

Book of Abstracts

32nd ESHHS Conference

Würzburg, July 30rd - August 2nd 2013

Armin Stock, Petteri Pietikäinen, Sharman Levinson (Eds.)



pabst-publishers

ESHHS Conference 2013



Book of Abstracts

32nd ESHHS Conference

Würzburg, July 30nd - August 2nd 2013

Armin Stock, Petteri Pietikäinen, Sharman Levinson (Eds.)



PABST SCIENCE PUBLISHERS
Lengerich

Cover Photography:

Skull with Phrenologic Indications after Franz Josef Gall (1758-1828)
Collection AWZ Würzburg

Graphic Design and Photography:

Sophie Daum at AWZ Würzburg, Germany

We would like to thank the Adolf Wuerth GmbH & Co. KG for supporting the Adolf-Wuerth-Center for the History of Psychology.

Bibliographic information published by Die Deutsche Nationalbibliothek
Die Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data is available in the Internet at <<http://dnb.ddb.de>>.

This work is subject to copyright. All rights are reserved, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in other ways, and storage in data banks. The use of registered names, trademarks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The authors and the publisher of this volume have taken care that the information and recommendations contained herein are accurate and compatible with the standards generally accepted at the time of publication. Nevertheless, it is difficult to ensure that all the information given is entirely accurate for all circumstances. The publisher disclaims any liability, loss, or damage incurred as a consequence, directly or indirectly, of the use and application of any of the contents of this volume.

© 2013 Pabst Science Publishers, 49525 Lengerich, Germany

Typesetting: Sophie Daum at AWZ Würzburg, Germany
Printed in the EU by booksfactory.de

ISBN 978-3-89967-870-3

Contents

Preface	9
Timetables	11
Tuesday	12
Wednesday	14
Thursday	18
Friday	22
Abstracts	25
Ruud Abma	26
Jouni Ahmajärvi	28
Christian G. Allesch	31
Mauro Antonelli et al.	33
Mauro Antonelli & Verena Zudini	35
Ayman Yaseen Atat	37
Carolina Silva Bandeira de Melo et al.	39
Jacob van Belzen	42
Anna Borgos	43

Horst-Peter Brauns	45	Sigrid Leyssen	105
Dennis Bryson	47	Johann Louw & Willem van Hoorn	107
Martina Cabra & Ramiro Tau	50	Ian Lubeck et al.	110
Charis Wing-shan Cheung & Wan-chi Wong	53	Gerd Lüer & Wolfgang Schönpflug	112
Li Mai Chew & S. Boag	55	Irina Mironenko	114
David O. Clark	58	Katya Mishuris	117
Lívia Beatriz da Conceição	61	Annette Mühlberger	119
Carrie B. Dohe	63	Emilia Musumeci	121
Arthur Arruda Leal Ferreira et al.	66	Mikko Myllykangas	123
Horst Gundlach	69	Leonardo Niro Nascimento	125
Susanne Guski-Leinwand	70	Petteri Pietikäinen	127
Júlia Gyimesi	71	Noemí Pizarroso	129
Kim Hajek	74	Csaba Pléh	131
Ben Harris & Valerie Gauthier	77	Robin L. Rohrer	134
René van Hezewijk & Henderikus J. Stam	80	Ville Salminen	136
Eric Hounshell	82	Victor Sarris	138
Ana Jacó	84	Biljana Stanković	140
Belén Jiménez-Alonso & José Carlos Loredó-Narciandi	86	Armin Stock	143
Gordana Jovanović	89	Thomas Sturm	145
Adriana Kaulino	92	Miki Takasuna	147
David Keller	94	Ana María Talak	150
Andrea Korenjak	97	Ramiro Tau	153
Robert Kugelman	99	Ramiro Tau	156
Sharman Levinson	102	Niina Timosaari	158

Suzuki Tomoko	160
Zsuzsanna Vajda	162
Elizabeth R. Valentine	164
Martin Wieser	166
Index	169

Preface

Since I was appointed to be head of the Adolf-Würth-Center for the History of Psychology of the University of Würzburg in 2008, it has been one of my dreams to host one of ESHHS's Conferences. I knew that my colleague and predecessor Horst Gundlach, who headed our collection of instruments, documents and literature when it previously was located at the Institute for the History of Psychology of the University of Passau, organized the 14th annual conference of Cheiron-Europe in 1995. This association was in turn the predecessor of today's European Society for the History of the Human Sciences. Hence I thought it would be a nice idea to continue in history by organizing this conference. For this reason I am very grateful to the executive committee of ESHHS for its decision to hold this year's conference at the University of Würzburg and for its confidence in our organizing capabilities.

The University of Würzburg offers with its Adolf-Würth-Center for the History of Psychology and with its historic Oswald Külpe Lecture Hall at the Röntgenring an ideal place for a conference on the history of the human sciences. Furthermore, the Institute of Psychology is located in the direct neighborhood. It was founded in 1896 by Oswald Külpe and is among the eldest in Germany. Until now it has been one of the strongest concerning publications and third party funds. With regard to the history of psychology it is internationally known for the »Würzburg School of Thought«. This school, headed by Oswald Külpe, was developed in Würzburg between 1896 and 1909 and generated so congenial researchers like Karl Marbe, Karl Bühler, and Narziß Ach.

Additionally, the so called »Science Mile Röntgenring«, a famous street where 10 Nobel laureates worked in the 19th and the begin-

ning of the 20th century within only 200 meters, is an appropriate place for the history of medicine and the natural sciences as well. Against this background I am glad that our program – which of course has a focus on the history of psychology – also includes some presentations on the history of medicine and psychiatry.

The program of the 32nd ESHHS Conference is a result of interesting and high quality submissions by all participants and an arrangement made by a rather small program committee consisting of the current ESHHS President Petteri Pietikäinen from the University of Oulu, Finland; the current ESHHS Secretary Sharman Levinson from the American University of Paris and the Université d'Angers, France, and of myself as the local organizer from the University of Würzburg, Germany. I would like to express my great thankfulness to Petteri and Sharman for a very pleasant cooperation and their magnificent help.

Finally, I am very grateful that I was fortunate enough to organize this conference together with an extraordinary team of young, reliable and manifold talented people. All of them worked with high engagement and passion. In an alphabetical order my thanks goes to Sebastian Burger, Sophie Daum, Franziska Dölling, Esther Gildemann, Beatrice Fuld, Maria Charlotte Hoffmann, Pinar Kalaman, Annemarie Krokauer, Katharina Sczygiel, and Anna Weisensel.

Würzburg, July 2013

Armin Stock

Timetables

32nd ESHHS Conference

**Oswald-Külpe Lecture Hall,
Röntgenring 12**

12.00 - 14.00 - Registration

14.00 - 14.30 - Opening Ceremony

Parallel Session 1:

Chair: S. Levinson

Reception, Appropriation and Transformation of Ideas across cultures I - II

14.30 - 15.00 Livea Béatriz da Conceicao

L'instruction publique primaire et »Le moment Guizot« au Brésil (XIXème)

15.00 - 15.30 Carolina Silva Bandeira de Melo, Regina Helena de Freitas Campos & Sergio Dias Cirino

George Dumas et la circulation scientifique entre la France et le Brésil (1908-1940)

15.30 - 16.00 Ramiro Tau

One oeuvre, many authors: the reception of Piaget in Argentina

16.00 - 16.30 Coffee Break at Oswald-Külpe Lecture Hall

16.30 - 17.00 Ana Maria Talak

The Argentinian Reception of German Psychology at the Beginnings of the 20th Century

17.00 - 17.30 Miki Takasuna

Early development of comparative psychology in Japan: European and American influences

17.30 - 18.00 Eric Hounshell

Training a »Vast Army of Social Researchers«: Pedagogy at the Columbia Bureau of Applied Social Research

19.00 - 22.00 Welcome Reception, Patio

**Seminar Room 219,
Röntgenring 10**

Parallel Session 2:

Chair: H. Gundlach

Philosophy and Psychology

14.30 - 15.00 Horst-Peter Brauns

On some lines of thinking about interindividual differences in Early Greek Antiquity

15.00 - 15.30 Elizabeth R. Valentine

British sources in Brentano's psychology from an empirical standpoint (1874), with special reference to John Stuart Mill

15.30 - 16.00 René Van Hezewijk

Linschoten on Husserl's Idols: The Lectures 1956-1959 and their relation to Idolen van de psycholoog

Poster Session

Adolf-Würth-Center

18.15 - 19.00

- **Chew, L.M. & Boag, S.** - A history of realism and memory in Australian psychology
- **Tomoko, S.** - Intelligence tests during wartime Japan
- **Cheung, Ch. W.** - The nature and importance of authenticity: Historical horizon and contemporary inquires
- **Antonelli, M.** - Logarithmic vs. power function. Brentano and Fechner discuss psychophysics in their unpublished correspondence
- **Antonelli, M.** - Archivio Storico della Psicologia Italiana
- **Tau, R.** - Studies on the children's understanding of death. A historical approach
- **Robin L. Rohrer** - The First Decades of Modern Treatment for Children with Cancer: Debate and Efficacy, 1947-1970

**Oswald-Külpe Lecture Hall,
Röntgenring 12**

08.00 - 09.00 - Registration for latecomers

Parallel Session 3:
Chair: P. Pietikäinen
Politics of Psychology

09.00 - 09.30 Gordana Jovanovic
Political History of Psychoanalysis

09.30 - 10.00 Carrie B. Dohe
A »Psychotherapy of German Descent« : Racial, Religious and Gendered Ideologies in Carl Jung's Biologized Theory of Analytical Psychology

10.00 - 10.30 David O. Clark
Behaviorism and politics: academic freedom and the case of Ralph Gundlach

10.30 - 11.00 Coffee Break at Oswald-Külpe Lecture Hall

Parallel Session 5:
Chair: B. Harris
Psychology in National Contexts

11.00 - 11.30 Irina Mironenko
Boris G. Ananiev (1907-1972): Investigating Personality Impact on psycho-physiological functions

