfare states, in Hungary, the particular "informalisation" of the discipline took place in a social space that predominantly referred to Western expert discourses. The "actor networks" of Hungarian group psychology and the components of their expertise were characteristically substantiated on such semi-informal, semi-public social relations. The subject-forming scientific-therapeutic researches and technologies and the moral universe built on this created a characteristic form of the psychologist subject too; and the adaptation of the "imported" Western technologies to the working mechanisms of this social space effected its particular transformation.

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Overcoming so-called Cartesian Dualism in the Psychology of Pain

In the first half of the twentieth century, conceptions of pain in psychology and in medicine were dominated by the specificity theory, which claimed that pain is a signal that occurs when nociceptors in the periphery are stimulated, indicating tissue damage. To make a long story short, such pain was organic pain, "real pain." Psychogenic pain was acknowledged, yet it was often under a shadow of being imagined and a result of psychopathology, not real pain. Despite wide-spread acceptance of the specificity theory—and medical applications derived from it—other conceptions of pain, neurological and psychological, contended with it, and anomalies could not be explained. Many people suffer pain and do not or no longer have any tissue damage. Some with tissue damage do not suffer pain (Beecher, 1959). These and other controversies, especially over chronic pain, led to a number of parallel contributions—with some overlap to be sure—in the middle of the twentieth century, to overcome what was described as "Cartesian dualism" in the conception of pain.

This presentation will consider three such efforts, limited to the Anglo-American context: (1) the gate control theory of pain (Melzack & Wall, 1965), grounded in neurological as well as psychological studies; (2) a psychosomatic approach (Merskey & Spear, 1967; Sternbach, 1968) that argued against defining only some pain as "real," on the grounds that psychogenic pain and organic pain are identical in terms of how people describe them. (3) A behavioral approach to the treatment of chronic pain (Fordyce,

1974), which sought to bypass the real/imaginary dichotomy by focusing on pain behavior as a learned response to environmental reinforcement.

The three attempts employed different strategies against dualism. The gate control theory, symbolized by a schematic diagram that illustrated the new symbolics of pain (in Melzack & Wall, 1965), depicted the different contributions of the social and physical environment, the person's personality, thoughts, memories, and expectations to the production of pain. The common pathways were those of the nervous system, the description of which provided a common discourse to transcend earlier dualisms.

Merskey and Spear (1967), drawing on the work of Stengel, Beecher, Szasz, and Engel, concluded that organic and psychogenic pain, as people describe them, are indistinguishable. They therefore contended that pain ought to be defined as "an unpleasant experience which we primarily associate with tissue damage or describe in terms of tissue damage or both" (p. 21). They proposed this operational definition as a way of affirming pain as a phenomenon of consciousness. The definition sought to bypass the dualism of sensory and affective aspects of pain, which can be distinguished abstractly, although Merskey and Spear doubted that this is possible to do in practice.

The behavioral approach sought to bypass dualism by ignoring the experiential aspect. Fordyce's conceptualization of pain in certain respects resembled the psychosomatic approach, in that Fordyce argued that chronic pain was not always the symptom of an underlying organic pathology and, even if it were, other factors were involved in maintaining pain. Pain behavior, no matter how it began, could be shaped by operant conditioning: "The issue of whether the pain a patient reports is 'real' or otherwise is simply not relevant. In this context 'real' means approximately that some neurophysiological defect or pathology can be demonstrated.... In contrast, the approach described in this paper focuses on modifying the pain behavior itself, however much or little 'real' its origins were" (Fordyce et al, 1968, p. 189).

The presentation will conclude with reflection upon the rhetoric of overcoming Cartesian dualism, a dualism that owes little to Descartes. What is the meaning of the dualism so rejected? Did these redefinitions of pain succeed in eliminating dualism? Does pain demand dualism? Does pain require a different conception of embodiment, one that avoids the inherent dichotomies found in the anatomical conception of the body (Toombs, 1993; Bishop, 2011)?

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Deafness in France : medicine, sociology and linguistic in history and personal narratives

This contribution deals with the historical evolution of social treatment of the deaf, in the French context. It shows that the history of the deaf, the history of deafness experienced by deaf, are linked with the history of sciences (medicine, social sciences and linguistic), and, more specifically, with the evolution of the relationship between these sciences.

Deafness is the subject of classically opposite representations. In a medical representation, deafness is defined as a disability or pathology that should be deleted (preventive, therapeutic and rehabilitation practices for patients suffering from deafness). In a cultural representation carried by social sciences and the linguistic, deafness is not represented as a decrease and suffering, but as a singularity. Are mentioned: the pride and the identity force of the deaf community using sign language, the activism of the "Deaf" for recognition of the richness of their culture, and of the sign language as specific linguistic entity. These two representations are associated with two educations: oralism aims to restore the hearing and to do speak the deaf because it says that to be able to think, it is necessary to speak-oraliser. On the other hand, according to the bilingualism, to think, it is not necessary to hear and to speak, but, it is necessary to have a language; and in the case of deaf, the sign language which is their natural language. Throughout history, these two representations and educational orientations are opposed or met.

In France, the Law 2005 for « equality of rights and chances, participation and citizenship of persons with disability » is an historic event because it formalizes a

freedom of choice between these two educations. These educations, which share the written French learning, may be "pure", i.e exclusive to one another, either, they can be articulated in offering signs and oral French (co-education). After having been banned in the education of deaf (1880), then, reintroduced in 1991 (Decree Fabius), French Sign Language (LSF) got, today, a status of language of the Republic in the same way as French. We observe that the deaf culture and the LSF are diffused, even celebrated, in a context where social diversity is declared to be a source of collective enrichment. At the same time, there is an increasing medicalization of deafness by the generalization of the cochlear implantation. This surgical practice, which rehabilitates the hearing, is part of the development of the neuro-prostheses implanted for the therapies of disabilities and diseases. There is a praise of progress of science at the service of the man and of the society, and appears the dominant figure of the repaired, normalized (or even, increased) modern man. This figure is given by a medical logic to treat, to remove any physical imperfection or functional deficiency (healthy ideal guaranteed by an evidence-based medicine).

In this context, the relationship between the different representations of deafness are re-actualized; and social policies for deaf are developed at the crossing of the "right to be different" or "the right to remain deaf", and the "right to be normal" or "the right to no longer be deaf".

Current speeches of French deaf young collected by psycho-sociological field survey are reflection of the history of medicine, social sciences and linguistic; they also reflect the history of the relations between these sciences. We respond to the question: do these young people perceive the scientific speeches and the practices advocated for them, in a relation of meeting or separation? As autonomous subjects and social actors, do they agree or not with what is said of them, and with what is done to them? In this case, what are their strategies and liberty of action to transform the representations and social treatment to which there are subject; this, in a changing society that places increasing value on participatory democracy?

This field of research where medicine, sociology and linguistic intersect, could be usefully complemented by a cultural history approach of the human sciences and of their relationship to medicine.

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**Introductory remarks on historicizing retrospective medicine :
elements of a "history of sensibilities" approach to retrospective medicine in 19th
century France and the relationships of physicians to "strange" traces of past
illnesses**

Towards the end of the 19th century, aliénistes spearheaded by Jean Martin Charcot and Désirée Magloire de Bourneville consolidated the field of retrospective medicine inaugurated in France in the middle of the century in the work of Emile Littré. Littré's work combined philological erudition and a marked interest for ancient medicine, and clearly raised the question of the translation of sources. For Littré, the problem of translation should not be reduced to language alone, but rather it should concern the larger scope of historical translation or comparison of past nosology to that of contemporary knowledge. He translated the ten volume Hippocratic Corpus and devoted the first volume mainly to establishing edition and translation criteria.

In the final quarter of the 19th century, the aliénistes, borrowing the idea of retrospective medicine (already integrated into the teaching of the History of Medicine), distinguished themselves from Littré's approach in several respects:

- The editorial work of the aliénistes, was less concerned with ancient history, and focused mainly on French language documents, and their edition with commentary on contemporary nosology and explanations.

- Unlike Littré's philological and lexicographic enterprise, the work of the aliénistes placed increasing emphasis on iconography displaying the physical attitudes of "disorders" of the past.

- Finally, the work of the aliénistes bears no trace of the respect Littré professed for « ancient wisdom » and its potential contribution to current knowledge. For Littré, ancient medical knowledge could be helpful to the present, at least as much as present medicine could help elucidate past medical mysteries.

In considering these seemingly obvious differences between Littré and the aliénistes, one needs to verify that they are not, at least in part, an artifact of published positions. Furthermore, as retrospective medicine involved archival research, these efforts can be usefully contextualized within the frame of a larger interest for archives and archival materials in the 19th century. But also, it is important to examine the personal correspondence of the aliénistes discussing their more personal experience with archival research, as well as their expression of feelings about their encounters with documents of the past.

Contemporary interest and criticism of the medicalization of madness, as relevant as it may be, may nevertheless have eclipsed other aspects of aliénistes' practice of retrospective medicine, in other words, their experiences as amateur historians, in an era concerned with archives. In the continuity of a larger project on « amateurs and history of science » (Laboratoire CERHO-le Mans), we hope to open a discussion about these 19th century physicians as amateur historians searching for the traces of current disorders in past material. Such a project can also help elucidate a « history of the practice and experiences involved in retrospective medicine » and can help understand the emergence of a complex dialogue between researchers in history, medicine and literature faced with the strangeness of illnesses and disorders of the past.

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Researchers' emotional reactions: a commentary on the reception of journal publications discussing the « true identity » of Watson's Little Albert

In order to better understand the current reception by historians, psychologists, students and the public of a series of recent articles discussing the identity of Watson's famous « Albert B. », this paper focuses on a particular salient feature: the use of first

person narrative and the explicit mention of author's feelings and emotions during the « search for Albert » or in reaction to other articles published about this search. This feature is discussed in relation to journals' and articles' target audiences. By contextualizing the reception of the "emotional language" in these publications, I aim to show that this oddly inescapable trope found in the majority of the articles in this series (though with different degrees of intensity), is more than just an epiphenomenon related to the story of Watson's famous child-participant. I will argue that the study of this reception can provide new insights about a malaise concerning boundary issues in the history of psychology as well as with historians' relationship to retrospective diagnosis.

Boundary issues: « Serious » and « amusing »/ amateur history of psychology

The overwhelming appeal for students and the general public (as evidenced in media and the classroom) of researchers' personal narratives and emotion-sharing in descriptions of « searching for Little Albert » were further amplified by the prospect of "finding" him. Although these subjectivity-laden writing techniques (and some articles' use of excessive superlatives i.e. « psychology's greatest mystery ») were found to be amusing or even annoying from a standpoint of « serious scholarship », these reactions are a part of underlying concern about the « future of the history of psychology » (Danziger, 1994; Barnes and Greer, 2014). This concern relates to the qualification and legitimacy of researchers and professors in this field, but also to the basis and broadness of history of psychology's appeal and pedagogical methods to stimulate students' interest in this field (Bonton and Lawrence, 2006). Sometimes these concerns seem antithetical (specialization and broadness of reach, liveliness and seriousness). But it is not so easy to establish a clear divide between opposing factions, as the field seems to be struggling with a plurality of prerogatives and contingencies. "Psychologist-historians" (Vaughn-Blount, K. Rutherford, A.; Baker, D.; Johnson, D., 2009) and specialized journal editors (Chamberlin, 2010) seem particularly vulnerable to such contingencies.

Retrospective diagnosis, history and disciplinary memory

« Retrospective diagnosis » became another prominent issue in the debate about Albert's identity after Fridlund, Beck, Goldie and Irons (2012) published « Little Albert a neurologically impaired child », in *History of Psychology*. Although Fridlund, Beck, Goldie and Irons (2012) claim that their conclusion is not per se a retrospective diagnosis, it shares many features with this practice, especially with regards to the « retrospective diagnosis of famous historical figures » (Muramoto, 2014). A brief look at the history of retrospective diagnosis (in medicine, and specifically in psychiatry and neurology), and more significantly, disciplinary memories of retrospective diagnosis reveal an area of knowledge marked once again by a particularly strong, and in this case, emotional, appeal for students and the general public, but also fraught with controversy and concern about legitimacy and disciplinary boundaries and the challenges of collaboration between psychologists, psychiatrists and historians. Amalgams between different forms of retrospective diagnosis will be discussed here, as well as the role of historical scholarship or its absence in such endeavors. As the discipline of psychology moves increasingly towards a cognitive and behavioral neurosciences framework, it is important to clarify the terms of this debate and its' place with reference to the history of psychology.