11.30 - 12.00 Julia Gyimesi
Spiritualism, science and early psychology in Hungary

12.00 - 12.30 Noémi Pizarroso
Henri Delacroix's Archives at the Sorbonne: documents to reconsider the history of European psychology

12.30 - 13.30 Lunch

**Seminar Room 219,
Röntgenring 10**

Parallel Session 4:
Chair: Z. Vajda
Psychology of Children and Child Development

09.00 - 09.30 Katya Mishuris
Psychopedagogical diagnosis of child giftedness in Russia at the turn of the century

**09.30 - 10.00 Belén Jiménez-Alonso
& José Carlos Loredó-Narciandi**
What is a child? An historical and genealogical analysis of some subjectivation practices of children in Spain and France during the first third of the twentieth century

10.00 - 10.30 Dennis Bryson
Culture and Personality at Yale, 1930-1953

Parallel Session 6:
Chair: A. Mühlberger, C. Pleh
Symposium: The Behaviorist Manifesto (1913):
The first reaction outside the USA

11.00 - 11.30 Annette Mühlberger
Some early reactions to the behaviorist manifesto in Europe

11.30 - 12.00 Csaba Pleh
Two Hungarian reactions to Watsonian behaviorism:
Paul Ranschburg and Paul (Harkai) Schiller

12.00 - 12.30 Ana Maria Jaco Vilela
The arrival of behaviorism in Brazil

Oswald-Külpe Lecture Hall,
Röntgenring 12

Invited Lecture:
Chair: A. Stock

13.40 - 15.00 Gerd Lüer
The XXIIInd International Congress of Psychology in Leipzig (1980),
German Democratic Republic

Parallel Session 7:
Chair: D. Clark
Subjects and Objects

15.00 - 15.30 Viktor Sarris
The Uexküll-Sarris paradigm of dog-guidance psychology
– a historiographic account

15.30 - 16.00 Arthur Arruda Leal Ferreira
Changing the subject (and the perspective): a study on the
constitution of the naive subject in psychological laboratories

16.00 - 16.30 Coffee Break at Oswald-Külpe Lecture Hall

Continuation Session 7:
Chair: D. Clark
Subjects and Objects

16.30 - 17.00 Sigrid Leyssen
Albert Michotte's phenomenology by experiment

17.00 - 17.30 Armin Stock
Schumann's Wheel-Tachistoscope -
its reconstruction and its operation

18.00 - 19.15 EHHS Business Meeting at Oswald-Külpe Lecture Hall

Seminar Room 219,
Röntgenring 10

Parallel Session 8:
Chair: P. Pietikäinen
Psychology and Religion

15.00 - 15.30 Robert Kugelmann
A Jesuit Psychologist and the Censors in the Early 20th century

15.30 - 16.00 Jacob van Belzen
The end that became a beginning:
The ›Zeitschrift für Religionspsychologie‹, 1907-1913

20.00
Possibility of a wine tasting
Staatl. Hofkeller Würzburg, Residenz

Costs: 26,- Euros/p.P.
Meeting point: Franconian Fountain in front of the Residenz
at 19.45!

Please inform us until July, 15th if you want to join the wine
tasting: awz@uni-wuerzburg.de

**Oswald-Külpe Lecture Hall,
Röntgenring 12**

08.00 - 09.00 - Registration for latecomers

Session 9:

Chair: A. Mühlberger

Women: Minds, Bodies and Careers

09.00 - 09.30 Niina Timosaari

The Status of Women and the Doctrine of Social Evolution in Edward Westermarck's (1862-1939) thinking

09.30 - 10.00 Biljana Stankovic

Contested history of the pregnant body and its relevance for the contemporary debates surrounding reproductive issues

10.00 - 10.30 Anna Borgos

The female body culture of Alice Madzsar in contemporary scientific and social context

10.30 - 11.00 Ben Harris & Valerie Gauthier

Rosalie Rayner, Feminist?

10.30 - 11.00 Coffee Break at Oswald-Külpe Lecture Hall

Parallel Session 10:

Chair: A. Stock

Art, Aesthetics and Therapy

11.30 - 12.00 Susanne Guski-Leinwand

Paul Plaut's concept of art psychology and the psychology of the productive personality

12.00 - 12.30 Christian G. Allesch

Karl Buehler, Gestalt and Aesthetics

12.30 - 13.00 Andrea Korenjak

Sounds as a »Psychic Cure Method«. Music in the History of Psychiatry

13.00 - 14.00 Lunch

**Seminar Room 219,
Röntgenring 10**

HALF-TIME !

We hope you've enjoyed our conference so far and that you could benefit a little from our beautiful Würzburg.

Parallel Session 11:

Chair: G. Jovanovic

Science, Society and Politics

11.30 - 12.00 Jouni Ahmajärvi

Finnish literature Society Return of the Past-Gunnar Landtman (1878-1940) and the Origin, Evolution and the Future of Social Classes

12.00 - 12.30 Petteri Pietikäinen

The adjusted mind in the Finnish social policy in the 1960s

12.30 - 13.00 Zsuzsanna Vajda

Did we see how it happened? Political system's change and psychology in Hungary

**Oswald-Külpe Lecture Hall,
Röntgenring 12**

Parallel Session 12:

Chair: R. Abma

Conceptual Models and Models of the Mind

14.00 - 14.30 Martin Wieser

Remembering the »Lens«: Bartlett, Heider, and Brunswik

14.30 - 15.00 Leonardo Niro Nascimento

Predictive Egos: From Helmholtz to Freud and the Free-Energy Principle

15.00 - 15.30 Martina Cabra & Ramiro Tau

Towards a study of the uses of the notion of structure in the human sciences

15.30 - 16.00 Coffee Break at Oswald-Külpe Lecture Hall

Session 14:

Chair: I. Lubek

Measurement, Intelligence and Rationality

16.00 - 16.30 Thomas Sturm

Heuristics and biases in a new light: The debate over theories of rationality in the Cold War

16.30 - 17.00 David Keller

Catching dynamic wholeness: Werner Wolff's program of ›experimental psychology‹ and the pursuit of ›objective‹ personality diagnostics in the 1930's

**Seminar Room 219,
Röntgenring 10**

Parallel Session 13:

Chair: D. Bryson

Discourse and Legitimation, Marginal Science and Science of Marginality

14.00 - 14.30 Sharman Levinson

Restoring historicity to the terms »serious« and »amusing« or »amateur« research, with a focus on the 19th century France

14.30 - 15.00 Kim Hajek

Hyper-Perceptive somnambules and unconscious suggestion: Magnetic remnants in scientific discourses on hypnotism in late 19th century France

15.30 - 16.00 Emilia Musumeci

Degenerate Words: the History of Criminal Language from Lombroso to Neuroscience

18.00

Bus shuttle to the Conference Dinner.
Meeting Point: Adolf-Würth-Center

19.00

Conference Dinner - Castle Hotel Steinburg, Würzburg

Oswald-Külpe Lecture Hall,
Röntgenring 12

Session 15:

Chair: P. Pietikäinen

Health and Context, Theory and Ideology

09.30 - 10.00 Ayman Yaseen Atat

Diuretic Plants at Najib Al-din Al-Samarqandi

10.00 - 10.30 Mikko Myllykangas

Anatomy and statistics in suicide research in the early 20th century

10.30 - 11.00 Coffee Break at Oswald-Külpe Lecture Hall

Continuation Session 15:

Chair: P. Pietikäinen

Health and Context, Theory and Ideology

11.00 - 11.30 Ville Salminen

The history of stereotactic psychosurgery in Finland

11.30 - 12.00 Ian Lubek et al.

The nearly and dearly departed theories in Health Psychology and neighbouring fields (1962-2012)

12.00 - 13.00 Lunch

Session 16:

Chair: A. Stock

Emotions, Identity and Selfhood

13.00 - 13.30 Jonathan Louw

Grief: a discontinuous history

13.30 - 14.00 Ruud Abma

Social psychology before and after the Stapel fraud case

14.00 - 14.30 Coffee Break at Oswald-Külpe Lecture Hall

Continuation Session 16:

Chair: A. Stock

Emotions, Identity and Selfhood

14.30 - 15.00 Horst Gundlach

William James and the Heidelberg Fiasco

15.00 - 15.30 Adriana Kaulino

Melancholy and modernity: An historical perspective of a psychological concept

15.30 - 16.00 Farewell - Refreshments

Abstracts

32nd ESHHS Conference

Social psychology before and after the Stapel fraud case

Ruud Abma

Faculty of Social and Behavioral Sciences,
Utrecht University, The Netherlands
Contact: r.abma@uu.nl

The massive and long-term fraud committed by the Dutch social psychologist Diederik Stapel caused a shock in the academic world, both in Holland and abroad. The usual response to scientific fraud is: keeping things silent as long as possible, portraying the perpetrator as an isolated deviant case, and demarcating fraud from questionable research practices as sharply as possible. The Dutch universities where Stapel had been employed, chose to act otherwise, by disclosing the fraud publicly and instructing three committees to not just investigate the fraud, but also the ›research culture‹ that had enabled Stapel to get away with his fraudulent activities for at least 10 and maybe even 15 years.

In their report the committees that were chaired by the psycholinguist Pim Levelt, pointed to the use of various forms of confirmation bias as facilitating factors behind Stapel's data fabrication. Although the committees explicitly stated that their investigations did not allow generalization to the whole of social psychology, they could not but disclose the alarming fact that Stapel had published fraudulent papers, co-authored by leading figures in the field, in the major social psychology journals without being noticed at all.

The responses by social psychologists to the Levelt report were two-fold. Some protested loudly to the alleged vendetta by the Levelt committees against social psychology. Their grief was augmented by critical publications on the ›priming‹ research tradition and the ensuing appeal by Daniel Kahneman to priming researchers to ›clean up their act‹. Other social psychologists (e.g. Ellemers 2013) took Levelt's diagnosis more seriously and suggest to both broaden and deepen the scope of social psychology: more collaboration with other social sciences and more interest in theoretical cohesion.

The controversy in post-Stapel social psychology essentially is about the privileged status of the experimental method in the field. It appears that social psychologists (especially those engaged in priming research) have a hard time in conforming to the methodological textbook demands of precision, replication, etc. At the same time, the societal relevance of these experiments is questioned. This all reminds of the ›crisis‹ in social psychology in the 1970's, with individualism and experimentalism as main points of debate. Is history repeating itself, albeit in different circumstances?

References

- Brannigan, A. (2004). *The rise and fall of social psychology. The use and misuse of the experimental method*. New York: Aldine de Gruyter.
- Danziger, K. (2000). Making social psychology experimental. A conceptual history, 1920, 1970, *JHBS*, 36, 329-347.
- Ellemers, N. (2013). Connecting the dots: Mobilizing theory to reveal the big picture in social psychology (and why we should do this). *European Journal of Social Psychology*, 43 (1), 1-8.
- Greenwood, J. D. (2004). *The disappearance of the social in American social psychology*. Cambridge: Cambridge University Press.
- Levelt Committee (2012). *Flawed science: The fraudulent research practices of social psychologist Diederik Stapel*. Tilburg: Tilburg University. Retrieved from: https://www.commissielevelt.nl/wp-content/uploads_per_blog/commissielevelt/2013/01/finalreportLevelt1.pdf
- Morawski, J. (2012). The importance of history to social psychology. In: A.W. Kruglanski & W. Stroebe (Eds.) *Handbook of the history of social psychology* (p. 19-41). New York and London: Psychology Press.
- Strack, F. (2012) The Wow and How of research in social psychology: Causes and consequences. *European Bulletin of Social Psychology*, 24 (2), 4-8.

Finnish Literature Society Return of the Past – Gunnar Landtman (1878-1940) and the Origin, Evolution and the Future of Social Classes

Jouni Ahmajärvi

Department of History, University of Oulu, Finland

Contact: jouni.ahmajarvi@finlit.fi

My paper deals with Finnish sociologist Gunnar Landtman's ideas about the origin of social inequality and evolution of social classes. In my paper I ask how Landtman saw, understood and explained the origin and the evolution of social inequality and social classes. I will analyze Landtman's work as part of sociological studies, other relevant contexts and studies on social classes especially.

Landtman was the first professor of sociology at the University of Helsinki, Finland. He was also an active public intellectual, a founder of Ihmisoikeuksien liitto (Society for Human Rights) in Finland and a member of the Parliament.

Landtman's main research interests were social inequality and social classes. To study these topics he used evolutionary sociology and comparative method. On this topic he wrote his dissertation *The Origin of Priesthood* (1905) studies *The Primary causes of Social Inequality* (1909), *Samhällsklassernas uppkomst* (published only in Swedish, 1916) and *The Origin and Development of Inequality of the Social Classes* (1938). He also published some shorter essays and

articles on the same topic.

As a student of Edward Westermarck, professor at London School of Economics and the University of Helsinki, Landtman was close to the British sociological and anthropological traditions. At the time British social sciences were related to biology, psychology, ideas about evolution and Charles Darwin's work in particular. As an admirer of Darwin and a student of Westermarck and follower of the thinkers of the Scottish enlightenment, such as John Millar and Adam Smith, Landtman could be related to early fathers of sociobiological research. As a biologically oriented sociologist Landtman saw human's as products of nature. Humans had certain qualities which influenced surrounding society and individual's position in the society. In my paper I discuss how these epistemological premises influenced Landtman's sociological work on social inequality.

Anthropological fieldwork developed at the turn of 19th century. With the help from Westermarck and Cambridge professor A.C. Haddon Landtman was one the first field workers in modern anthropology. He traveled to New Guinea 1910-1912 and published monograph *The Kiwai Papuans of the British New Guinea* *The Natural Born instance of Rousseau's ideal community* (1927). Fieldwork was essential part of comparative and evolutionist sociological studies at the time. The objects of the fieldwork, in this case the Papuans, represented the early human societies and the cradle of civilization. In my paper I ask how anthropological fieldwork influenced Landtman's sociology of social classes and how he used comparative method in reconstructing the factors of the evolution of social classes. How his fieldwork influenced his visions about the social development.

In his studies Landtman focused on the origin of social phenomena. I will also discuss Landtman's visions about equal society and his ideas and predictions of the direction of social evolution after his time. He wrote essays on that topic.

My paper is based on original study, my doctoral study on Landtman. No articles about Landtman's sociology has been published before.

References

- Landtman, G. (1905). *The Origin of Priesthood*. Ekenäs.
- Landtman, G. (1909). The Primary Causes of Social Inequality. Öfversigt af Finska vetenskaps-societetens förhandlingar: Afd. B: *Humanistiska vetenskaper*; 2.
- Landtman, G. (1916). Samhällsklassernas uppkomst Skrifter utg. Av Åbo akademi-kommitte 3, Borgå: Schildt.
- Landtman, G. (1918). *Kulturens ursprungsformer*. Helsinki: Schildts.
- Landtman, G. (1927). *The Kiwai Papuans of British New Guinea: a Nature-born Instance of Rousseau's ideal community; with an introduction by Alfred C. Haddon*. London: MacMillan.
- Landtman, G. (1938). *The Origin of the Inequality of the Social Classes*. London: Kegan Paul.

Karl Buehler, Gestalt and aesthetics

Christian G. Allesch

Department of Psychology,
Paris-Lodron-Universität Salzburg, Austria
Contact: christian.allesch@sbg.ac.at

Rereading Karl Buehler's essay on Gestaltwahrnehmungen on the occasion of the centenary of its publication and the 50th anniversary of Buehler's death.

In 1913, exactly one century ago, Karl Buehler published his essay *Die Gestaltwahrnehmungen*. Experimentelle Untersuchungen zur psychologischen und ästhetischen Analyse der Raum- und Zeitan-schauung. In this essay, he discussed exemplary phenomena of spatial perception and psychological aesthetics referring to empirical studies he had performed in the laboratory of Oswald Kuelpe at the University of Bonn. Buehler's essay is not only significant for the development of Gestalt theory but also for the close connections between Gestalt theory and psychological aesthetics at that time. Bühler's intention was to find a psychological explanation for the aesthetical impact of spatial forms, in particular in works of the fine arts. For that reason he based his experimental analyses on an aesthetical theory, namely that of the painter and sculptor Adolf von Hildebrand (1893/1908), thereby criticising the psychological theory of spatial perception of Theodor Lipps. We can find some interesting references to the theoretical and empirical enquiries of Karl Buehler in the writings of Charlotte Buehler, who, in the years 1918 to 1920, taught aesthetics at the Technical University of Dresden.

In her essay *Die Aufgaben der Aesthetik* (1921), for example, Charlotte Buehler claimed for a »psychology of aesthetic basic experiences« as a theoretical fundament of the science of the arts. Karl Buehler's essay on *Gestaltwahrnehmungen* can be regarded as crucial contribution to the theoretical discussion of the »Gestalt« concept at that time and was taken up by a respectable number of authors in the following period. Also Carl Stumpf, in his *Erkenntnislehre* (published 1939/40, three years after his death), explicitly and consenting refers to this early writing of Karl Buehler in his own critical analysis of the Gestalt concept. Thus, it seems reasonable to re-evaluate the significance and the impact of this remarkable essay at the occasion of the centenary of its publication and the 50th anniversary of Karl Buehler's death (October 1963).

References

- Bühler, C. (1921). *Die Aufgaben der Ästhetik*. *Kant-Studien*, 26, 403-415.
- Bühler, K. (1913). *Die Gestaltwahrnehmungen: Experimentelle Untersuchungen zur psychologischen und ästhetischen Analyse der Raum- und Zeitanschauungen*. Stuttgart: Spemann.
- Hildebrand, A. (1908). *Das Problem der Form in der bildenden Kunst* (1893), 6. Aufl. Straßburg: Heitz.
- Koch, S. (2008): Zur Geschichte der psychologischen Ästhetik. Broschüre zum Forschungsschwerpunkt Psychologische Ästhetik und kognitive Ergonomie des Instituts für Psychologische Grundlagenforschung (pp. 25-43). Wien: Fakultät für Psychologie, Universität Wien.
- Stumpf, C. (2011). *Erkenntnislehre* (1939). Bd. I. Reprint Lengerich: Pabst

Archivio Storico della Psicologia Italiana (ASPI) / Historical Archives of Italian Psychology

Mauro Antonelli, Dario de Santis, Roberta Passione, Natale Stucchi, Paola Zocchi, & Verena Zudini
 Department of Psychology, University of Milan-Bicocca,
 Milan, Italy
 Contact: mauro.antonelli@unimib.it

The Research Centre ASPI – Archivio Storico della Psicologia Italiana, which is based at the Department of Psychology of the University of Milano-Bicocca, is a centre for the collection and co-ordination at a national level of archives of psychological interest. Its permanent scientific project is the identification, collection, preservation, and promotion of documentary sources regarding the history of Italian psychology, with particular attention to the unpublished documents of its main figures.

Today the ASPI portal (www.aspi.unimib.it) makes it possible to access directly the archival documents through the integration of a modular platform, which has linked the high-resolution images of the individual documents to the digital inventories and analytical descriptions of archival units. In this way, a registered user is able to navigate the archives, using the tree structure of each archive or by searching for keywords, to find a single document that can then be easily viewed.

The ASPI team has already worked and made available online the following archives of several of the leading figures of Italian psychology: Vittorio Benussi (1878-1927), Gabriele Buccola (1854-1885), Agostino Gemelli (1878-1959), Gaetano Kanizsa (1913-1993), Federico Kiesow (1858-1940), Vito Massarotti (1881-1959), Cesare Musatti (1897-1989), Umberto Neyroz (1877-1927), Ugo Pizzoli (1863-1934), and Edoardo Weiss (1889-1970).