In conclusion, examining the emotional terms of the current debate about Watson's Little Albert is an occasion to clarify the terms of an implicit, and sometimes uncomfortable debate about history of psychology's research, publishing and academic environments.

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PLAGUES THAT DESTROY MANKIND-MODERN THREATS, ANCIENT REALITIES AND NEW TECHNOLOGIES

The Greek historian Thucydides wrote an account of a devastating plague that struck Athens in the 5th century BC and wiped out 25% of the population. His purpose in writing, he claimed, was to enable people to identify the disease should it break out again. He was unsuccessful since 2400 years later we are still arguing about the nature of the disease. Identification of the biological agent that causes ancient diseases is important for historians, demographers and medical research. Knowing the micro-organism allows us to understand attack rates, mortality rates, and how the disease would behave in the population. Moreover, it helps us understand how plagues changed over time, and what we can expect in the face of modern outbreaks, like Ebola. Until the late 19th century the approach to diseases in past eras mimicked the scientific method of Hippocrates, observation of signs and symptoms. With the advent of germ theory in the late 19th century researchers came to a new understanding of the nature of disease on a clinical level. In the 19th and 20th century epidemiology emerged as a discipline for understanding diseases of the present and the past, by looking at how diseases were patterned in a population. In the mid 20th century the areas of palaeopathology and DNA research emerged. Within the last decade the techniques in DNA research have so improved that researchers have been able to sequence the microorganism that caused the Black Death of the 14th century.

New technologies for looking at ancient disease have challenged the expertise of any one individual or field/discipline. For example, in our current investigation of the Cyprian plague of the mid third century AD in Egypt, our team consists of myself who is a historian, an archaeologist who has excavated a mass burial in Harwa near Luxor, an epidemiologist, and a molecular evolutionary geneticist. The historian through the interpretation of ancient texts can delineate clinical description of the disease, provide

the data for epidemiological interpretation, including who was infected, where, when and the mortality rate. Using the data constructed by the historian/philologist, the epidemiologist can then both interpret the clinical symptoms, as well as epidemiological models of the disease. Then the DNA analysis of skeletal remains can successfully identify the ancient pathogens. None of these experts can operate alone but need one another for success. I will also discuss the example of different experts being able to invalidate hypotheses, such as in the case where a DNA expert found typhoid DNA in skeletal remains from the plague of Athens and declared that the plague was typhoid. The historian was able to point out that typhoid was endemic in Athens during this period, and the epidemiologist then remarked that an endemic disease could not fit the epidemiology present in the ancient description.

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The use of patient files in the history of the « fight against cancer » in 20th century France.

The study of patient files in the Gauducheau center for the fight against cancer in Nantes allows us to observe the place left to patients and their discourse and to a certain extent their knowledge about their own bodies. Comprised mostly of « treatment records », these files also contain correspondance exchanged between different physicians who had these patients in treatment, but also letters written by the patient him or herself, or written by the patient's family members.

The mentions of patients discourse in physicians' notes reveals the way doctors took patient's experiences into account. The perception of pain is never questioned and always legitimated/or at least assumed legitimate. Systematic analyses are always undertaken on patients complaining of pain or discomfort. Regarding the context of the creation of centers for the fight against cancer in France it is important to show how attention given to patient' discourse is an integral part of the vocation of centers for the fight against cancer.

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Psychologization in the everyday world

"Humans are often changed when they eat from the apple of psychological knowledge", stated Kurt Danziger in 2007. In the present paper, we explore some of these changes in a context that normally does not form part of psychology's "heartland", using "psychologization" as the guiding concept.

Psychologization has been on the agenda of historians of the human sciences for some time. We use the term here to indicate the growing impact of psychology and its practices on individuals and society, resulting in new kinds of subjectivity (see Jansz and

van Drunen, 2004). Our approach is two-fold, and empirical: we analyze (1) personal advice columns that appeared over a period of 50 years in a South African magazine aimed at Black African readers and (2) newspaper reports of natural and human-made disasters that occurred in South Africa from the 1960s to the present.

Advice columns

It is reasonable to assume that popular advice columns may be useful in searching for historical evidence of psychologization, and Brinkgreve and Korzec's (1979), as well as Wilbraham's (1997) studies come to mind. In our study we sampled advice columns from Drum magazine from the 1950s to 2000. Drum is one of the largest South African consumer magazines, and since its inception it has targeted a Black African readership. It thus provides a useful, if neglected, source to explore questions of psychologization over time. Historical shifts could be detected in four main areas: the language of emotions; gender expectations; more openness toward sexuality; and what counts as undesirable behaviour.

Disasters

There is strong evidence that difficult life events are interpreted and dealt with differently over time: Wright (2006), for example, argued in terms of their impact on individuals' mental-health and emotional states; and Fassin and Rechtman (2009) show how disaster events have increasingly become recognized as "traumatic". We identified five disasters that occurred in South Africa from the 1960s to the present, and analyzed 605 newspaper articles that described what happened, as well as people's reactions. Five aspects of psychologization are discussed: the rise of a trauma discourse; emotional expression as an increasingly dominant component of disaster reportage; a decline in the language of courage and determination; "dealing with trauma" in accordance with therapeutic norms of "coping" and "closure"; and a shift to post-disaster psychological interventions and professional practitioners.

Conclusion

The picture that emerges of psychologization from our two cases is a familiar one, which resembles what we know of the process elsewhere. This is not surprising, as "psychology" is a common element everywhere: in the twentieth century the discipline extended its reach in many societies. As a result, its professional and social practices change the way people think about themselves and about others, via the kind of mediations we focused on in this paper. Eating from the apple of psychological knowledge indeed changes our "mentalities".

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*Dege & Luckman
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Agitation vs cogitation in the critique of social psychology (1968-1994): The role of European alternatives and resistance to mainstream experimental frameworks.

At several recent conferences, including ESHHS, papers by David Robinson have unpacked the important 1974 conference, funded in part by NATO, and organized at Carleton University by Lloyd Strickland and Henri Tajfel. (Strickland, Aboud, Gergen, 1976). A unique feature was the bringing together of young, curious scholars and students to discuss priorities and paradigms with senior social psychologists. At the conference, there was uncertainty about a possible confrontation with "Marxist social psychologists" who published the *PsychAgitator* and planned to travel from SUNY Stony Brook. But there were already two cogitation challenges to the mainstream paradigms—that of young scholars open to alternatives, and that of the variety of non-mainstream ideas circulating in Europe and the UK, in social psychology and neighboring sub-disciplines. The Carleton coordinators, Strickland and Tajfel, built a strong trans-Atlantic program which followed logically from previous meetings and/or confrontations of social psychologists. Concerning the acceptance of, or resistance to, the North American mainstream frameworks discussed at Carleton, there had already been from 1965 onward a series of "European Summer Schools" in which, primarily, American social psychologists came over to "teach" experimental and statistical methods to Europeans. In Europe, as well, a series of East-West small conferences began in 1967, funded by the SSRC's Committee on Transnational Social Psychology and by the recently formed European Association of Experimental Social Psychology. Their 1968 conference was disrupted by the presence of Soviet tanks in Prague. The "protest" movements such as May 1968 in France, also led to rethinking of social psychological "explanations". By the Elsinore conference in 1970 (Israel and Tajfel, 1972), 10 European scholars provided strong "alternative" voices—e.g., Moscovici's (1972) often-cited critique of the "social psychology of the nice person". Some of the Elsinore veterans also attended the Carleton conference, and this was for many of the newly-minted PhDs a first exposure to these alternatives. Elsinore and Carleton witnessed the onset of a "crisis in social psychology", before Elms (1975) named it. And at Barcelona in 1994, a largely UK/European group of social psychologists helped define "Critical Social Psychology" (Ibáñez & Íñiguez, 1997). The shift in 1974 away, for some young scholars, from mainstream North American social psychology was in part due to the availability, for

cogitation, of new alternative ideas that would, by 1994, herald moves toward qualitative methods, discursive models, social constructionism, feminist critique, and a stronger look at trans-cultural effects. With the rise and fall of various "Marxisms" in Europe and North America, and with social movements "agitating" for social justice and socio-political changes in both North America and Europe, the "critique" of social psychology, starting in the 1960s, would also spread to social psychology's neighbors, health and community psychology. This critical social psychology cogitated on how economic and community contexts affected social behavior, health, employment and educational outcomes, something pointed out to the Carleton "paradigm prioritizers" by the Psyh Agitators at Stony Brook in 1974.

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Pragmatism in a Transnational Frame: Theology, Selfhood, and Science in the Fin de Siècle

My presentation examines pragmatism as a transnational movement developed in dialogue with advancements in the human sciences at the end of the nineteenth century. I focus on French Catholics who articulated action-oriented and socially permeated models of selfhood under the banner of *le pragmatisme*. By displacing America as a presumed and privileged origin, my presentation sheds new light on the broader scientific, social, and – above all – religious contexts out of which pragmatism emerged.

The philosophers Maurice Blondel and Édouard Le Roy challenged the boundaries between theology and the human sciences by bringing physiological and evolutionary psychology to bear on a wide-ranging debate in Catholic circles over the relation between action and faith. Using archival materials that I gathered at the Université catholique de Louvain and the Institut Catholique de Paris, I explore *le*

pragmatisme as a project aimed at re-imagining religious dogmas as a repertoire of practices, rather than as a compendium of beliefs – a claim that precipitated the Vatican's 1907 condemnation of pragmatism as complicit with modernism. The Immaculate Conception and Jesus' resurrection, for example, offered test cases to inject sensory-motor physiology into Church doctrine, demonstrating, as Le Roy held, "that Christianity is not a system of speculative philosophy but a source and regimen of life." The Church, whose foothold in French public life diminished following the *laïque* reforms of the Third Republic, could not remain impermeable to advancements in the human sciences. In the years preceding the *loi du 9 décembre 1905*, which established state secularism in France, Blondel and Le Roy ignited a pragmatist movement that renewed Catholicism on the basis of the very sciences that threatened the authority of religion.

Historians have overlooked French pragmatists' rapprochement between theology and the human sciences, largely because of the longstanding historiographical bias that pragmatism was a distinctly American intellectual formation. Yet, as Blondel reflected, "I had proposed the name *pragmatisme* in 1888, and I was aware of clearly devising it before I had ever encountered the word, which has since been employed in England, America, Germany and Belgium."

Recent scholarship has rightly opened the American triumvirate of Charles Sanders Peirce, William James, and John Dewey onto wider conversations and contexts. Indeed, the theme of "transatlantic conversations" has swelled in intellectual histories of pragmatism, from Louis Menand's 2001 *The Metaphysical Club*, which presented the European travels that shaped these thinkers' philosophical horizons, to the anthology *William James and the Transatlantic Conversation*, released last year by Martin Halliwell and Joel D.S. Rasmussen.

My presentation builds on these and other studies. Blondel and Le Roy yielded pragmatist concepts from evolutionary, physiological, and statistical modalities in the human sciences with an eye toward intervening in social movements. Catholic pragmatism disseminated beyond the pages of religious journals. It also animated French culture through the *semaines sociales*, founded in 1904 to extend Catholic teachings to working class struggles.

I conclude by suggesting that re-examining pragmatism in a transnational frame will open further inquiries into overlooked domains of pragmatists' engagements with the human sciences. In Italy, for example, Giovanni Papini and Giuseppe Prezzolini organized the Florentine journal *Leonardo* in order to advance what they called *il pragmatismo*. By drawing renewed attention to these heretofore-neglected currents of pragmatism, my presentation expands the cultural and conceptual valences of a transnational formation central to the history of the human sciences.

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"Debriefing": A Case of Psychologizing the Psychology Experiment

In the seventy years since its first English language, military usage (1945), the word "debrief" has experienced many life forms: in military operations, in attending to victims of traumatic incidents, and in post-experimental transactions between psychologists and participants. In each of these three different lives, debrief and debriefing shared qualities of becoming bureaucratic terminology and denoting a relationship between socially distinct actors. Such proliferation of usages along with their connection to social structure and process accords with Raymond Williams observation that beyond dictionary histories, the meanings of words emerge as ways of "seeing many of our cultural concerns" – as sometimes resolving social problems and sometimes revealing them (1983, p. 15). Debriefing, then, warrants historical analysis of how it may have produced, not just named, certain social relations. This paper explores the evolution of debriefing as a practice in psychology experiments: a post-experimental encounter between experimenter and subject/participant.

Debriefing in psychological research encompassed several different forms of social relations. Harris' (1988) brief history of the word identified its seemingly contradictory associations with militarism, humanism, and "bureaucratism" and traced how that congregation of associations yielded a "paradoxical" meaning of debriefing. While this apparently paradoxical meaning legitimized certain experimental arrangements and the resulting scientific knowledge, it also entailed and engendered certain psychological understandings. For instance, at the same time that "debrief" appeared in battle language, a group of U.S. army sponsored research psychologists were undertaking post-experimental interactions with subjects, reporting that "We made it a principle, after each upsetting task, to provide an opportunity for catharsis by having the candidate talk the situation over with a member of the staff, who tried to help him get over his feelings of failure and restore his self confidence" (OSS Assessment Staff, 1948). Drawing upon archival materials, this paper aims to show how through the 1950s and 1960s not only did experimental psychologists increasingly recognize a need to negotiate with and therapeutically restore their subjects but subjects also indicated such needs. Experimenters engaged clinical knowledge (of catharsis, anxiety reduction, desensitization, self-esteem building) to address what both experimenters and subjects perceived as personally disruptive experiences, suggesting that debriefing came to be used to describe existing experiences and relations, and to do so in distinctly psychological ways.

Despite these experiences and the perceived need to attend to them, the history of debrief has taken an ironic twist in becoming a mandated yet rarely reported feature of experimental protocols (Faye & Sharp, 2009). Similarly, the psychological language that accompanies textbook accounts of debriefing has become routinized and affectively flat; some researchers propose that debriefing is often unnecessary. In the end, following this historical arc of debriefing (as word and practice) raises new questions about the psychological dynamics of psychology experiments and the experiences of those who participate in them. We might ask whether the increasingly thin descriptions of debriefing signal substantive changes in social arrangements. Taking a broader

perspective, we might ask whether this arc indicates what Rogers has described as an intellectual “fracture” of the late twentieth century through which postwar conceptions of human nature “thick with context, social circumstance, institutions, and history gave way to conceptions of human nature that stressed choice, agency, performance, and desire” (2011,p.3). Has the psychology that motivated debriefing thinned out, dissipated?

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Is it possible to educate to freedom?

Pedagogy and practical philosophy from Kant to Herbart

In our paper, we reconstruct the notions of freedom involved in Kant and Herbart's educational theories. We analyse the various meanings of 'freedom' and discuss their compatibility with education and the establishment of scientific pedagogy in the 18th and 19th centuries. In our interpretation, Herbart's functionalist notion of freedom both maintains the formal character of Kant's morals and overcomes the sharp distinction between transcendental and empirical freedom, so as to make pedagogy possible on the basis of moral concepts.

The first part of the paper focuses on Kant's concept of freedom as it was used in his lecture notes on pedagogy. More specifically, we argue that it does not correspond to Kant's moral concept of freedom. In fact, while the latter is a transcendental concept, the former is empirical.

Kant's pedagogy is divided into physical and practical education; in this context, it has to be specified that “all that which has reference to freedom is called practical” (Ped, AA 09: 455.06-07). However, in his lectures Kant did not refer to the principle and

foundation of morality. Rather, he referred to a progressive empirical acquisition of the human capacity to act in accordance with the dictates of the moral law, grounded on transcendental freedom. Transcendental freedom is neither discussed nor further defined in this text. So far, the dating of the manuscripts employed by Rink to edit Kant's lectures on pedagogy is unknown, just as unknown is the dating of the manuscripts themselves, which were presumably destroyed during the Second World War. Nevertheless, we know that Kant lectured on pedagogy four times: in the winter semesters 1776/77, 1783/84, and 1786/87, and in the summer semester 1780. We also know that Kant had used the Bock's handbook since 1780. In view of this, since Rink wrote that he edited a text based on Bock's handbook, the Kantian class notes we are referring to cannot date to 1776/77 (although we cannot exclude that Rink compared the lectures dating back to 1776/77 with the following notes). Even though Kant's concept of transcendental freedom had already been defined in 1780, it was not used in the lecture notes on pedagogy, since Kant understood morality, moral foundation, and education as sharply different concepts, however closely they were supposed to interact.

As the holder of Kant's chair in Königsberg, Johann Friedrich Herbart (1776–1841) pursued the foundation of scientific pedagogy within his system of realistic philosophy. Based on the fact that Herbart aimed to reform and perfect Kant's critical enterprise, his understanding of freedom within practical philosophy and education is analysed in the second part of the paper.

Herbart contended that Kant's moral concept of freedom is inadequate to establish both practical philosophy and pedagogy. He was not alone in considering Kant's transcendental freedom to be far too abstract and useless in order to justify values or principles of action. Yet, contrary to his coevals, he did not renounce formality, but rather tried to re-establish it within a pluralist, relational axiology. In this context, inner freedom is one of Herbart's practical ideas, i.e. one of the ideal relationships in which objective aesthetical judgements are grounded.

We highlight the relational aspects of Herbart's formal notion of freedom and argue that they represent a step towards a functionalist theory of morals, where the idea of an absolute or unconditional foundation is overcome. Whereas Kant had to sharply distinguish between a transcendental and an empirical concept of freedom, Herbart tried to bridge this gap in a functionalist way by replacing transcendental freedom with practical ideas. This implies that moral concepts and values are considered to be models of action and that they can be used to develop an educational theory. Thus, it becomes possible to deduce the basic concepts of education from morals and to determine exact relationships between moral ends and pedagogical activity.

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Sociology as politics in France at the end of the 19th century

The history of the birth of French sociology has largely been written by focusing on the Durkheimian school and on the central figure and founder, Emile Durkheim. Other major sociologists of this period such as Gabriel Tarde or René Worms have for long been neglected and the current historiography is now reassessing their role in this story. But remain hidden dozens of young and less young writers of this period who published numerous books, articles and journals labeled as "sociology" which have completely ignored by the historiography. Under this label "sociology", politics and social science were largely intermingled in this period. This communication will try to shed some light on the margins of the sociological movement of this time by focusing on those writers for which sociology had a political meaning. We will show that, in absence of any

scientific monopoly of the use of the label "sociology", it was used by a variety of authors, with a large diversity of social and political background and with a large variety of intellectual and political objectives. One of the issue at stake will be the array of definitions for sociology itself, between a scientific definition and a will to relate their work to major sociologists of the period and a very loose definition where sociology seems to be related only to social thought in general, with or without a strong normative dimension. By scrutinizing books and publications labeled "sociology", it appears that those relatively blurred definitions of sociology remained important till the First World War.

The second part of the communication will try to distinguish between those diverse uses of sociology in the French political arena. We will of course focus on the relations between sociology and socialism at this period. Numerous articles, books, and journals put forward a conception of socialism based on social science, but the distinction is a matter of discussion within this milieu and tensions appear both among social scientists and among political militants and intellectuals. But sociology is not only used in the left part of the political spectrum and we will present nationalistic and extreme-right wing uses of sociology. Pamphlets and books from this political perspective were published around 1900 in which the defense of the race and the nation was central and a conservative and/or naturalist/biological conception of social science was part of the argumentation propounded by those authors. Catholic sociology can be considered as part of this movement, and we will show that its profound meaning was to defend "sociologically" a certain social order. Science, and here social science, was used as an authoritative argument in those different political groups, even if it was, most of the time, largely detached from the scientific discussions about sociology which were taking place in academic arenas. We will conclude then by examining the attitudes of major sociologists of this time such as Durkheim, Tarde or Worms on those uses of sociology.

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GETTING HOLD OF THE PSYCHICAL: FIRST DESIGNS AND USES OF MENTAL TESTS

Mental testing, especially in form of an intelligence scale, constitutes a psychological activity which appeared and crossed national borders in the first decades of the 20th century. One of the most popular was the so called "Binet-Simon method" aimed at detecting "abnormal" children. Although originally it was designed as a guide for an individual interview, soon it would take the form of a scale. After its arrival to the United States, it developed further to a large-scale paper-and-pencil test, of which the Stanford-Binet became the most well-known. In the 1920s the science of intelligence assessment as well as the marketing of tests was booming. Several psychological tests circulated in the United States and in Europe, as can be seen in Whipple's directory.

History tells us that the intelligence test appeared as technical solution to a social problem linked to the mandatory schooling in France. At the same time it is quite clear that its authors and users viewed it as an objective "scientific instrument", used to measure intellectual capacity (or capacities). Therefore, the testing situation was interpreted as "psychological experiment", expected to shed light on the psychical features of the human mind.

Many publications have dealt with the nature-nature debate related to the testing movement, questioning thereby the social interests of psychological science. Recently there has appeared also some contextualized research dealing with the emergence and uses of intelligence testings in France, North-America and other places. Nevertheless, there are still interesting questions surrounding this historical case to be addressed in more detail. First, how did the intelligence test circulate through Europe? Moreover, as history mostly concentrates on the history of the Binet-Simon test it is important to consider the variety of different methods which circulated before and after its invention, aiming at measuring objectively mental capacities. Which were these, where did these methods stem from and why did some receive broader acceptance than other?

To answer these questions I will take a look on how intelligence testing was introduced in Spain and the motives different professionals (physicians, criminologists and teachers) had in using these psychological methods. The texts and catalogues of the time show a wide range of testing material which was used before and after the introduction of the Binet and Simon mental test. The historical research points towards Simon's and Claparède's systematic promotion of psychological measurement to have played a crucial role in the popularization of testing in Europe.

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THE GÖTTINGEN CIRCLES OF GEORG ELIAS MÜLLER AND EDMUND HUSSERL: SOME UNEXPECTED CROSSROADS BETWEEN EXPERIMENTAL PSYCHOLOGY AND PHILOSOPHICAL PHENOMENOLOGY

Both Georg Elias Müller and Carl Stumpf can be seen as the most leading figures of experimental psychology in competition at the turn of the 20th century. Consequently, they were clearly opponents on many institutional issues. Students favored by Müller were then almost systematically rejected by Stumpf. The latter successively tried to short-circuit the career of two of very close Müller's students, by refusing to habilitate Joseph Petzoldt in Berlin and to support Friedrich Schumann's application to replace Ernst Meumann in Zurich. Consequently, Müller could only be energetically opposed to Edmund Husserl's nomination as *ausserordentlicher Professor* for Philosophy at the University of Göttingen in 1901 and above all to his application to become *Ordinarius* in

1906. Müller was so persuasive that the Göttingen faculty voted that it did not want Husserl as Ordinarius, since his work "lacked academic significance". But Husserl became the second Ordinarius, with a "personal" Ordinarius title, presumably bestowed by the Kultusministerium, and thus was in the University, but not of the University. This period of time produced surprising results among the philosophy dissertations. Husserl was the Referent of only about 4 in his 10 years. Thus it is not surprising that Husserl took the opportunity in 1916 to go to the far less prestigious Baden University at Freiburg-im-Breisgau and to become successor of Rickert, Windelband's confrere in the "southwestern" school of Neukantianismus.

Yet there is one special reason to consider the relationship between Müller and Husserl. Indeed, several of Müller's students unexpectedly attended Husserl's lectures over years as well as few Husserl's students became friends with them and even more subjects for their experiments, correspondingly Heinrich Hofmann and Wilhelm Schapp with David Katz, Jean Héring and Alexandre Koyré with Erich Jaensch. David Katz who was to become Müller's Assistant for the longest duration (1907-1919) was a student of philosophy and Natural science from WS 1902 to 1906. Jaensch was Müller's doctoral student on visual space perception from 1908 to 1910. He was mentioned by Husserl as being present at lectures in WS 1905/6 and as being far and wide the most mature.

This is all the more surprising if one recalls that Husserl elaborated his transcendental and radical anti-naturalistic turn during that very period (in his lectures around 1905-1907). One of Husserl's later important works, whose title *Philosophie als strenge Wissenschaft* (1911), made a major critique of experimental psychology, paramount of which was that the concepts of experimental psychology were "coarse". While there is a quality of insult attached to the contrast coarse/fine in English, the contrast is far stronger in German. August Messer (and even Anschütz from Wundt's camp), who has become close to Müller's point of view, criticized Husserl's position in the *Archiv für die gesamte Psychologie* by pointing out that Husserl had not provided any documentation of this claim that the concepts of experimental psychology were "coarser" than those of his phenomenology. Husserl developed further his extensive criticisms of experimental psychology especially in his sketch for a preface to the second edition to his *Logische Untersuchungen* and his classics *Ideen zu einer reinen Phänomenologie und phänomenologische Psychologie* both published in 1913. Part of Husserl's critics was a direct assault on the system of conceptions then available in experimental psychology. Husserl characterized the results of experimental psychology as similar to "social statistics" in that it did not directly, i. e. phenomenologically, address the contents of consciousness, but only provided regularities that were reflections of the contents of consciousness. In addition, Husserl maintained the attempt to model psychology on the natural sciences was fundamentally incorrect.