The ASPI portal represents a good tool for the study of the history of psychology, intended not only as a history of »schools« or »doctrines«, but also as a reflection of the ongoing process of construction and development of knowledge and research. Through the documents, made available in electronic format, users (researchers, students, and people interested in the subject) can be brought closer to the complexity that characterizes the course of the research, learning directly from the voices of the people from the past. In this way, the ASPI portal can be understood as a kind of »interactive manual« through which a user grasps the coming together of disciplines over time, following their theoretical, institutional, and methodological evolution and application.

The portal, characterized by great versatility, can also be put to profitable use at different scientific and educational levels: It can be accessed by researchers, PhD students, and undergraduates, who find in this an agile search system, as well as by young students, wishing to get closer to psychology and related disciplines through their history and their leading figures.

During the conference there will be a workspace with internet access to demonstrate the ASPI website and the online archives.

Logarithmic vs. power function: Brentano and Fechner discuss psychophysics in their unpublished correspondence

Mauro Antonelli & Verena Zudini

Department of Psychology, University of Milano - Bicocca,
Milan, Italy

Contact: mauro.antonelli@unimib.it

The publication of the *Elemente der Psychophysik* (1860) by Gustav Theodor Fechner represents an important event in the history of psychology: For the first time a strictly defined project of empirical and experimental research, based on the possibility of measuring mental phenomena, had been started in the discipline.

The psychophysical model proposed by Fechner became that of reference, and many scholars, from different educational and academic backgrounds, especially in the »mitteleuropean« scientific and cultural world (extending to France and Belgium), discussed the »Fechner case«. Among them there was Franz Brentano: He dealt with the Fechnerian model of psychophysics in his main work *Psychologie vom empirischen Standpunkt* (1874) and maintained a correspondence with Fechner on the subject - as yet unpublished and of which we are making a critical edition. This correspondence lasted from May to July 1874, immediately after the publication of *Psychologie vom empirischen Standpunkt*; after a pause of more

than three years, it was taken up again when Fechner published *In Sachen der Psychophysik* (1877) and lasted from October 1877 to January 1878. The correspondence contains altogether 11 letters: The first period of the correspondence (from May to July 1874) comprises 4 letters of great length (2 from Fechner to Brentano, respectively of 27.5.1874, and 2.7.1874, and 2 from Brentano to Fechner, in reply); the second exchange (from October 1877 to January 1878) consists of 7 shorter letters (4 from Brentano to Fechner, respectively of 9.10.1877, 25.10.1877, 31.12.1877, and 10.1.1878, and 3 from Fechner to Brentano, respectively of 20.10.1877, 28.10.1877, and 8.1.1878).

The originals of Fechner's letters to Brentano and the rough drafts of Brentano's letters to Fechner are preserved in Brentano's Nachlass, held at the Houghton Library at Harvard University; the 4 original letters from Brentano to Fechner of 1877-1878 are kept at the Universitätsbibliothek in Leipzig. Brentano demonstrates an open approach with regard to Fechner's psychophysics while at the same time subjecting it to close examination and highlighting its limits. His criticisms deal with, on the one hand, the legitimacy of the argument of the just noticeable difference (j.n.d.; eben merklicher Unterschied) as a unit of measurement in the mental field, and, on the other, with the theory of the functional relationship between stimulus and sensation; he proposes, in that same period and independently from the Belgian physicist Joseph Antoine Ferdinand Plateau, a power function (in place of the Fechnerian logarithmic function) as psychophysical law.

Diuretic Plants at Najib Al-din Al-Samarqandi

Ayman Yaseen Atat

Department of History of Medical Science,
Institute for the History of Arabic Science,
Aleppo University, Syria
Contact: sa-atat@scs-net.org

Najib Al-Din Al-Samarqandi is considered as one of those scientists in the Seventh Century (H), 13th Century (AD), who paid full attention to the plants and their therapeutic and nutritive effects through a number of books, one of which is »Al-Agzeya wa Al-Ashreba lelasehaa« which means »Foods and Drinks for Healthy people«. This book includes a classification for foods and their advantages. Al-Samarqandi focuses in his book on plants used in nutrition more than other plants and explains their therapeutic and nutritive effects.

Diuretic drugs are a considered choice physicians depend on to reduce the hyper of blood tension, and they always advice patients to take care of their foods due to the effect of food on body health, especially the blood tension.

This research on diuretic plants that Al-Samarqandi mentions in his book, I classify them and compare what Al-Samarqandi said with Modern Science.

The Method of Research

- Definition of Al-Samarqandi.
- Extraction of plants that Al-Samarqandi mentions as diuretic in his book »Al-Agzeya wa Al-Ashreba lelasehaa«.
- Classification of diuretic plants which are mentioned in Al-Samarqandi's book and compare them with Modern Science.
- Conclusion drawn from the result of this classification and comparison.

References

- Ibn Abe Asaybea, Mowafak aldin Abe Alabas, 1965AD/1385H- Oyoun AlAnbaa` Fe Tabakat Al-Atebaa`, published by Dar Al-Hayat Beirut, edited by Dr. Nezar Reda.
- Zouhyr Hamydan, Aalam Al-Hadara Al-Arabeya Al-Islamya, fourth book, published by ministry of culture, Syrian Arab Republic.
- Najib Al-din Al-Samarqandi, Al-Agzeya wa Al-Ashreba lelasehaa, num. in heritage college, Aleppo university 1094H.
- Ayman Ezat Al-Tabaa`, 1984 AD/1404H, Al-Mourshed Ela Tababet Al-Aashab, published by Dar Al-Nahda, Damascus, Syrian Arab Republic.
- Medicinal Plants Of The World; Ben-erik van wyk, Michael wink, timber press, 2004 AD/1421H.
- Encyclopedia Of Herbal Medicine; Andrew Chevallier, published by Dorling Kindersley, second edition 2000 AD/1417H.
- Zainab Shahada, Alef Yaa Al-Agzeya, published by Al-Nouri, Damascus, Syrian Arab Republic.
- Moustafa Telas, Al-Moujam Al-Tebi Al-Nabati, published by Telas Center for studied, translation and publishing, 1988 AD/1408H.
- Dawood Al-Entaki, Al-Tazkera, cultural book association, 1996 AD/1417H.
- The Herbal Medicine-maker's Handbook, James green, Crossing press, 2000 AD/1417H.
- Sabri Al-Kabani, Al-Gezaa` La Al-Dawaa`, Dar Alelm Lelmalayeen, Damascus, Syrian Arab Republic, 1985 AD/1405H.

Georges Dumas et la circulation scientifique entre la France et le Brésil (1908-1940)

Carolina Silva Bandeira de Melo¹, Regina Helena de Freitas Campos² & Sérgio Dias Cirino³

¹Centre Alexandre Koyré, Ecole de Hautes Etudes en Sciences Sociales, Paris, France

²Faculdade de Educação, Universidade Federal de Minas Gerais, Belo Horizonte, Brasil

³Faculdade de Educação, Universidade Federal de Minas Gerais, Belo Horizonte, Brasil

Contact: carolmelobh@yahoo.com.br

La circulation scientifique entre la France et le Brésil pendant la première moitié du XXe siècle est analysée à partir du rôle primordial joué par le médecin et psychiatre Georges Dumas (1866-1946) dans les échanges entre la France et l'Amérique Latine. En 1908, Dumas fut invité par Maurício de Medeiros (1885-1966), professeur à la Faculté de Médecine de Rio de Janeiro, pour donner des conférences au Brésil. Lors de son départ, le Groupement des Universités et Grandes écoles de France pour les relations avec l'Amérique latine, récemment créé, lui demanda de chercher des opportunités de collaboration scientifique et culturelle entre la France et le Brésil. Pendant son séjour, Georges Dumas a été frappé de la fidélité des brésiliens à la langue, à la littérature, à la science et à la culture françaises. L'ignorance dans laquelle la

plupart des Français étaient de l'Amérique latine, lui parut, par contraste, plus choquante. À partir de cette époque, les actions du Groupement ont provoqué une intensification importante dans les échanges entre les deux pays. Nous avons fait une recherche aux archives françaises du Ministère des Affaires Etrangères, en regardant les enjeux des échanges scientifiques entre le Brésil et la France. Dans un premier temps, de grandes conférences se sont déroulées au Brésil et dans d'autres pays de l'Amérique Latine, menées par de célèbres savants français. Ultérieurement, au cours de la décennie 1930, la France a donné au Brésil une contribution pour la formation scientifique, envoyant des professeurs pour les universités en création, comme l'Université de São Paulo, l'Université du Brésil à Rio de Janeiro et l'Université de Porto Alegre. C'était Georges Dumas qui était chargé de choisir, à partir de son réseau de connaissances, les professeurs qui devraient donner des conférences et participer aux missions françaises d'enseignement dans les universités brésiliennes. En plus, il a accompagné les professeurs français pendant leurs missions, comme médiateur entre les gouvernements français et brésilien. Il a aussi organisé un *Traité de Psychologie* (1923-1924) où l'on trouve citées, dans la deuxième édition revue et augmentée appelée *Nouveau Traité de Psychologie* (à partir de 1930, en 10 tomes), des dizaines d'études d'auteurs brésiliens. Quelques savants brésiliens ont été aussi invités en France pour des conférences. Finalement, une chaire d'études brésiliennes a été inaugurée à Paris en 1911 par l'historien brésilien Oliveira Lima, qui prononça douze conférences sur la formation de la nation brésilienne. Le Groupement a créé une *Revue* appelée *Bulletin de la Bibliothèque américaine*, parue en mars 1910 et qui changera de nom lors de la Première Guerre Mondiale en *Bulletin de l'Amérique latine* et après en *Revue de l'Amérique latine* de 1922 à 1932. Le Groupement a été aussi responsable par la création d'un comité d'accueil des étudiants étrangers en France et par la fondation de la *Maison des Nations Américaines*, à Paris, en 1927. Les intellectuels du Groupement, y compris Georges Dumas, ont joué un rôle d'ambassadeurs, car leurs relations avec le Brésil ont débordé de la sphère scientifique, entrant dans les domaines politique et économique. Le rayonnement culturel français au Brésil a eu comme stratégie la contribution à la solution des problèmes brésiliens et à la connaissance de l'Amérique Latine en Europe.