In that paper, we intend to deal with the following questions:

1/ what were exactly the inter-institutional tensions situated upstream of Husserl's nominations at Göttingen? What do they reveal about the institutionalization process of experimental psychology in Germany at the turn of the 20th century?

2/ in what consist Husserl's repeated attacks against experimental psychology? Don't we should consider them as an underestimation by Husserl of EP's ability to take into account the subjective experience?

3/ in such a hostile climate between Müller and Husserl, how can we explain the exchanges between their respective students? As paradigmatic cases, was there some kind of influence from Husserl on Katz's *Erscheinungsweisen der Farben* (1911) and on Jaensch's *Über die Wahrnehmung des Raumes* (1911) and conversely some kind of

influence of Müller's way of doing EP on Schapp's Beiträge zur Phänomenologie der Wahrnehmung (1910) and on Hofmann's Untersuchungen über den Empfindungsbegriff (1911)?

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Is it possible to educate to freedom?

Pedagogy and practical philosophy from Kant to Herbart

In our paper, we reconstruct the notions of freedom involved in Kant and Herbart's educational theories. We analyse the various meanings of 'freedom' and discuss their compatibility with education and the establishment of scientific pedagogy in the 18th and 19th centuries. In our interpretation, Herbart's functionalist notion of freedom both maintains the formal character of Kant's morals and overcomes the sharp distinction between transcendental and empirical freedom, so as to make pedagogy possible on the basis of moral concepts.

The first part of the paper focuses on Kant's concept of freedom as it was used in his lecture notes on pedagogy. More specifically, we argue that it does not correspond to Kant's moral concept of freedom. In fact, while the latter is a transcendental concept, the former is empirical.

Kant's pedagogy is divided into physical and practical education; in this context, it has to be specified that "all that which has reference to freedom is called practical" (Ped, AA 09: 455.06-07). However, in his lectures Kant did not refer to the principle and foundation of morality. Rather, he referred to a progressive empirical acquisition of the human capacity to act in accordance with the dictates of the moral law, grounded on transcendental freedom. Transcendental freedom is neither discussed nor further defined in this text. So far, the dating of the manuscripts employed by Rink to edit Kant's lectures on pedagogy is unknown, just as unknown is the dating of the manuscripts themselves, which were presumably destroyed during the Second World War. Nevertheless, we know that Kant lectured on pedagogy four times: in the winter semesters 1776/77, 1783/84, and 1786/87, and in the summer semester 1780. We also know that Kant had used the Bock's handbook since 1780. In view of this, since Rink wrote that he edited a text based on Bock's handbook, the Kantian class notes we are referring to cannot date to 1776/77 (although we cannot exclude that Rink compared the lectures dating back to 1776/77 with the following notes). Even though Kant's concept of transcendental freedom had already been defined in 1780, it was not used in the lecture notes on pedagogy, since Kant understood morality, moral foundation, and education as sharply different concepts, however closely they were supposed to interact.

As the holder of Kant's chair in Königsberg, Johann Friedrich Herbart (1776–1841) pursued the foundation of scientific pedagogy within his system of realistic philosophy. Based on the fact that Herbart aimed to reform and perfect Kant's critical enterprise, his understanding of freedom within practical philosophy and education is analysed in the second part of the paper.

Herbart contended that Kant's moral concept of freedom is inadequate to establish both practical philosophy and pedagogy. He was not alone in considering Kant's transcendental freedom to be far too abstract and useless in order to justify values or principles of action. Yet, contrary to his coevals, he did not renounce formality, but rather tried to re-establish it within a pluralist, relational axiology. In this context, inner

freedom is one of Herbart's practical ideas, i.e. one of the ideal relationships in which objective aesthetical judgements are grounded.

We highlight the relational aspects of Herbart's formal notion of freedom and argue that they represent a step towards a functionalist theory of morals, where the idea of an absolute or unconditional foundation is overcome. Whereas Kant had to sharply distinguish between a transcendental and an empirical concept of freedom, Herbart tried to bridge this gap in a functionalist way by replacing transcendental freedom with practical ideas. This implies that moral concepts and values are considered to be models of action and that they can be used to develop an educational theory. Thus, it becomes possible to deduce the basic concepts of education from morals and to determine exact relationships between moral ends and pedagogical activity.

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Psychopathology Ancient and Modern

After the study by Michel Foucault became classic, the history of madness in ancient times often devoted itself to the exploration of various types of learned representations of madness, of learned "discourses on the mad". In this field, the instability of ancient conceptions and ancient lexicons led to focus carefully on semantic relations, to the point that nowadays, history of madness mostly appears as a history of the words used to recount madness.

The focus on learned languages was also strongly accentuated by the obvious rarity of sources, as well as by the usually general, impersonal, or let's say 'un-clinical' hallmark of the descriptions given of psychic troubles: their "clinical pictures" hence often prove to be the products of theoretical developments narrowly articulated to highly speculative philosophic doctrines. Beyond those powerfully blinding creations, any clinical data is hardly perceptible. As a consequence, the very nature of sources seems to forbid the creation of historic hypotheses on the basis of case studies, which would make any attempt at retrospective diagnosis an obviously unreliable initiative.

Are we then doomed to work exclusively on the lexicon and representations of madness, and on the rigid and extinguished doctrines of a never-returning-past cut away from the present? The question must be asked of the conditions of possibility of a husserlian « return to the very things », likely to feed into a history of madness that would not only consist in the study of more or less autonomous learned discourses (philosophic, medical, tragic, legal...), but that would reconnect those conceptions to the psychopathological realities that they meant to comprehend and to make perceivable. In other words, it is now about finding the means to read the Ancients seriously.

In this paper, I intend to sketch of an intermediary line that would allow us to navigate between opposite poles: that of a strictly linguistic approach and that of retrospective diagnosis whose boldness is bound to be disappointed. This approach renounces on questioning the psychological "seriousness" of ancient sources, and begins from the tautologic observation that one of the few convictions one can easily get about ancient psychopathology is that its outlines don't match modern psychology (at all). It will consist in reckoning to which point some categories of Greek-Roman learned discourses are likely to be comparable to modern psychopathology. In doing so, I will try to account

for the proper outlines of ancient psychopathology, as well as for the limits that any attempt at classification is bound to confront, on the basis of a ground hypothesis of a sociological nature: the theory of social fields.

My first aim will be to give way to a renewed reading of ancient sources reconnected to the psychopathological situations faced by their authors. Incidentally, this paper might feed a comparative reflection about the extension and outlines of modern psychopathology.

Practically, this research will consist in confronting the classifications of various types of literary sources of the Early Roman Empire to the broadest categories of modern classifications (CIM, DSM). The scope of ancient sources will cover medical literature (Celsus, Aretaeus, Galen, Caelius), latin philosophy (Cicero, Lucretius, Seneca...), roman law (the XII Tables, the Digest of Justinian) and some poetic masterworks (Ovidius, Seneca...).

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Commentary: Some thoughts on Psych Agitator and the Marxist Social Psychology Program at SUNY at Stony Brook.

These comments summarize a paper recently presented to the Canadian Psychological Association (2015) as part of an Ottawa-based historical symposium on the Carleton conference. There I summarized the view from Stony Brook where the beginnings of a Marxist social psychology had taken shape in the work of several faculty and some of the graduate students, including the author.

Historical/Theoretical dissertation
how to get it approved
how to get a job afterwards

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William McDougall on Behaviorism

Head Hunters: The Search for a Science of Mind by Ben Shephard (2014) constitutes for the moment the most comprehensive treatment of and thus the reference point for addressing William McDougall. Regarding behaviorism, Shephard tells us that John Watson's attacks on McDougall forced McDougall to respond, resulting in the well-known debate in February of 1924 in Washington. The actual story is somewhat different.

In 1913, John Watson published "Psychology as the Behaviorist Views It," presenting a behaviorist approach to psychology. Such an approach to psychology can be summarized in terms of three core tenets: (1) the exclusion of mind from psychology, (2) the rejection of introspection as a method of research, and (3) an S-R description and explanation of behavior (Parkovnick, 2012).

At the same time, in England and independently of Watson, William McDougall was presenting a very different approach to psychology (McDougall, 1912; 1913). McDougall's psychology would include both mind and behavior and employ both introspection and observation. Additionally, McDougall argued that behavior is purposive and teleological and that, as a result, we cannot provide a full and complete explanation of behavior mechanistically, mechanism defined as causal and reductionistic (McDougall, 1913). Despite this, he proposed that we pursue both purposive and mechanistic approaches to psychology to determine their adequacy (McDougall, 1912).

McDougall only addressed Watsonian behaviorism in publications like *Outline of Psychology* (1923) after coming to Harvard in 1920. McDougall's chief concern was to refute mechanism, the third core tenet of Watsonian behaviorism. He did so in a confrontational manner. Watson responded in kind in his review of *Outline of Psychology* (Watson, 1923), resulting in the well-known debate in February of 1924 in Washington (Watson & McDougall, 1929).

Shephard's take on the matter is thus very much in need of revision, something this paper will set out to do. It is also deficient in not explicating the positions of Watson and McDougall, again something this paper will set out to do, and in not mentioning their significance for psychology. This is particularly true of McDougall whose approach to psychology is not widely known in psychology, though the philosopher Charles Taylor has proposed a similar approach (Taylor, 1964; 1984), and whose approach is the alternative to behaviorism, Watsonian or otherwise.

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inequality creates ill-health - for
might also turn it around and say
what we define as "poor" is in fact being
"not healthy"

MENTAL HEALTH AND SOCIOECONOMIC INEQUALITY: A PRELIMINARY ANALYSIS OF THE ROLE OF SOCIAL CLASS AND SOCIAL GRADIENT IN MENTAL HEALTH RESEARCH FROM THE 1930s TO THE 1970s

In my presentation, I provide a view into research on the relationship between social class and mental illness between the 1930s and the 1970s. Today it is assumed that when the higher socioeconomic classes are compared to the poor, the poor are at a greater risk for illness, and they have a shorter life span (see the World Health Organisation's

position: www.who.int/social_determinants/thecommission/finalreport/key_concepts/en/).

Contemporary research on health inequalities has suggested that each step downward on the socio-economic ladder correlates with poorer health. Some researchers have argued that the psychosocial consequences of being poor, especially feeling poor, activate stress responses that increase the probability of the stress-sensitive illnesses and diseases (including depression, hypertension, and cardiovascular disease). Much-discussed research of the British social epidemiologists Richard Wilkinson, Michael Marmot and Kate Pickett (2003; 2004; 2010) suggest that increased income disparity between rich and poor predict poorer health for both.

I begin my presentation with the classic 1939 'ecological' study of mental disorders in urban Chicago (Faris & Dunham 1939); then I will proceed with longitudinal mental health studies of the population of New Haven, Conn. (Hollingshead & Redlich 1958; Myers & Bean 1968) and the population of Manhattan, New York (Langner & Michael 1963). This portion of my presentation also includes population studies of two towns in Finland in the early 1970s (Väisänen 1975, Väisänen & Lehtinen 1979). I examine the correlations between socioeconomic status and illness in these studies, and I comment on how these correlations may have been interpreted as illuminating the psychosocial and physiological mechanisms of both mild mental maladies (mild depression, free

upward
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mental
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floating anxiety, burn-out, etc.) and severe mental disorders (including incapacitating depression and schizophrenia).

In my conclusion, I focus on the dissenting position and discuss anomalies in the data that failed to support the thesis that the individual's socioeconomic position reliably predicted their mental health. I aim to find historically adequate explanations for the results of studies in which the correlation between socioeconomic status and ill health does not follow the seemingly well-established 'rule' of social gradient in health.

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THE MYSTERIOUS CASE OF HENRI DELACROIX'S VANISHING IN THE HISTORIOGRAPHY OF PSYCHOLOGY

In previous ESHHS editions, we have introduced different aspects regarding the figure of Henri Delacroix (1873-1937). These presentations have touched on aspects of his psychology of religion (in dialogue with William James, among others), his neglected personal archives (still not inventoried, in the library of the Sorbonne) and his tight complicity with his friend and colleague Marcel Mauss. This time, in the frame of a symposium dedicated to omissions and rediscoveries in the history of human sciences, we aim at advancing some hypothesis about the reasons for Delacroix's vanishing from any history of psychology, including histories of French psychology.

For this purpose, we will first show how Delacroix was in the 20s and 30s an unavoidable authority in French psychology. We will show some of the milestones of his academic career. We will pay special attention to his early interest on psychology, his first steps on the field and his role on its institutionalisation. We will highlight key aspects related with: 1) his teaching and publications; 2) his relationship with other main figures in psychology (national and international); 3) his initiative in the establishment of a laboratory of experimental psychology in Montpellier; 4) his role as the Dean of the Faculty of Arts in the Sorbon and his support to several initiatives regarding psychology students training; 5) his active participation in the Society of Psychology and the Journal de Psychologie Normale et Pathologique; and above all 6) his role in the foundation of the Institute of Psychology in Paris (nowadays named "Institut de Psychologie Henri Piéron"). Special attention will be paid this time to his relationship with Henri Piéron, who has ended up starring heavily in the historical and collective memory of French psychology. For this, we will make use of their correspondence, preserved in Piéron archives.

Clearing up these aspects aim to show his definite effort to develop the field of Psychology in French Academia, as well as his laying down a whole research program for psychology. Once these aspects are clarified, we will review the scarce references to his work in the historiography of psychology. These references show a systematic and reiterated insistence to place him on the side of philosophy, or at best, in a philosophical psychology – as if this was enough to justify this lack of attention.

In the frame of this symposium, whose goal is precisely to advance hypothesis on those aspects conditioning our historiographical choices, we will defend that Delacroix's disappearance from any narrative on the history of psychology – mostly made by psychologists (and not by historians) until recently- is tightly related with an hegemonic epistemological choice by these psychologists-turned-historians. Psychologists' eternal inferiority complex before natural scientists, and their subsequent bet for a positivist and experimental method, has driven them to write their history discarding many of the possibilities opened up along the 19th century and the early years of the 20th. These possibilities, largely represented in Germany by approaches such as those of Lazarus and Steinthal, Dilthey or Wundt's last project (*Völkerpsychologie*), found in France a relatively systematic way of expression, with important nuances and actualisations,

through the work of Delacroix, but also in other authors equally neglected such as Maurice Pradines and Ignace Meyerson. Their rediscovery today is undoubtedly linked to the attempts to escape the numerous dead-ends to which a psychology alien to the historical and social nature of action and experience has driven us.

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PSYCHICAL RESEARCH: "THE FORGOTTEN OTHER" OF ACADEMIC PSYCHOLOGY?

At the end of the XIXth century and in the early XXth century, psychical research has been closely related to the growth of the "new psychology", in most European countries and in the United States. Many psychologists, actively involved in promoting scientific psychology, were also members of the British Society for Psychical Research: Henri Bergson, William James, Charles Richet and William McDougall were presidents of the society, and Théodule Ribot, Pierre Janet, Granville Stanley Hall, Morton Prince, Theodore Flournoy, Sigmund Freud, Carl Jung, Frederik van Eeden, Gerard Heymans and many other renowned psychologists were members. Correspondingly, other psychologists, and important ones, like Hugo Munsterberg in the United States, Henri Piéron in France and Wilhelm Wundt in Germany fought vigorously against psychical research, up to get involved in experiments to show that the so-called paranormal was only quackery.

Historiography of psychology has been for long remarkably silent about relations between psychology and psychical research. In doing so, it has deprived itself of any evaluation of the role of psychical research in the growth of psychology and the delimitation of its boundaries. Furthermore, some historians, like Edwin Boring, one of the first historians of psychology, have tried to blot out this past they consider as inglorious (Sommer, 2012).

For more than two decades, however, works on this topic are becoming more and more numerous. It has been the issue of a symposium at the annual ESHHS conference in Utrecht, in 2010. Then, this symposium was published in 2012, as a special issue of *History of the Human Science*, under the title "Relations between Psychical Research and Academic Psychology in Europe, the USA and Japan". Since then, other studies are ongoing.

This relatively new interest of historians of psychology for psychical research raises several questions: how can we explain the long eclipse of the influence of psychical sciences on psychology, in most histories of psychology? Why have some historians decided to write another narrative, integrating this nefarious past? Have the new historiographical trends in the history of sciences been adopted by historians of psychology, and if they have, by which historians? Why are psychologists so reluctant to recognize the important part played by psychical research in the popularization of their discipline, at the time of its beginning? This paper will try to suggest some hypothesis to answer these questions.

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The Dual Role of Pavlov in the fate of Hungarian Psychology 1950s-1960s

Hungarian psychology had a very constrained and shaky situation following the Communist takeover in 1949. It was basically curtailed and even forbidden both as a profession and as an academic discipline. It was mainly under the jurisdiction of a politically conformist 'socialist education' doctrine. The talk will show the intricate dual role references to I.P. Pavlov played both in the ostracism of psychology and in its revival. I shall mainly be relying on materials from the archives of the Hungarian Academy of Sciences regarding the Pavlov Committee,

interviews with some of the still living members of the and on the substantive works using and later criticizing a Pavlovian frame within psychology.

The role of Pavlov as analyzed by Joravsky (1989) has become central in East European science of the 1950s for several reasons. It did correspond to the Russification of all possible academic areas. At the same time, it promised to be a unifying theory, unifying everything from brain physiology through internal medicine to education, in a naïve materialistic metatheory. This went together with the 'optimistic image of man', and the use of Pavlovism as a theory of plasticity and fast change in general.

The rhetorical role of Pavlov is intriguing at the time. For most of the devoted dealers of Pavlovism in Hungary, Pavlov was the foundation of a scholastic rhetoric. The key concepts of Pavlovism were used as semantic oppositions, like excitation-inhibition, irradiation-concentration, generalization-discrimination, corresponding to a kitchen Hegelian dialectics where contradictions of these semantic oppositions are always overcome in a Hegelian synthesis, resulting in *passé par tout* concepts like *dynamic stereotypy*.

There was a free addendum for the naïve materialistic rhetorics of the time. The basically behavior based Pavlovian generalizations were treated as factual brain observations, thus a very loose 'brain talk' developed, not entirely unlike many tendencies as of today.

This centralizing influence of Pavlov was exemplified by the very fast translation of the infamous 1950s Soviet academy session on Pavlov into Hungarian in 1953, and with the establishment of a Pavlov Committee at the Hungarian Academy. The clear negative side of Pavlovian frames at the time was a conceptual straightjacket for psychological theories. At the same time, however, Pavlovism had a hidden positive effect in Hungarian psychology. The Pavlov Committee has gradually softened its attitude, and basically smuggled in the idea of psychology – as a domain independent of pedagogy – provided that psychology had to be learning based and naively materialistic.

I will cite two examples of how the efforts to combine Pavlovism with academic psychology worked. Lajos Kardos (1960), himself originally a rather Gestalt oriented perceptual psychologist, from the mid 1950s on started to accommodate the then recent American behaviorism, mainly Tolman and Hull, into a Pavlovian frame, with many conceptual efforts, and ingenious experiments on spatial learning in rodents. In another line of modernized Pavlov inspiration, Magda Marton has become a central figure in combining Pavlov with typological thought. In the given context of the times, besides its own psychophysiological merits, this was a way to smuggle back the entire issue of personality psychology into the constrained Hungarian scene.

From the 1950s on, serious efforts were made to combine the typology of higher nervous activity elaborated in the school of Pavlov in Soviet Russia (see about this trend a survey by Strelau, 1997), with personality typology dimensions such as introversion. Marton (1972, Marton and Urbán, 1971) gives a clear example of relating the extraversion dimension to learning, and to the electrophysiology of cortical activity during learning. This modern synthesis moves the bodily element of classic al typologies inward as well, rather than looking for bodily constitutions. Pavlov who started as a reference point to build up a new psychology, was cited as the third most popular scientist in the psychological literature in Hungary between 1958-1965, while from 1966 on, he disappeared from the preference list (Pléh,

2008, p.179) altogether. What happened? Pavlov has become a thing of the past, due to an increasing Western influence, made possible by internal changes. There certainly was a general liberation of psychological thought, both in academia and in practical psychology. But there was also a more specific distantiation. Pavlov has turned to be more and more a symbol of a constrained organism. The social image and the rhetorics changed, along with a small, but at the time very important liberalization of social life. Psychology has gradually been freed both from a deterministic Marxian image, and from a passive Pavlovian image.

Activity has become a key issue in Central-Eastern Europe during the 1960s. A loosely-defined, fuzzy, "cloud-like" opposition set up between two approaches to behavior and mind. They corresponded to two views on human nature, and to two views of social organization. The non-orthodox visions of human behavior were united in a feeling of looking for *more activity in humans*. In the debates characterizing active and passive views of perception, regarding the importance of instrumental and Pavlovian conditioning (Grastyán, 1967), the central role of motivation in learning (Barkóczi and Putnoky, 1968), Pavlov with his reflexes and passive reactive organism was put on the passive, deterministic side. There was a hidden underlying social issue in these debates: namely the issue of how far we are subjects of the Big Brother, merely instances of large-scale social laws, or whether we ourselves are agents, with intentions and an active self-determination.

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Psychotechnics: a science serving industry?

Over the 20th century Applied Psychology stimulated the process of popularization of Psychology. Although many studies underlined the importance of mental tests in the area of education and military service, as well as the significance of Applied Psychology in the industrial world, the function of Psychotechnics in the historical development of Psychology as a discipline remains unclear. This paper will address specific questions related to the definition and role of Psychotechnics: should we conceive it as covering Applied Psychology or does it represent a specific area within the broader field of Applied Psychology? What function did it play in different national contexts? What were the major concepts used in Psychotechnics and what are its methods?

Moving from a historiographical to historical level, I will introduce some definitions of Psychotechnics and emphasise its heterogeneity, especially in relation to certain national contexts. I will compare the difference between the historiographical significations Psychotechnics had acquired in Italy and in Spain. While in Spain it is described as a driving force for psychology, in Italy it has been associated with a conceptual crisis in Psychology ending a powerful experimental tradition.

Focusing on the Spanish context I will analyze the work of Jose Mallart y Cuto (1897-1989). During his studies abroad, Mallart was trained in pedagogy and psychology. Once back in his country he would work for many years in that field and put his knowledge at the service of the political and social reforms. In particular his work can be divided in two major fields: functional education and professional orientation. Although on the conceptual level these two fields are strictly related to one other (especially considering the consequences that educational work had on the workers) the two fields required different methodologies and techniques.

In the field of education, Mallart explained the importance of the 'active school' and of the scientific evaluation on the candidates or students. In line with the modern pedagogical approach, Mallart suggested the importance of observation of students while they were at school in order to stimulate their inner capacity. With the purpose of a complete and scientific profile, cooperation between schools, family and community was suggested. In the field of industrial psychology Mallart proposed a new specialized field of research: the *professiography*. The classification of all types of jobs related to the capacity and the attitudes which are required for its accomplishment. In this way he proposed psychotechnicians as experts who link the needs of the industrial sector to the individual attitudes of people. Finally, I will conclude with some remarks on the connection between Psychotechnics and the socio-political change, especially as it relates to industrialization; and the importance this field of research acquired in the construction of new professions in which psychologists played an essential role as experts.

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Archéologues et populations rurales dans la France de la seconde moitié du XIXe siècle : quelques situations d'acculturation minimale

L'histoire des acteurs non professionnels de l'archéologie s'est jusqu'à présent surtout centrée sur les « amateurs » et, parfois, sur quelques cas exceptionnels d'informateurs issus des milieux populaires ou de contremaîtres devenus experts dans la direction de fouilles. En milieu rural, l'archéologie est toutefois une situation de contact avec des milieux sociaux très éloignés des cercles urbains des érudits et des naturalistes amateurs. Afin que des recherches archéologiques puissent se dérouler, que des découvertes fortuites soient signalées, que les vestiges soient préservés, cette situation de contact doit déboucher sur des formes de collaboration. Elle implique donc des modalités, à tout le moins minimales, d'acculturation mutuelle. D'une part, il est nécessaire que les acteurs locaux acquièrent un savoir archéologique minimal, attribuant aux vestiges une valeur nouvelle. D'autre part, il est tout aussi nécessaire que les archéologues prennent conscience des leviers qui pourront favoriser les collaborations autant que des obstacles – économiques, sociaux, culturels – qui peuvent entraver ces collaborations.

Cette situation est bien connue des archéologues contemporains, notamment en situation extra-métropolitaine et pour l'archéologie des sites funéraires ou sacrés ; elle a également pu faire l'objet d'enquêtes anthropologiques. Pour la France rurale des années 1970, tel est, par exemple, le cas des enquêtes menées par Matt Hodges dans le Languedoc. Mais comment en repérer les modalités dans un passé plus lointain, pour lequel les sources orales n'existent plus ?