Selon Georges Dumas, il fallait aussi à partir de ces actions et des échanges scientifiques, modifier la réputation du Brésil en Europe, considéré comme une région où regnait l'insalubrité. En plus, les échanges scientifiques ont permis que les sciences soient invitées à contribuer au développement économique et social brésilien et à aider à l'expansion de la domination culturelle française au Brésil, ayant comme alliées les élites locales et pour donner force et pouvoir contre des rivaux potentiels, comme l'Allemagne, par exemple, en ayant acquis le Brésil comme allié politique et marché économique.

The end that became a beginning: The »Zeitschrift für Religionspsychologie«, 1907-1913

Jacob van Belzen

Faculty of Humanities, University of Amsterdam,
The Netherlands

Contact: JABelzen@t-online.de

42 In the early decades of the 20th century, psychology of religion enjoyed considerable interest, featuring great names like Wundt, James, Hall and Freud. On both sides of the Atlantic, even journals devoted to the field were established. But exactly one century ago, the first European journal for the psychology of religion (Zeitschrift für Religionspsychologie, ZfRp) already ceased publication. Its downfall was not yet a sign of decreasing interest in the field, however: another German-speaking journal for the psychology of religion (Archiv für Religionspsychologie, AfRp, starting 1914) was a direct successor to the ZfRp. This paper analyses the vicissitudes of the ZfRp: founders, editors and content, giving special attention to the question why ZfRp ceased publication and to the way in which AfRp intended to be an improvement.

The female body culture of Alice Madzsar in contemporary scientific and social context

Anna Borgos

Institute of Cognitive Neurosciences and Psychology,
Budapest, Hungary

Contact: borgosanna@gmail.com

43 The appearance and operation of movement art schools in Hungary took place in close correlation with waves of artistic, scientific and social movements of the early 20th century, from psychoanalysis through photography to left-wing and feminist movements. The uniqueness of the Madzsar school working between the 1910s and 1930s, lies above all in its establishment of a special women's body culture, and in the recognition of the physical, psychic and social meanings of the female body and their interaction. In my paper, I try to place the physiotherapy and movement art system among the contemporary scientific trends, art and social movements. I explore what elements she built in from the fields of philosophy, orchestics, psychology, and medicine on the one hand, and how she connected to the waves of the labour movement or feminism on the other.

In Madzsar's movement art concept, body and soul form an inter-related system, the two spheres mutually influencing and referencing each other. She was probably aware of and using the ideas of modern psychosomatics, giving importance to the fact that the psychic condition leaves an (internal as well as external) mark on the

body. This allowed her to conduct various psychological and movement-characterological observations; to seek correlations between movement and character, the meaning of »body language«; she was even the first one experimenting with graphology. In her book *New Trends of Women's Body Culture* (1926) she summed up her theoretical and practical views on the subject.

In addition to physiotherapy, health preservation and restoration, her interest turned towards the artistic application of the developed exercises. From 1925, she cooperated with several experimental theatres. Her work had a close relationship with the fellow arts and sciences (photography, fine art, music, philosophy). While the application of gymnastic exercises was focused on the individual, the artistic choreographies were based on the ideal of collectiveness (similarly to the leftist movement theatres and recital choirs of the time). Movement became an artistic and political act, a kind of a mediator.

The body is strongly associated with complex ideas and functions linked to femininity in Alice Madzsar's conception. Motherhood, work, creativity, productivity, the relationship of man and woman, sexuality – these all left a mark on the body and the relation to it. Ideals and norms associated with the body and social female roles are changing together, in relation to one another. At the same time, she believed that female body has specific biological functions, which call for the development of a special women's body culture (she introduced e.g. gravid gymnastics). Examining the scientific and social context of movement art, it now seems that Alice Madzsar was absolutely sensitive of changing gender relations and the new needs of the working woman – this was one of the motivating ideas behind her gymnastics. At the same time, it was her equally strong conviction that motherhood is an unquestionable priority in a woman's life, that parenthood and proper physical preparation for it are the primary duties and responsibilities of a woman. The goal of her special exercises was to allow women to adaptively fulfil these functions.

On some lines of thinking about interindividual differences in Early Greek Antiquity

Horst-Peter Brauns

Department of Education and Psychology,
Free University Berlin, Germany

Department of General Psychology and Cognitive Research,
Alpen-Adria-University, Klagenfurt, Austria

Contact: hpgbrauns@hotmail.com

Today, differential psychology is a part of the field of personality. This paper deals with the differential perspective on men when the concepts of personality and inner subjectivity did not exist yet. It is in Early Greek Antiquity already, when we find several approaches to describe and explain the variety of human diversity in regard to characters and traits.

Represented by Empedocles, Aristotle, Plato, Hippocrates and Theophrastus e.g. we will dub them tentatively physical, social and environmental while keeping in mind that they rather are fuzzy sets than clear cut alternatives. After reconstructing them on their respective presuppositions and backgrounds we will try to relate them to later similar endeavours in order to show whether they are true starting points of research traditions extending into our times.

References

Aristotle. Rhetoric.
Aristotle. Magna moralia.
Empedocles. Fragments. In Capelle, W. (1968) Die Vorsokratiker.
Hippocrates. Airs, Waters, Places.
Plato. Politicus.
Theophrastus. Characters.

Culture and Personality at Yale, 1930-1953

Dennis Bryson

Faculty of Humanities and Letters, Bilkent University,
Ankara, Turkey

Contact: dennis@bilkent.edu.tr

My paper will focus on the emergence of a distinctive approach to the study of personality and culture at the Institute of Human Relations at Yale University during the years 1930-1953. This approach was fostered by the Institute's director Mark A. May, who participated in a series of interdisciplinary conferences, seminars, and committees concerned with personality and culture during the 1930s. It was, moreover, demonstrated in one of the most important products of the Institute's collaborative endeavors, the 1939 book *Frustration and Aggression* by John Dollard et al. – as well as in other publications by social scientists affiliated with the Institute, most notably in the work of John W. M. Whiting.

As indicated above, the effort that resulted in *Frustration and Aggression* – an effort aimed at the synthesis of learning theory and psychoanalysis – was influenced by and contributed to the personality and culture approach in important ways. More particularly, the chapters ›Socialization in America‹ and ›Adolescence‹ not only demonstrated an affiliation with the field of personality and culture, but indeed represented a significant contribution to the field. Using in these two chapters psychoanalytic, ethnographic, child developmental, and other materials, Dollard and his colleagues examined

how children and adolescents faced various culturally-imposed frustrations – including those related to feeding and weaning, efforts to explore and dominate objects in the environment, toilet training, decreasing dependence on parents, masturbation and the sexual inclination of children toward parents of the opposite sex, sex typing, age grading, adolescent instigation to intensified sexual activity, and control of aggression. These frustrations provoked aggressive responses in children and adolescents – responses that were often suppressed or displaced as the result of adult threats to punish aggressive behavior.

The Institute researcher who perhaps most advanced the field of personality and culture was John W. M. Whiting. Entering graduate school at Yale in the 1930s as a student of George P. Murdock, Whiting became extensively involved in IHR seminars and activities. In his graduate and post-graduate studies at Yale, he began to utilize behaviorist learning theory and psychoanalytic hypotheses in order to focus on socialization in various ethnographic contexts – a project that would preoccupy him for decades to come. It was Whiting who, along with his co-author Irvin L. Child, produced what was undoubtedly the most important contribution to the study of personality and culture associated with the Institute, *Child Training and Personality* (1953). The book set out to examine and assess child training practices and their effect on personality and on various aspects of the cultural ›projective system‹ in a number of ›primitive‹ societies, using the cross-cultural approach of G. P. Murdock. The book also explicitly compared child-training practices in these societies to those of a group of American families studied in the 1940s. In making this comparison, the authors noted the relative severity of American child training practices vis-à-vis those of most of the other societies that they examined. Significantly, they expressed the hope that those persons contemplating altering American child training practices might gain a useful comparative perspective from their study, even as the former avoided explicit recommendations for such alterations.

Instructively, both *Frustration and Aggression* and *Child Training and Personality* displayed an affinity to what historian Joanne Meyerowitz (2010) has dubbed the ›biopolitics of child rearing‹; thus, they clearly suggested, if they did not exactly explicitly

state, that the formulation and dissemination of new cultural norms of child training would reduce children's frustration and thereby ultimately contribute to controlling aggression and fostering adjustment within modern society.

References

- Dollard, J. (1935) *Criteria for the Life History*. New Haven: Yale University Press.
 Dollard, J. et al. (1939) *Frustration and Aggression*. New Haven: Yale University Press.
 Meyerowitz, J. (2010) ›How Common Culture Shapes the Separate Lives‹: Sexuality, Race, and Mid-Twentieth-Century Social Constructionist Thought. *Journal of American History* 96, 1057-1084.
 Whiting, J. W. M. & Child, I. L. (1953) *Child Training and Personality: A Cross-Cultural Study*. New Haven: Yale University Press.