L'objectif de cette communication est de montrer qu'il existe dans les archives des traces, directes ou indirectes, d'acculturation minimale. L'exemple privilégié sera celui d'un espace très riche en monuments (Carnac et la commune voisine de Locmariaquer, dans le Morbihan, en Bretagne), vestiges dont la signification, la valeur scientifique et esthétique n'ont pourtant rien d'une évidence pour les populations locales autour de 1850. Les projets d'achat par l'Etat français des alignements de Carnac et de monuments isolés de Locmariaquer, lancés dans la seconde moitié du XIXe siècle, ont laissé de nombreuses traces d'archives. A partir de ces documents, il est possible de repérer des situations de contact entre les archéologues, les représentants des institutions culturelles de l'Etat et les propriétaires des terrains, qui sont pour beaucoup des petits propriétaires agricoles exploitants. On peut suivre, au plus près, dans ces sources, la progressive prise de conscience par les propriétaires locaux de la « valeur » des monuments mégalithiques (une « valeur » transcrite notamment en termes économiques) et restituer de manière très concrète les négociations, les conflits, les incompréhensions, les arrangements. On peut aussi identifier des acteurs intermédiaires et des lieux de pacification des conflits. Ce travail « au ras du sol », ou plutôt « au ras du social », a pour objectif de replacer la science archéologique métropolitaine dans le réseau dense des rapports sociaux et économiques qui la rendent possible au XIXe siècle et de l'ancrer plus avant dans une histoire concrète, qui ne serait pas seulement celle des pratiques savantes des amateurs.

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East and West: How did the twain meet? Or did it ever?

In our ongoing critical evaluation of two conferences in Ottawa, called "Priorities and Paradigms in Social Psychology" (1974, 1977), our historical study group has been revisiting events and discussions that must be understood against a background of anti-war activism, the events of 1968, détente and Cold War, and Western Marxism that was flourishing at the time. Eastern European and Soviet psychologists were just beginning to have meaningful contacts with Western colleagues, who were in turn having their first encounters with what their colleagues in the East had been working on and experiencing in their professional lives.

This presentation will outline the intellectual background relevant to North Americans and Western Europeans who met in Ottawa in 1974, and also to the Soviet scholars who came there in 1977. In the published papers (including some discussion) from the 1974 Ottawa conference, it is clear that there is a major "generation gap"; for one thing, the older, even liberal scholars had a tendency to dismiss critical approaches as Marxist, with little conception of the complicated world behind that term. The 1977 conference made it clear that East-West understanding would indeed be complicated, even for these psychologists. It is difficult to find points of intersection and commonality in their work, particularly in their approaches to psychological problems at that time. All the same, the good will that such conferences engendered surely played a role in helping scholars to face the intensifying Cold War confrontations of the 1980s and finally to end the isolation of both sides.

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Madness, Debauchery and Mental Health: A Study in Psychiatric Institutions, Social Practices and Popular Response to Insanity in British India, 1858- 1912

This paper analyzes the annual reports and case records of lunatic asylums in colonial India during the formative years of the discipline of psychiatry and explores how ideas regarding addiction medicine and psychiatry were being formulated at the dynamic interface of the Empire with its periphery.

In India, the first known modern asylum was established in 1745 in Bombay followed by Calcutta in 1784. This kind of institutional enterprise was not known to the indigenous society earlier. Asylums were set up initially by private enterprises, and later on by the Company and the Crown. The first Indian Lunatic Asylum Act was passed in 1858. Throughout nineteenth century, when psychiatry as a discipline was yet to take its shape, lunatic asylums for both natives and Europeans were established over key urban locations in India. With the Indian Lunacy Act, 1912, madness came out from the realm of jurisprudence to psychiatry. This paper traces the trajectories of mental health with reference to the notions of addiction psychiatry and personality disorders in the given time and space and relates that to the making of the discipline of psychiatry.

Medicinal and recreational purposes of opium, cannabis and other substances were long been known to the South Asian traditions. But using them as part of certain cultural and religious practices became a formalized phenomenon related to some particular social groups' or sects' identity in certain parts of the subcontinent since the early medieval period. Ganjah, charas, bhang and other several forms of cannabis and other chemical substances since then are increasingly found to be associated with some marginalized sects and their occult practices. This paper relates those historical tracts of South Asia to

the lunatic asylum premises during the colonial period where newer definitions regarding the normative and the eccentric were being coined. Thus, at some crucial junctures in history of South Asia, at the interface of modernity and colonial encounters to indigenous society,- this paper offers some important insight into the dilemma of confining the mad, bad and sad into the lunatic asylum or/and making of a newer branch in the history of human sciences worldwide.

This paper also provides an overview on the history and politics of alcohol consumption in colonial India. The contradictory positions of the colonial administration in opium trades and in recognizing cannabis addiction as a major cause of lunatic asylum admission have also been explored here. Reports of the medical superintendents of the lunatic asylums, the Indian Hemp Commission Report of 1894, the Criminal Tribes Act of 1871, and other relevant governmental laws and proclamations serve as major corroborative references in this paper. Tales from Lock hospitals, barracks and brothels (of venereal diseases) have also been reviewed here to add to the analysis of neuro-syphilis and promiscuity case records. Contemporary newspapers, administrative accounts, vernacular medical treatises, indigenous responses towards colonial laws and practices, literatures, paintings, memoirs, and other primary source materials located over archives, museums, and libraries have also been used in this paper.

Thus primarily analyzing and comparing annual reports and case notes from lunatic asylums and corroborating those to other contemporary sources, over different geographical, political (presidencies, provinces and princely states) and socio-cultural subsets of South Asia, from second half of the nineteenth century till early-twentieth century, this paper examines the mandate for lunatic asylums in British India, and how that mandate relates to institutional operations and practices that followed. While remaining alert not to be drawn into teleological accounts of progress and development, this paper explores the practices in lunatic asylums at peripheries of the Empire, and how much knowledge did they actually generate to interest the shaping of psychiatry as a universal medical discipline.

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Use of computers, Zalm and
big data in the analysis
of the educated
elite of Latvia

Students and the multi-dimensional educated elite. Analysis of the student personal files using computerization and sociological approach

From 1919 to 1945 University of Latvia had about 27 000 students. Since it was the only institution of higher education producing specialists in all but artistic industry University by all means was the main source for the creation of the educated elites of various professions. Alumni of the university already by the 1930s occupied most mid-level positions at the state institutions and many important positions in private business and free professions too. However what we do not know clearly is what kind of dynamics prevailed among students of the University, keeping in mind complexities of the Latvian society of that time. Who were underrepresented and who were overrepresented among students and most importantly – why it was so.

However it is impossible to get answer to this question just analysing archival data using traditional methods. Policy at the University as it was in general in Latvia at that time was official equality and impartiality. Archival sources do not provide material enough to be able to find out which ethnic, social, gender groups had more access to the higher education and therefore to the chance to improve their social status and which groups lagged behind among students of the University of Latvia.

Alternative to the traditional methods to analyze extensive collections of the University archives and to extract data needed is to collect and analyze students' biographical data. Thus it is instrumental in analyzing students' biographies using mathematical methods. With the financial support of European Research Council within broader Eastern European project (this is just the Latvian chapter of the main project led by prof. Victor Karady from The Central European University) it was possible to adapt computer program and to recruit people for the computerization of archival prosopographical data of students from the University of Latvia.

Prosopographical method determines that it is possible to establish standardized features which are contained in student personal files and to find out correlation between them. Such features were, in this case, place of birth (that is geographical origin), year of birth (age), ethnic, religious, social background, schools students

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ended, their success while studying at the university and – if there is enough data available – their further professional career. Thus we can discuss basically several different variables and it allows to make various conclusions comparing, for instance, biographical data of ethnic Latvian Lutherans and Roman Catholic Latvians from the countryside or from the major regional hub – capital city Riga.

Therefore using computerization of the extremely mass amount of data it is possible to collect widely available and unequivocal information on the status and dynamics of the development of Latvian educated elite, recruitment course, efficiency and conformity with the politics implemented by Latvian state institutions and The University of Latvia recruitment politics. In it's turn putting results into more general context of contemporary educational, social, economic and political life, it is possible to reveal even broader connections within developments of the Latvian society.

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There is not yet much published on the research in this project and concerning general issues of the Latvian part of analysis. However among few publications I could mention few publications which provide understanding and context of more general problems and the insight into the professional groups of the educated elites in Latvia during the Interwar years.

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Analytical psychology through the prism of "French clarity". A history of C. G. Jung's translations in French.

The history of translations is marked by the conceptual opposition regarding the two ways of translating. One favours the literal or "word-for-word" translation, and the other emphasises the translation of meaning instead of the translation of words. The history of Carl Gustav Jung's (1875-1961) translations in French is no exception to this well-known opposition. It even provides an interesting illustration of this debate — that some have called immemorial — in the field of the human sciences during the twentieth century.

Should one try to keep the translated text as close as possible to the author's work? Or should one adapt the text to the so-called need for "French clarity" in order to deliver his message to the greatest number of readers? The history of C. G. Jung's translations in French is strongly marked by this polarity. As we shall see in this talk, this history is dominated by the personality of Yves Le Lay and Roland Cahen, Jung's two main translators from the inter-war period until the 1970s.

Interested as many other psychologists in *Volkerpsychologie*, Jung believed that what characterised French people was their need for the so-called "clarté de l'esprit latin". Nevertheless, in 1927 he charged Yves Le Lay (1888-1965) with the translation of his works. The latter was a former student of Wundt and Claparède who was known for his very literal translation of the first ever translated essay by Freud in French. Being extremely careful not to betray Jung's thought, Le Lay's translations are indeed very faithful to the original. As an educator and active socialist, Le Lay preferred to choose works of a social or educational nature that were published by various Parisian publishers.

From the 1940s and on, Jung found in Roland Cahen (1914-1998) a new fervent disciple. Born in a non-religious Jewish family, Cahen went into exile in Switzerland after the "Phoney War". Jung took him under his wing, and allowed him to undertake medical studies. Cahen emphasised the clinical dimensions and scope of Jung's psychotherapeutic work. But, unlike his predecessor, he chose not to translate faithfully Jung's work, but to adapt it. His first anthology, *L'Homme à la découverte de son âme*, published in 1944 in a small Swiss-French editor, met a notable success – both commercially and among critics. Convinced that Le Lay's effort were a "false start", Jung will consider that Cahen's choice to adapt his works to the so-called french need for "clarity" is the best.

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History versus Economics: the silent struggle

The long and distant relationship between the disciplines of History and Economics is today an irreconcilable separation. While the structural and teleological models of History have been rejected by the majority of historians for their unscientific pretensions of foreseeing the future, economists receive good positions in official institutions for their capacity to predict the evolution of the world or at least the growth of the GNP. History is written with moral intentions (White, 1973) and historians are focused on human actions in order to understand what we did and why and, more importantly, why we did not make alternative decisions[1]. History is devoted to contingency, to the events that happened, although it was not predetermined that they happened. It means that our material to study is the human will, their motives and their responsibility. We research about particular events that are not driven by a universal or general law as even the historians more distant from the linguistic turn accept (Roberts, 1996; Hewitson, 2014a).

By[2] contrast, mainstream economists use the neoclassical economics paradigm for have been built[3] as an imitation of Physics (Mirowski, 1991). Although their object of study is also human action, they believe that it is possible to analyse human affairs with scientific objectivity, neutrality and accuracy from a moral vacuum (Friedman, 1953: 3-16). Logically, the superiority of their method for its rigour (Becker, 1976) over the rest of disciplines related to Social Sciences and Humanities has led them to stake a claim of

the title of Supreme Social Science and the right of leading research in Sociology, Law or History (Lazear, 2000).

In the middle of this expansion, History, before Sociology, is the great obstacle for neoclassical economics, because neoclassical economics was constructed in its origin by rejecting history itself, so the neoclassical paradigm in its purest version is not capable of explaining social change and, even worse, can only predict the absurdity of a static future of steady progress: the classical annual 3% of GNP growth. However, mainstream economists need a scientific historical explanation of our present, even though historians have refuted the possibility of having a scientific historical explanation because all of them are meta-narratives or philosophies of history. Since mainstream economists cannot accept that their science needs narratives or philosophies to make sense, they are compelled to do history against historians: to do science against the consensus among specialists.

Therefore, this paper will trace the philosophy of history inherent to neoclassical economics to highlight the historical continuity of the same narrative from its foundation by Alfred Marshall to the current works of Acemoglu and Robinson. In this sense, this article assumes the epistemological refutation of the condition of science of neoclassical economics (Nell and Horris, 1975; Keen, 2011) and its condition of social construction with moral purposes (McCloskey, 1998). Finally, a critical summary of previous polemics between historians and economists will be done to conclude that this [4]mutual incomprehension has deep social and political roots.

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Role of the International Congress of Psychology in the history of psychology in Japan pre-WWII

Only 140 years ago, *Shinrigaku*, Japan's first official psychology textbook was published (1875) by the Japanese Ministry of Education. The book was a translation of *Mental Philosophy*, by the American philosopher Joseph Haven in 1857. The translator Amane Nishi (1829-1897) was an early Japanese scholar who visited the Netherlands in the mid-1860s to study law, economics, and philosophy. After the founding of universities in Japan in the late 19th century, psychology was imported mainly from Germany and the US to Japan and introduced as lectures at the new universities. Thus, the history of psychology in Japan enjoyed an international influence via American, Dutch and German imports (e.g., Takasuna, 2006, 2010, 2012; Takasuna et al, 2001).

As the 31st International Congress of Psychology (ICP) is held this July 2016 in Yokohama, Japan, I review here the early influences of ICP on the field of psychology in Japan. Prior to WWII, eleven meetings took place (Rosenzweig et al., 2000). I have checked every formal ICP report pre-WWII to find the names of Japanese scholars who were at the conferences.

The first ICP, originally titled the International Congress of Physiological Psychology, was held in Paris in 1889. Three years later, the second ICP, renamed the International Congress of Experimental Psychology, was held in London. Since the third congress in Munich, in 1896, ICP has been used as its formal name. Note that no Japanese scholars participated in these three conferences. It was not until the fourth ICP conference held in Paris in 1900 that Japanese scholars took part. Tomeri Tanimoto (1867-1946), an educator, and Tongo Takebe (1871-1945), a sociologist, who had been studying in Europe were able to attend. These two scholars were not psychologists in a narrow sense, though Tanimoto (1901) submitted a French abstract on the history of psychology in Japan.

At the fifth congress, held in Rome in 1905, a Japanese psychologist appeared on the stage. Yujiro Motora (1858-1912) spoke as an invited lecturer on "the idea of ego in Oriental philosophy" (Motora, 1905). Yasusaburo Sakaki (1870-1929), a psychiatrist, was another Japanese participant who reported on the research of tactile perception (Sakaki, 1905). Both were absent from the sixth ICP in Geneva in 1909.

The seventh ICP, held in Oxford in 1923, was the first to take place after WWI. Kan'ichi Tanaka (1882-1962), who was then studying at Oxford, went to the conference but did not present. At the eighth ICP in Groningen, the Netherlands, in 1926, three Japanese psychologists were seen in the congress photo. The ninth ICP, in New Haven in 1929, was the first held in the US. A list purported eleven Japanese psychologists to be in attendance but, officially, only five were present. Joseph G. Yoshioka (1893?-unknown), who was studying at Berkeley, California, was the only Japanese to present a talk. At the tenth ICP in Copenhagen in 1932, Taro Takemasa (1887-1965), who had been studying in Rostock, Germany, went to the meeting and appeared in the congress photo. At the eleventh ICP, held again in Paris in 1937, Jien Rikimaru (1890-1945) spoke on the difference of gustatory perception.

In summary, only six scholars presented at an ICP before WWII. Based on the data, seventeen Japanese scholars attended the eleven ICPs, but with the exception of Motora, all Japanese who attended an ICP were those who were studying abroad at that time. However, it is suggested that participation in early ICPs was not a personal endeavor but considered as a professional request from the academic society.

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"FORGETTING FREUD?" A HISTORIOGRAPHICAL SHIFT IN THE HISTORY OF PSYCHOLOGY?

"Forgetting Freud? For a New Historiography of Psychoanalysis". Such was the title of an issue of the journal *Science in Context* in 2006 (vol. 19). What was at stake for the ten historians who participated to that issue was, first, to overtake the polemical turn of the so-called "Freud wars" (broadly speaking, blind adulation or vehement bashing) of the 1990's. What they suggested was not to "forget Freud" literary speaking, neither to contest the veridicity of psychoanalysis, but, as famed highbrow historians, to look outward Freud then to look back and see the history of psychoanalysis from a different

point of view. These scholars were simply and calmly applying historical methods to the Freud's character and to the emergence of the psychoanalytic movement at the turn of the XXth century..

In the same spirit, namely according to the same historiographic choices and tools, we would like to plead for the same need for the history of psychology at the end of the XIXth century. Once, de-centered from the freudo-centric perspective which often affects our retrospective interpretations and reconstructions, it becomes possible for the historians to re-discover another epistemic horizons before the birth of Freud's school. Then, it allows exploring an international space of discussions based on specific practices (dreams, hypnosis, cures, seances) which were under controversies. This socio-cultural history of the first thirty years in the history of "scientific psychology" brings back a forgotten scene of psychological debates among physiologists, physicians, scientists. Among them, leading and first-rate international authors self-named "psychologists" such as Joseph Delboeuf, Théodore Flournoy, William James, Pierre Janet, August Forel etc.

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An elusive science: psychical research in Denmark, 1905-1950

In the early twentieth century a small group of scholars and authors founded the Danish Society for Psychical Research (DSPR). Inspired by the first society for psychical research in London, established in 1882, the Danes set out to conduct critical, but impartial, studies of spiritualist phenomena. After the foundation in 1905, DSPR received wide public attention and several scientists and scholars became engaged in psychical research. The most extensive work on the subject was done by the first Danish professor of psychology, Alfred Lehmann (1858-1921).ⁱ Even though Lehmann did not support spiritualist claims about communication with the dead, his aim was not to

dismiss spiritualism in advance, but to carefully replace what he saw as erroneous interpretations with scientific explanations. He also stressed that the study of spiritualist phenomena such as automatic writing could give valuable insights into psychological matters and shed light on the subject of the unconscious mind. Lehmann's work was not only embraced by Danish scientists, but also by academics in other countries and his four-volume book *Superstition and Witchcraft (Overtro og Trolddom)* was translated into German, Russian, Hungarian, and other languages. DSPR was deeply influenced by Lehmann's sceptical standpoint and only few researchers defended spiritualist views. Psychical research had its heyday in the early 1920s, when DSPR arranged the first international conference on psychical research in Copenhagen. But disclosures of spiritualist mediums, conflicts between DSPR members, and changes in scientific practices contributed to the waning of psychical research in the 1940s and 1950s. Drawing on the archives of Alfred Lehmann, DSPR, and other sources, this paper examines the rise and decline of psychical research and the factors that led to this end.

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Gurus, parents, children thoughts about Contemporary Popular Psychology

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Philip Zimbardo last year travelled to Hungary and had a mass training at Hero's Square. He was not the first representative of academic psychology who gave a performance in front of a mass audience: Mihály Csíkszentmihályi also had a lecture in a large cinema of Budapest a couple of years ago.

When Kurt Danziger claimed 20 years ago that "Psychology not only investigates people as other sciences investigate moons and dinosaurs it also teaches people of how to think of themselves and how to act"(1993) he certainly referred to professional or academic psychology. Although psychology has always been a science that attracted a great interest of the public, traditionally there was a casting between academic and popular knowledge - at least in the region where I live. The situation was different in the US where - as John Burnham (1987) stated at the end of the 80ties - science lost and superstition won. However in our days there is no big difference between countries or regions: in recent decades vulgarization of science gained a growing place in publicity. Health and psychological issues are among the most popular - and best paying - ones supposedly all over the world.

Child-rearing and education are favourite topics for pseudoscience and vulgarized psychology. Worries of parents and their desire to do well child-rearing job, make them especially vulnerable to disinformation. In this paper I would like to show that the greatest harm caused by commercialization of psychological knowledge is that they basically changed the parents concepts about their children and their own child-rearing competence. One example is the propaganda of the medical model or diagnostic approach to the development of children. Self-appointed experts try to persuade parents that their children need a thorough assessment, or a "relationship-analysis" in a very mild age. Designating a child with a diagnostic label rests on assumption that he/she suffers from a mental illness as opposed to simply being "different". This implies that he/she has a chronic condition and can be destined to lead the life of a mentally ill person. On the other hand the strained assistance of expertise in every small detail of

nurturance and child-rearing has a message to parents that they are not competent in caring their own children.

It is not incidental circumstance that the inflation of psychological knowledge has almost no reflexion in academic psychology. A part of scholars ignore the problems, some others - like Zimbardo and Csíkszentmihályi - assume the role of guru in front of the public. But if anyone doubts about a proposed way of nurturance or child-rearing - for example breast feeding for years or the schedule of development - there is nowhere to address. What happened to the real "serious" psychology? Does it still exist or is in the way of dissolving in the ocean of marketization and popularization?

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The Birth of Existential Philosophy from the Spirit of Melancholy

Traditionally melancholy is considered as a temperament, a sin or a disease. Therefore the concept of melancholy has many allies in different languages and in different cultural milieu (*acedia, tristitia, black bile, ennui, Weltschmerz, unynyje* etc.). We can say however, that modern medicine considers melancholy (or depression) along with other diseases which first of all should be cure – fractured bones will still have to be set, major infections to be contained by antibiotics, tumors to be excised or treated by chemotherapy, and melancholia to be healed by antidepressants or psychotherapeutic methods. Physician handles the patient like technician who tried to repair the broken-down mechanism. Clinicians treated only symptoms while ignoring a living world which is the most important for answering why psychic illness appears and evolves. Natural science paradigm prevailing in modern medicine is based upon Cartesian distinction between the realm of things (*res extensa*) and the realm of persons (*res cogitans*). It seems to be obviously that the patient of the surgeons, internists, neurologists, cardiologists, and other practitioners who deals with the palpable human tissue belongs to the realm of *things*. In the case of mental disease however such approach seems to be problematic. For a long time the aetiology of this kind of illness has been tried to reduce to the somatic factors. Only in nineteenth century the situation began to change.

However even Sigmund Freud who acknowledged the primacy of psychic factors among the antecedents of mental illness, did not overcome that Cartesian paradigm. In Freudian psychotherapy the relation between therapist and patient was asymmetric: the patient doesn't know what is real meaning of his inner experience, the therapist however does it.

In the 20th century psychiatry reconsidered a question "what it means to be human?" and turned away from natural science based medicine. New treatment method was formed on the base of philosophical-cultural tradition and the foundation was laid by famous psychiatrist and philosopher Karl Jaspers. He described mental disorders referring to Husserl's phenomenology. After the II World War young psychiatrist Medard Boss and a few like-minded clinicians discover the elements for a reconstructed science of man in ontology of Martin Heidegger.

However it seems that a concept of *depression* belongs to modern medicine and gives notice to us about struggle with illness. Traditional concept of *melancholy* has more intersections with living atmosphere, the acceptance of this condition. Existential philosophy proposes that melancholy is positive state of mind. Melancholy opens important sides of reality while rational philosophy is unable to grasp and to understand it (S.Kierkegaard, Fr.Nietzsche).

And yet already Aristotle has noted that "all those who have become eminent in philosophy or politics or poetry or the arts are clearly of an atrabilious temperament, and some of them to such an extent as to be affected by diseases caused by black bile (melas kholē)" (954a11-1498) In this respect it seems that melancholy can be considered not as illness but rather as an exclusive disposition which allows to grasp some important moments of human life. According to psychotherapist Alice Holzhey-Kunz, mental suffering persons are especially sensible for the Abyssal and Mysterious. Anyone who suffers mental is exposed and susceptible for the experience of existential anxiety, guilt or shame more as the mentally healthy. It seems that such susceptibility is a necessary condition for disposition without which a person is unable to stay aware in the situations that Karl Jaspers has described as "ultimate situations" (*Grenzsituationen*), i.e. the situations from which the existential philosophy arouse.

The main aim of my paper is to consider what the characteristic features of the melancholic temperament contributed to the emergence of existential philosophy.

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*again: why were they so cruel?
14. 12. 1916
see below*

Why were they so cruel?