Towards a study of the uses of the notion of structure in human sciences

Martina Cabra¹ & Ramiro Tau²

¹National University of La Plata, Argentina

²National Council for Scientific and Technical Research (CONICET), Argentina

Contact: martina.cabra@hotmail.com

In the present work we revise the most prominent uses and functions of the concept of structure in four theoretical selected frames: linguistics by F. de Saussure and the Linguistic Circle of Prague, anthropology from C. Lévi-Strauss, psychoanalysis by J. Lacan and psychology by J. Piaget. The main aim is to discuss the consequences of the adoption of the structural thesis in the abovementioned cases, analyzing their heuristic value, the main differences among them and the conceptual compatibilities. Specifically, we intend to show the progressive or regressive value they have had in order to set the historical basis for an a posteriori epistemological discussion about the extensions of a structural perspective. In the first place, we examine the original proposal that conceives the language as a system of oppositional values, in which the relations and totality prime over the constituent elements. This notion by Saussure establishes the main lines for a structural linguistics. We also analyze the introduction of the concept of structure by the Circle of Prague after Saussure and how this concept allows to differentiate the linguistic systems. We synthesize Lévi-Strauss' assertion about anthropology in order to formally analyze myths. We stress the heuristic value

of the anthropological use of the concept of structure, starting from the extension of the formulations in linguistics. This value is recognized in the theoretical capacity of the structural analysis to answer the question about the relations between the cultural contingency of the mythical tales and the universality of their form. In this way, the myth appears as the opposite of poetry in the scale of linguistic expression and its universality resides in its belonging to the language field. After assuming its systematic character one can understand how, even having a completely different content, there is a dimension of the myth that is common to all its variants: its structure. The consolidation of the method of structural analysis shows in which way the Saussurean and Jakobsonian notion of structure can serve as a fundamental concept to study objects of non-linguistic inquiry. In the third place and following the notion of an empty unconscious by Lévi-Strauss, we revisit, in the early works of Lacan, the formulations about the unconscious structured as a language and the distance of these psychoanalytical thesis with respect to those postulated to understand the language itself. Following Milner (2002), we discuss the solution of the paradox of this Lacanian formulation, known as the hyperstructuralist postulate. Under the light of the new ideas of structuralism, Lacan analyzes the analytic clinic and differentiates his conception about subjectivity from any form of essentialism. As the fourth perspective revisited, Piagetian genetic psychology offers a view on the structures that, instead of centering on well-defined forms, tries to show the metamorphosis processes from which they derive. This allows us to point out, once more, the operational value of a concept that can be adapted to objects from diverse fields of knowledge. Our analysis allows us to anticipate that the historical uses of the concept of structure cannot be considered a mere application or formal extrapolation. On the contrary, in each one of the examples analyzed, the structural perspective assumed a complete modification of the theoretical field, allowing for the progress of the discipline. As an outlook, we discuss open questions to study the present role of the notion of structure in human sciences and the possible relationship with theories of complex systems.

References

- Bastide, R. (Comp.) (1968). *Sentidos y usos del término estructura en las ciencias del hombre*. Buenos Aires: Paidós.
- Dagfal, A. (2009). El encuentro de Lacan con Lévi-Strauss: del poder de la imagen a la eficacia del símbolo. En: A.A. *Lévi-Strauss en el pensamiento contemporáneo*. Buenos Aires: CFA.
- García, R. (2006). *Sistemas complejos*. Barcelona: Gedisa.
- Jakobson, R. et al. (1929/1970). *Comunicación Serie B. El Círculo de Praga. Tesis de 1929*. Madrid: Alberto Corazón Editor.
- Lacan, J. ([1955/1956]/1984). *Las psicosis (El Seminario, libro 3)*. Buenos Aires: Paidós.
- Lévi-Strauss, C. (1949a/1993). *Las estructuras elementales del parentesco*. Buenos Aires: Planeta-Agostini.
- Lévi-Strauss, C. (1958/1970). *Antropología Estructural*. Buenos Aires: Eudeba.
- Milner, J. C. (2002). *El periplo estructural. Figuras y paradigma*. Buenos Aires: Amorrortu Editores.
- Müller, U., Carpendale, J. I. M. & Smith, L. (2009). *The Cambridge Companion to Piaget*. Cambridge: Cambridge University Press.
- Niccolini, S. (Comp.) (1977). *El análisis estructural*. Buenos Aires: Centro Editor de América Latina.
- Piaget, J. (1968). *El estructuralismo*. Buenos Aires: Proteo.
- Rodríguez, F. G. & Vallejo, M. (2011). *El estructuralismo en sus márgenes*. Buenos Aires: Del Signo.
- Sanders, C. (2004). *The Cambridge Companion to Saussure*. Cambridge: Cambridge University Press.
- Saussure, F. (1915/1983). *Curso de lingüística general*. Madrid: Alianza.
- Wahl, F. (1968/1975). Introducción General. En: M. Safouan *¿Qué es el estructuralismo? El estructuralismo en psicoanálisis*. Buenos Aires: Losada.

The nature and importance of authenticity: Historical horizon and contemporary inquires

Charis Wing-shan Cheung & Wan-chi Wong

Department of Educational Psychology,
Chinese University of Hong Kong, China
Contact: cwscharis@gmail.com

»Desire for authenticity now occupies a central position in contemporary culture.« (Fine, 2003, p.153) Taylor, in his *The Ethics of Authenticity* (1991), described a distinguishing mark of modernity by a modern quest of self-fulfillment, self-realization, or personal development. He also argued that many people today feel »called« to pursue personal quest of development and fulfillment, »feel they ought to do this, feel their lives would be somehow wasted or unfulfilled if they didn't do it« (1991, p.17). Taylor referred this quest as a moral ideal of »authenticity«.

With the increased interest in »authenticity« in the Occidental cultures since the 18th century, contemporary studies of »authenticity« flourish in various fields. In the academic e-database »ProQuest5000«, for instance, over 6,000 pieces of works were found to be titled with the word »authenticity« in 1800-2013; and an over 10-times increase in the number of pieces of materials was noted in the last 3 decades (comparing 1970-1979 and 2000-2009). Research on »authenticity« was found in philosophies, literatures

and arts, cultures, identities, public administration, management, leadership, personal growth (counseling) and in the discourse of work ethics. Besides being one of the research focuses in contemporary culture, the ideal of authenticity has also influenced the methodological approaches employed in social scientific researches, in which »challenges to traditional notions of representation and representability, and more localized accounts of social interactions... are becoming more common place.« (Anton, 2001, p.5)

It is observed that, however, among those empirical studies, conceptualizations of authenticity were greatly diverse, or »at the limits of language«. Some even criticized the notion »authenticity« as only an ideological mask or »jargon« (e.g., Adorno, 1973). To examine and capture the essence of authenticity, different views about the nature and importance of authenticity would be deliberated in the present study. The development of the notion of »selfhood« in the Occidental culture would be highlighted as one of the keys to contextualize the emergence of »authenticity«, while the meaning of authenticity in ancient Greek culture would be compared with that of existentialism. Such historically oriented conceptual analysis of authenticity would enable us to understand, reframe or even challenge our contemporary conceptualizations of authenticity. Reflections on the ideologies and methodologies that we employed in social science research would contribute to the quality of our future empirical studies.

References

- Adorno, T. W., Tarnowski, K. & Will, F. (1973). *The jargon of authenticity*. London: Routledge & Kegan Paul.
- Anton, C. (2001). *Selfhood and authenticity*. Albany, NY: State University of New York Press.
- Fine, G. A. (2003). Crafting authenticity: The validation of identity in self-taught art. *Theory and Society*, 32, 153-180.
- Taylor, C. (1991). *The ethics of authenticity*. Cambridge, MA: Harvard University Press

A History of Realism and Memory in Australian Psychology

Li Mai Chew & S. Boag

Department of Psychology, Faculty of Human Sciences,
Macquarie University, New South Wales, Australia
Contact: li.chew@students.mq.edu.au

Realism and memory are two concepts generally regarded as incompatible for a theory of remembering. Direct realism is the thesis that knowledge of the world is direct, unmediated by tokens or representations. The problem of memory for the realist is accounting for what is known (a past event) in the act of remembering. Unless direct realism can provide an account of memory, it cannot stand as a coherent alternative to representationalist accounts of cognition. In the history of psychology, the impact of realism is barely felt when compared to the larger predominant influence of representationism. Nevertheless, realism remains alive and well in Australian psychology. With the publication of *Realism and psychology: Collected essays* (2011), the editors Nigel Mackay and Agnes Petocz demonstrate that realism with its critical position is very much active and is to be taken seriously.

Realist psychology has survived in Australia in the form of situational realism, which states that there is a direct relation between a knowing subject and known object term, and that both terms exist independently of the other (Mackay & Petocz, 2011; Michell, 1988/2011). Situational realism is itself derived from the work of Scottish-born John Anderson who acknowledged the logical distinc-

tion between knower and known. Anderson was also influenced by Sigmund Freud, and a distinctively Australian school of Freudian realism was developed by John Maze. Even though Freud himself postulated only a single knower within the personality, situational realists like Maze (1983) proposed a plurality of knowers that may be in conflict with another (see Boag, 2005/2011; 2008; 2012). The knowers themselves are the instinctual drives, characterised as neuro-physiological systems rather than mental structures. These drives engage in cognition, which is determined by each drive's motivational policy (Maze, 1983; see also Boag, 2005/2011; Michell, 1988/2011; Petocz, 1999).

This poster aims to provide a historical overview of the various influences from the likes of Sigmund Freud, Thomas Reid, as well as William James on situational realism and demonstrate how memory can be account from a realist point of view. In terms of memory, situational realism states that in remembering there is a direct relation between the knowing subject and the past event itself. The importance of motivation becomes evident in understanding why a subject remembers one event over another and the view of a plurality of knowers contributes to an understanding of memorial errors.

- Petocz, A. (1999). *Freud, psychoanalysis, and symbolism*. Cambridge, UK: Cambridge University Press.
- Stam, H. (2001). Introduction: Social constructionism and its critics. *Theory & psychology*, 11, 291-296.