Electric treatment of shell shocked soldiers in WWI

Neither the political nor the military or medical authorities had been prepared for the enormous amount of mentally disturbed soldiers during WWI. Especially after the terrible battles of Verdun or at the Somme there had been an enormous number of young soldiers or officers with a variety of unexplainable physical or emotional symptoms and who were not able to fight any more. At the beginning of the war all European countries had relied on conservative therapies for emotional disturbed soldiers; therapies like rest, good food and comfortable surroundings. But after 1916, after the disastrous battles of Verdun or at the Somme, all countries came under pressure, because they feared to lose too many soldiers due to emotional problems, therefore harsher therapies were introduced e.g. the use of electric currents. The goal of this was to make the disease more uncomfortable than the situation in the fighting units. In September 1916, in Germany at a conference in Munich, the psychiatric community introduced beside the application of electric currents some other quite harsh therapies. Maybe they recommended those methods because they wanted to show their efficiency and their usefulness for the military forces. The protest of some patients and their relatives led to discussions in local and in the Prussian parliament, and in the following year some forms of electric currents were officially forbidden. Nevertheless in the medical journals many military doctors still claimed to use successfully electric currents and to be able to cure nearly all of their shell shocked patients. But, currently, studies of local hospitals in Germany indicate on the other hand, that the harsh therapies were used mostly in special medical centres, e.g. the psychiatric hospital of the Charité in Berlin and not so much in local clinics in other cities or in the countryside. In Great Britain, there was also one hospital in London in which, under Lewis Yealland soldiers were treated with electric currents. But there was also a small but influential group of psychologists who tried quite successfully to establish psychotherapy at the front or in hospitals in Great Britain. But also in other European countries like the Habsburg Empire, France and Italy strong electric currents were used; on the other hand in the Ottoman Empire mentally troubled patients were treated mostly with conservative measures. I would like to discuss in my paper the difficulties in finding out, how much and in what way electric currents were used in the therapy of shell shocked soldiers. Problems of diagnoses and the reliabilities of official reports are questioned. As a German I am of course always interested in the question if the harsh therapy of shell shocked soldiers can be seen as a predecessor for the terrible crimes of German doctors in WWII.

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The history of the history of psychology

In defense of historical psychology

The goal of the presentation is to demonstrate that historical psychology has its own history; this story precedes any reference previously set by researchers of the historical psychology. The references commonly accepted are based Henri Berr, recognized mentor the Annales; Lucien Febvre and Marc Bloch, founders and first generation of the Annales; Ignace Meyerson and his proposal in historical psychology.

Henri Berr referred to the historical psychology in his 1899 thesis; he said that the spirit is the product of history, and history is the concretion of thought; states that several essays (he quotes psychology of humanity, folk psychology and biographical psychology) tend to merge in a historical psychology still under construction. Henri Berr, therefore, is quoted as the first to mention the term historical psychology.

It is widely recognized the influence of Henri Berr in the founders and first generation of the Annales; both kept the interest in historical psychology explanation, Febvre closer to historical psychology and Bloch closer to the collective psychology. This is one reason for historical psychology is mentioned by the founders and subsequent generations of historians of the Annales. Therefore, the interest in historical psychology was one of the bases of the Annales; however, over time and of the successive generations of Annales

the term mentality prevailed; historical psychology was depreciated and refused in relation to history of mentalities.

In historical psychology tends to highlight the work of Ignace Meyerson; its activities over thirty years, his publications and research about him justify such prominence; after Ignace Meyerson (1948), Robert Mandrou (1961), Zevedei Barbu (1961), Jan Hendrik Van den Berg (1965) and Jean-Pierre Vernant (1965) wrote books with title historical psychology, between 1948 and 1965; there are not mutual references between these authors, and this absence of references was questioned by Vernant (1965a), one of Meyerson's disciples. Therefore, the proposals in historical psychology focus on Ignace Meyerson, sometimes regarded as the founder of historical psychology; other initiatives would be isolated and without continuity.

In this history, however, is necessary to add the history of historical psychology. The first mention of the term dates from 1833 in the entry on the soul (Ballanche, 1833); later, in 1893, as the book title (Fullerton, 1893). Since the first mention in 1833, and from the first title in 1893, psychology has been mentioned in different types of documents.

A preliminary analysis establishes two distinct periods of concentration of titles in historical psychology: one between 1893 and 1909, the other between 1948 and 1965. This timeline demonstrates the history of historical psychology commonly accepted only covers the second period of concentration of titles, between 1948 and 1965.

To show that historical psychology has its own history will be presented some documents and images of the authors and concepts over time, and reasons for the concentration of titles in both periods mentioned (1893-1909 and 1948-1965).

Finally will be analyzed some correlated terms that have emerged in the period of the second generation of titles in historical psychology (from 1948 forward); terms as socio-historical psychology, historical-cultural psychology, cultural psychology, historical anthropology, psychohistory will be faced with historical psychology; the goal is to assess the prominence of proposal Ignace Meyerson in the history of historical psychology and its prevalence in the culturalist approaches that were contemporary to Meyerson's proposal.

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Sacrificing the Book – Saving the Content

Approaches to a History of Western Psychology (N. Fraire, H. Whitaker, et al) is an open-access .pdf- formatted textbook created in the History of Psychology Laboratory at Northern Michigan University. A brief review of the current scope and content will highlight both the well-understood disadvantages of an e-book [a lower readability on-screen, there is no physical book to shelve let alone collect, it is less aesthetically pleasing] and the advantages of e-texts such as “Approaches” [it is free, it is instantly available, no paper is used, one may use search tools to locate content, there are links to internet resources]. What we would like to focus on in this presentation are some less frequently discussed benefits of this e-text project.

There is no need to conform to traditional textbook length, partly dictated by the number of weeks in a semester and partly by production costs, because there are no additional expenses incurred when new material is added. There is no need for symmetry in the length of individual chapters, in fact, there is no need for a traditional chapter-structure. Content, not marketing, informs the structure of this e-text.

Corrections and additions, such as new footnotes, are immediately integrated into the Table of Contents and the body of the text; invited authors may have their contributions quickly updated or revised under the HOP Lab’s editorial supervision.

To date there has been a tendency for media and other copyright holders to grant permission without fee to reproduce material in this open-access publication, e.g. the Manchester Guardian.

Since the project is unconstrained by the physical and financial limitations faced by standard academic publishing ventures, materials from the history of medicine, philosophy, anthropology, literature or the sciences that bear on the history of psychology, may be included, e.g. phrenology in Victorian literature.

A recently added discussion of the myth of Freud’s iceberg metaphor illustrates:

4. Ability to quickly update the text,
5. to integrating new information, as it appears, that
6. represents all sides of an historical discussion.

To facilitate the use of “Approaches” as a textbook in History of Psychology classes, a test bank (objective questions that can be computer-graded) is under construction.

However, the open-access feature of the text and, presumably, the questions in the test bank, raise a pedagogical issue: how does one make a test challenging when the questions are known in advance? Our experience suggests that the easiest method for increasing the difficulty of open-book assessments is to randomize the order and number of available answers in a multiple-choice format and to put a time limit on the test.

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A Note on Mentor-Disciple Relationships: Gall's Reaction (1818) to Spurzheim's Departure (1813)

As Oswei Temkin (1947) observed, Johann Gaspar Spurzheim's decade plus collaboration with Franz Joseph Gall ended at page 146 of the 2nd volume of their great work on the anatomy and physiology of the brain, during or shortly before its publication date, 1813. Spurzheim's departure for the British Isles was marked by a very short footnote that Gall inserted on page 147: "*Dr. Spurzheim, having left Paris to teach the doctrine of the functions of the brain in England and to continue to gather new facts there, is no longer working on the writing of this work.*" There is no hint in that footnote of the animosity Gall was to develop toward Spurzheim by 1818, expressed in detail in an appendix, sections ix-xix of Vol 3, that was sub-titled *Remarques sur l'ouvrage intitulé: Observations sur la Phraenologie, ou la connoissance de l'homme moral et intellectuel, fondée sur les fonctions du système nerveux par G. Spurzheim, D.M.*

Reading the *Remarques*...helps us to understand how Gall perceived the science of craniology or organology and why he thought that Spurzheim had abandoned the principles of that 'science'. His comments include what Gall regarded as evidence for a faculty and his perception that Spurzheim invented faculties with no regard for their natural order nor empirical support.

Notwithstanding that Spurzheim had published 4 books in the intervening 5 years, Gall later considered him no different from the "auditors" who first called attention to craniology during the years after 1802 when Gall and Spurzheim traveled from Vienna to Paris (Froriep, Bloede, Bischoff, Demangeon, Nacquart et alia). In a particularly scathing section of the *Remarques*..., he congratulates Spurzheim for ingeniously creating a book, applying scissors and paste to Gall's own work.

Although some of the reasons for Gall's attack on Spurzheim may remain obscure, there are at least two obvious causes: money and prestige. Spurzheim attempted to offer lectures in Paris, which would have affected Gall's income; a newspaper report speaking highly of Spurzheim while disparaging Gall, would have affected Gall's reputation.

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Hermann Lotze: An Intellectual Biography: Some Questions from Feminist Theory

As a product of the Biedermeier age before 1840, Hermann Lotze (1817-1881) appreciated "home and hearth" values but he regarded our sense of place with gentle irony. Lotze's magnum opus *Mikrokosmos* (1856-64) reviewed layer upon layer of historical communities. A common theme emerged here in the loss of the innocence of the pastoral life, and with it the nuclear family structure, in the face of technological progress. Another theme is the overcoming of patriarchal structures with the emergence of human rights. Lotze had a discourse model akin to the feminist critique of Habermas (Woodward, 2015), as I seek to demonstrate below.

Johanna Meehan (1995), citing Nancy Fraser (1990), argued that Habermas's public sphere based on "transcendent reason" occludes "the constraints placed on opinion formation by the authoritative structures of a non-egalitarian polity and economy." Gordana Jovanovic (2011) noted that Habermas revealed knowledge's interest in controlling nature. She recommended a hermeneutic epistemology that privileges "the structural unity of consciousness."

I suggested that Patricia Huntington's (2001) concept of a "lived view of communicative reason" offers another apt hermeneutic perspective on Lotze. Lotze's lost autobiographical novel depicted the his own aristocratic privilege and desire effort to reform society. In the 1830's he enjoined his literary companions "to let the dukedoms rest for now" and to elevate the public through literature and science. In his *Mikrokosmos* in 1864, Lotze ended with the universe of "Living Love that wills the blessedness of others." His oppositional consciousness made him aware of the "the need for resonance" from others, to quote Drusilla Cornell (1991), who claims that this resonance is drowned out in late capitalism.

But history records further insults to the underprivileged, admitted Lotze: "Greek civilization on the whole looked down on women," while in the industrial age, "the

narrowing of men's intellectual horizons by unintellectual occupations, threatens the mass of the people more and more as the division of labour goes on getting greater." Iris Marion Young's (1997) concept of asymmetric ethics means recognizing differing moral and power positions, which requires moral respect and "enlarged thought" (p. 341). Seyla Benhabib (1992) "enjoins us to view each person to whom I owe the moral respect to consider their viewpoint" (p. 136). This term "enlarged thought" comes from Kant. Comparing antiquity and moderns, Lotze rejects slavery and selling women short: "there is wanting the indispensable recognition that the dignity of human personality does not allow either of such a satisfaction of the victor's passion nor of such a mode of carrying out legal claims."

Caroline Welsh (2009) applies Heidegger's concept of "attunement/mood" (*Stimmung, Gestimmtheit*) as a figure of thought in the formation of separate disciplines. She sees one such demarcation between the explanatory psychiatry of Griesinger, on the one side, and Dilthey's psychology of understanding on the other. The psychiatric tradition elides the gendered worlds of work and domestic life. Similarly, Elisabeth List (2000) argued that Max Weber and Jürgen Habermas offer a "dual society" of masculine enterprise and feminine household. List questioned the paradox of rationality, the elimination of feeling from reason.

Lotze would not confine women to the private and men to the public use of reason. Lotze wrote of "the misery of slavery which awaits the widow and orphan" in Greece. Siding with workers as well as slaves, he regretted "the disappearance of trade guilds" in modern times. He bemoaned child labor and subsistence work for unmarried women, yet "we do not consider that at the best these arrangements are but forced and wholly unnatural attempts serious evils which owe their existence to the progressive development of all the relations of life" (Lotze, 1885 [1864], 2, 373-5). In Lotze's lectures on ethics (1885, pp. 76-81), the realm of feelings and values could hardly be a paradox of rationality since feelings always went hand in hand as background thoughts (*Nebengedanken*). He went further and empathized with the economic vulnerability of women, children, and unskilled workers.

Attention to the secondary literature, especially that contributed by women in philosophy, has revealed some feminist and postcolonial insights that were scattered through mid-nineteenth century thought. Why is this important? A shift was underway in the 19th century. Dualities were fragmenting and recombining in new constellations. The expanded historiographic perspective of today has begun to uncover this subterranean change. See the series "Re-Reading the Canon" at Pennsylvania State University Press, with volumes on Plato through Derrida. Perhaps the future will see such a volume of feminist readings of the German social philosopher Lotze.

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