References

- Boag, S. (2005/2011). Addressing mental plurality: Justification, objections and logical requirements of strongly partitive accounts of mind. In N. Mackay & A. Petocz (Eds.), *Realism and psychology: Collected essays* (pp. 727-754). Leiden: Brill.
- Boag, S. (2008). 'Mind as feeling' or affective relations? A contribution to the school of Andersonian realism. *Theory & Psychology*, 18, 505-525.
- Boag, S. (2012). *Freudian repression, the unconscious, and the dynamics of inhibition*. London: Karnac.
- Mackay, N. & Petocz, A. (2011a). *Realism and Psychology: Collected Essays* (pp. 17-51). Leiden: Brill.
- Mackay, N. & Petocz, A. (2011b). Realism and the state of theory in psychology. In N. Mackay & A. Petocz (Eds.), *Realism and Psychology: Collected Essays* (pp. 17-51). Leiden: Brill.
- Maze, J. R. (1983). *The meaning of behaviour*. London: Allen & Unwin.
- Michell, J. (1988/2011). Maze's direct realism and the character of cognition. In N. Mackay & A. Petocz (Eds.), *Realism and Psychology: Collected Essays* (pp. 280-322). Leiden: Brill.

Behaviorism and Politics: academic freedom and the case of Ralph Gundlach

David O. Clark

Independent scholar, Lincoln, Nebraska, USA
Contact: davidoclark7@gmail.com

One hundred years ago in New York City at Columbia University, John B. Watson proposed a new psychology. With utopian zeal and unambiguous terms, he promised a science to successfully adjust individuals for society. The zeitgeist celebrated individualism within the context of opportunity. His promise also implied a theory of plastic human nature for the engineers of the Progressive era. It was Behaviorism. Today, common belief holds it disproved, but I argued no. The premises are widely believed: Darwin's adaptation and Pavlov's conditioning – their marriage was adjustment, or learning. I concluded society endorsed the view of human nature that addressed its current needs, and in post WWII America, the emphasis became change society. How does the accepted view of human nature enter public policy debate? One hundred years have passed since Watson's Behaviorist manifesto. In this presentation, I will argue Behaviorism, concerned with adjustment, eventually pointed to problems in the social order. A mechanistic view of conditioning unexpectedly forced value neutral scientists into public debate. I argue one interesting instance of this was the case of Professor Ralph Gundlach (1902 - 1978), who was trained in a Behav-

ior psychology department during the 1920s and who came to grief in post WWII America. This may illustrate of the law of unintended consequences, and present a cautionary message for social scientists.

Gundlach was professor of psychology at the University of Washington, when in 1949 he was stripped of tenure and dismissed. The university said he debased his profession and corrupted his students; alternatively, he was a victim of a witch-hunt for Communists. However, the thesis for this research comes from Colin Hermans, son of Tom Hermans who was Gundlach's officemate. Gundlach denied wrong doing, he galled his accusers cajoling them to prove it. When the university published its findings it argued: Even if he was never a Communist, his research proved his sympathies. Colin suggested the real reason for getting rid of Gundlach was to stop him from doing research in Seattle's black community and presenting it in his classroom. This history could be an insight into early segregation research, and the effort to squelch it. Gundlach was the product of the University of Washington's psychology department, a strongly Behaviorist department, and I want to know how his education factored into this drama. It seems logical that a Behaviorist would look at the environment. How was Watson's promise connected?

This presentation begins with Behaviorism in the psychology department at the University of Washington of the 1920s. Context includes a brief statement of the campus zeitgeist and labor politics in Washington State. Within the context of conditioning, this describes the environment for educating Gundlach. I will argue that the principle of conditioning and mechanism of adjustment played an important role. The focus of this presentation will be research that Gundlach submitted as proof of professional competency, research the university argued profiled him as a Communist. They glossed over specifics, I will attempt to profile Gundlach. I will also attempt to answer to the question, how did an education in Behaviorism contribute to his conflict with authority. This is important in context of freedom of academic speech. This is important because University of Washington's report, »Communism and Academic Freedom,« set a dangerous precedent, and because it draws our attention to this danger for social scientists. This is important today during this period of economic uncertainty and the debate on social reform.

References

Various papers from the Ralph Gundlach archive at the University of Washington.
Interviews with Colin Mermans.
Communism and Academic Freedom: The record of tenure cases at the University of Washington. 1949. Seattle: University of Washington Press.
Gundlach's publications, 1930s and 40s.
Pellegrini, A. (1986). *American Dream: An Immigrant's Quest*. San Francisco: North Point Press.

L'instruction publique primaire et »Le moment Guizot« au Brésil (XIXème)

Livia Beatriz da Conceição

Programa de Pós-Graduação em História Social,
Universidade Federal do Rio de Janeiro, Brazil
Ecole des Hautes Etudes en Sciences Sociales, Paris, France
Contact: liviabeatrizd@ig.com.br

Dans cette présentation nous discuterons les relations dialogiques établies entre les projets pour l'instruction publique primaire de Joaquim José Rodrigues Torres, personnage actif à la scène politique de l'Empire du Brésil au XIX siècle, et François Guizot, ministre de l'Instruction Publique française entre 1832 et 1837.

Nous débattons le fait que le projet de Joaquim José Rodrigues Torres de création d'une école normale à l'Empire du Brésil, en 1835, a dialogué avec la réforme educationnelle réalisée par François Guizot en France à la période, qui a présupposé, à partir de la loi Guizot le 28 juin 1833, la création d'écoles normales dans chaque département français.

Les rapports entre les projets pour l'instruction publique primaire des deux personnages en question peuvent être aussi étendues aux idées qu'ils avaient sur la fonction sociale de l'éducation et sur le lieu du État instructeur et centralisateur qui avaient pour but, à partir de l'enseignement élémentaire, de maintenir l'ordre et de préserver les hiérarchies sociales.

Dans ce sens, l'expansion sur le corps social de l'instruction publique primaire ne serait pas une façon de faire progresser l'égalité entre les hommes, mais plutôt un moyen de contribuer pour une meilleure adaptation de celui-ci à la société.

Nous défendons, de cette façon, pour finaliser, que des dialogues appropriatifs furent possiblement construits par le personnage Joaquim José Rodrigues Torres à la construction de ses propres propositions d'action pour l'instruction publique primaire à l'Empire du Brésil avec la France, et en particulier en ce qui concerne les politiques mises en pratique pour l'enseignement élémentaire dans ce qui se ferait connaître comme »le moment Guizot«.(1988/2011).

A »Psychotherapy of German Descent«: Racial, Religious and Gendered Ideologies in Carl Jung's Biologized Theory of Analytical Psychology

Carrie B. Dohe

Institute for Comparative Culture Research,
Philipps University Marburg, Germany
Contact: dohe@staff.uni-marburg.de

The analytical psychologist Carl Gustav Jung (1875-1961) employed multiple secular scholarly discourses to secure a place for religion in a scientific age by placing its origin within the human brain. Jung formulated his psychological theory as a solution to his era's social malaise, which many people believed stemmed from the rupture between faith and reason. Jung incorporated into his theory several key concepts from the »science of religion,« including evolutionism, survivals, mana and Ergriffenheit, relying especially on works by scholars whose scientifically-informed religiosity matched Jung's own. In addition, Jung placed his work within the field of holistic science, and his individuation process reflects the spirituality of self-redemption. This was a new form of inward religiosity combined Nietzschean philosophy with völkisch ideology to become a new spirituality in the German-cultural realm. In this nexus of ideas Jung formulated his general psychological perspective, while also creating a profile of a collective Germanic psyche that he believed was most capable of generating out of its depths the necessary

spiritual solution to the malaise of modern society.

Jung based his theory of archetypes more generally on Lamarckian and Haeckelian theories, the first being that acquired traits can be inherited, and the second that the individual organism recapitulates the evolution of its species in its own development. He further developed his ideas by drawing on works in anthropology and the study of religion that focused on »primitive religion« or »primitive mentality.« The numinosity of the archetypes, the collective unconscious, psychic energy, and the mana personality: the foundations of these ideas may be traced to the works of Lucien Lévy-Bruhl, Rudolph Otto, and Nathan Söderblom. By recourse to these scholars' works, Jung was able to transpose an anthropological model of evolution from primitive to civilized stages into his psychological theory. Jung thereby argued that the »primitive« level of mental development was both inherent and ambivalent. As the repository of the instincts and collective forces, it could overwhelm an individual, leading to psychosis. At the same time, the collective unconscious was the source of all creativity, originality and rejuvenation, and the archetypes gave birth to revolutions in science, religion, art and philosophy.

As post-colonial scholars have shown, discourse about the »primitive« is laced with colonialist ideology. In a German context, however, the idea of primitivity, or rather, barbarity, was often linked positively to Germanic peoples as natural and youthful. By incorporating theories of »primitive religion« into his religiously-inflected bio-psychological theory, Jung thereby both naturalized and spiritualized political relations between different human groups. Jung often racially coded the negative aspects of the collective unconscious as black, while portraying all people of black African descent as still stuck at a »primitive« level of mental development. He also argued that a purported collective Jewish psyche was primitive in the sense of infantile and underdeveloped, employing stock stereotypes about Jews that had been incorporated into the medical racial science of his era. Jung further racially and religiously coded psychological evolution as white or Germanic and Protestant. Jung believed that the purported Germanic-Protestant collective psyche contained an extreme tension between the primitive unconscious and civilized consciousness that could give birth to the new collec-

tive orientation Jung believed society needed following the crisis of faith in traditional Christianity.

References

- Arvidsson, S. (2006). *Aryan Idols: Indo-European Mythology as Ideology and Science*. Chicago: University of Chicago.
- Brickman, C. (2003). *Aboriginal Populations in the Mind: Race and Primitivity in Psychoanalysis*. New York: Columbia University Press.
- Gilman, S. L. (1993). *Freud, Race, and Gender*. Princeton, NJ: Princeton University Press.
- Gilman, S. L. (1982). *On Blackness without Blacks: Essays on the Image of the Black in Germany*. Boston: G. K. Hall.
- Jung, C. G. (1971-). *Gesammelte Werke*. Olten: Walter.
- Pietikäinen, P. (1998). National Typologies, Races, and Mentalities in C. G. Jung's Psychology. *History of European Ideas* 24 (6), 359- 73.
- See, K. v. (1994). *Barbar Germane Arier: Die Suche nach der Identität der Deutschen*. Heidelberg: C. Winter.
- Stocking, G. (1968). *Race, Culture, and Evolution: Essays in the History of Anthropology*. New York: Free Press.

Changing the subject (and the perspective): a study on the constitution of the naive subject in psychological laboratories

Arthur Arruda Leal Ferreira, Natalia Barbosa Pereira, Julia Torres Brandão, Karoline Ruthes Sodré, Marcus Vinicius Barbosa Verly Miguel & Bruno Foureaux
Instituto de Psicologia, Universidade Federal do Rio de Janeiro, Brasil
Contact: arleal@superig.com.br

The objective of this work is to discuss the changes in psychological investigations considering Latour's actor-network theory and Despret's political epistemology. Such changes will be analyzed according to the concepts of docility and recalcitrance adopted by these authors. According to them, recalcitrance is understood as the resistance and posing of new questions on part of the researched subjects, and docility is defined as being the acquiescence of participants with the research methods. They consider that recalcitrance exists in a minor degree in the human sciences and it is thought to decrease even more in operations that make use of »naive-subject« generating devices. In a more specific way, the focus of this communication is to investigate the historical changes in the witness role in the psychological researches designs: from the experts of the experiments of the late 19th century to the na-

ive subjects of the recent researches. Traditionally this historical passage is understood in terms of the objectivity increasing of the researches designs, due the supposed control of the influence over the witness. But the perspective of Latour and Despret is completely opposed to this traditional point of view. Pointing to the research activities developed at the end of the 19th century, Despret (2004: 62) reminds us that the functions of experimenter and subject were perfectly interchangeable. The latter had even a completely different designation: an observer, sometimes receiving an even more specific designation, according to the realized function: reactor, discriminator etc. (op. cit.: 63). Furthermore, the role of the observer was evaluated as being more complex than the one of the experimenter, supposing even his or her greater fatigue. In short words, the formation of the observer »is constituted by an expertise in the formation of self« (op. cit.: 96). This mode of production of psychological testimony subsequently goes through very distinct problematization modes, which lead to a redefinition of psychological testimony. Despret analyses this passage in a very specific device: that developed by the Austrian psychologist Pfungst in first decade of the 20th century to study the horse Hans, which possessed the capacity to answer mathematical operations. However, this introduction of the naive subject in psychological laboratories will be analyzed in the 1910 decade through the critique of the trained observer as a barrier to so-called »objective« research. For this it is extremely important to report the criticisms produced by two psychological orientations that come into being in this period in Germany and the United States, and that would slowly become predominant in the field. How can these changes in the psychological witness be put in the history of the experimental subject in psychology? For Despret, the possibility of recalcitrance can never be put close to any device that favors a »naive subject«, who can be anyone; it would only be present in devices that produce the »expert subject«, the one that is able to raise alternate questions in a recalcitrant way. Here we have a reversal of most the manuals of the history of psychology: the passage of the trained subject to the naive subject is not only a step ahead in the direction of objectivity in psychological knowledge, but a step backward in the possibility of recalcitrance, limiting articulations regarding their testimony. Such ponderings regarding these distinctions are fundamental to the

creation of new methods of doing psychology. It would certainly no longer be a psychology that seeks the testimony of a universal law in the reactions of the »subjects to limiting conditions«, but other forms that test new versions of the modes through which we can produce ourselves and the acts through which we know ourselves.

References

- Boring, E. G. (1979) *História de la Psicologia Experimental*. México: Trillas (first published in 1950).
- Despret, V. (2002). *Quand le loup dormira avec l'agneau*. Paris: Les empecheurs de penser en ronde.
- Despret, V. (2004). *Le cheval qui savait compter*. Paris: Les empecheurs de penser en ronde.
- Köhler, W. A. (1971). Compreensão dos macacos superiores. In: E. G. Boring & R. J. Herrnstein (eds.) *Textos básicos de história da psicologia*. São Paulo: Herder/Edusp.
- Latour, B. (2004a). Des sujets recalcitrants. *Recherche*, 301.
- Latour, B. (2004b). How to talk about the body. *Body & Society*, 10 (2-3) 205-229.
- Milgram, S. (1988). *Obediencia a la autoridad*. Barcelona: Hora.
- Vidal, F. A. (2006). Mais útil de todas as ciências. Configurações da psicologia desde o Renascimento tardio até o fim do Iluminismo. In A. L. Ferreira & T. Francisco (orgs.). *História da psicologia: rumos e percursos*. Rio de Janeiro: Nau.

William James and the Heidelberg Fiasco

Horst Gundlach

Heidelberg, Germany

Contact: horst.gundlach@alumni.uni-heidelberg.de

In the Summer 1867, William James went to Heidelberg to study with the Professors Hermann Helmholtz and Wilhelm Wundt. After only a few days in Heidelberg he took to flight. He later described this misadventure as his »Heidelberg Fiasco«. A closer look at this consequential incidence is presented.

Paul Plaut's concept of art psychology and the psychology of the productive personality

Susanne Guski-Leinwand

University of Applied Sciences, Bochum, Germany

Contact: susanne.guski-leinwand@hs-gesundheit.de

During the Weimar Republic Paul Plaut was a very interesting personality of psychology: He found a psychology of the productive personality after Otto Selz (1922/1924) published the laws of productive thinking and a typology of productive personalities (1924). In line with Plaut the psychoanalyst Leo Kaplan (1930) from Zurich discovered that the challenges and phenomena of art psychology belong to other problems of life and to anthropological presuppositions. An introduction into the various concepts will be followed by a discussion of present results (i.e. Baird et al., 2012).

Spiritualism, Science and Early Psychology in Hungary

Júlia Gyimesi

Department of Psychology,

Károli Gáspár University of the Reformed Church,

Budapest, Hungary

Contact: juliagyimesi@gmail.com

In the 1870th – similarly to other European countries – spiritualism reached its peak in Hungary. The theories and practices of spiritualism were very popular among the representatives of Hungarian art but also among some scientists. Spiritualistic phenomena, as mediumism, automatic writing, trance-states, etc., influenced and inspired several leading figures of Hungarian science, who – similarly to some English, German or French researchers (as Frederic Myers, Albert von Schrenck-Notzing, Charles Richet, etc.) – tried to interpret the seemingly supernatural phenomena by rational, scientific concepts.

In the late 1800's several spiritualist circles were born in Hungary for the purpose of investigating mediumistic and connected phenomena. Among these circles the Budapest Association of Spiritual Investigators (Szellemi Búvárok Pesti Egylete), founded by the physician Adolf Grünhut and the medium Baroness Adelmá Vay (1923 [1869]) in 1871, became a highly significant forum of Hungarian spiritualism and spiritism by publishing books and journals on the subject. However, the systematic and objective

scientific researches of mediumistic and connected phenomena were rather sporadic among the representatives of the Budapest Association of Spiritual Investigators, since the religious elements were very strong in their crusade. Nevertheless, there were others – as the chemist Elemér Chengery Pap (1938) – who followed a more objective way in the investigation of spiritualistic phenomena (Szörényi, 1894). Among these scholars some early representatives of psychology played an outstanding role.

Pál Ranschburg, the founding father of Hungarian experimental psychology, became a great opponent of spiritualism, highlighting the dangerous psychological effects of spiritualistic practices (Wajditsch, 1903). Other representatives of medicine and psychology – as Adolf Grünhut (1932) and János Gárdos – emphasized the scientific nature of spiritualism and animal magnetism. Psychoanalysts – as Sándor Ferenczi (1963 [1899]), Géza Róheim, Mihály Bálint or István Hollós (1933) – were deeply interested in the question of spiritualistic and connected phenomena, and forced systematic researches in the field. They conducted experiments on spiritualistic phenomena and developed theories on spiritualistic occurrences and practices. It is not accidental that their ideas were very popular among the psychoanalytically oriented representatives of psychical research.

Several theories on spiritualistic and connected phenomena were elaborated by the above-mentioned scholars, which influenced Hungarian psychology significantly. Based on the investigations of spiritualistic phenomena new concepts were born, that had complex scientific effects. Furthermore, pseudo-scientific theories were developed by several spiritualists, which facilitated psychological researches. In this way, spiritualism influenced and enriched the cultural and scientific life in Hungary.

References

Chengery Pap, E. (1938). *Új látóhatárok felé: metapszichikai kísérleteim, apport-telekinetikus és más okkult jelenségek, tanulmányok*. [Towards new horizons: my metapsychical experiments, apport-telekinetic and other occult phenomena, studies] Budapest.

Ferenczi, S. (1963 [1899]). Spiritism. *The Psychoanalytic Review*, 50A, 139-144.
 Grünhut, A. (1932) *Tanulmányok a spiritizmus köréből: magnetizmus, szomnambulizmus, mediumizmus* [Essays in the Field of Spiritualism: Magnetism, Somnambulism, Mediumism]. Budapest: Szellemi Búvárok Pesti Egylete, Budapest: Uránia Ny.
 Hollós, I. (1933) Psychopathologie alltäglicher telepathischer Erscheinungen. [Psychopathology of Everyday Telepathic Occurrences], *Imago*, 19, 529-546.
 Szörényi, T. (1894). Spiritismus. Somnambulismus. Kettős öntudat (vigilambulismus). *Gyógyászat*, 1, 311-314.
 Vay, A. (1923[1869]). *Szellem, erő, anyag* [Spirit, Power, Matter]. Budapest: Szellemi Búvárok Pesti Egylete.
 Wajditsch, A. (1903). Még néhány szó ama bizonyos »hisztero-epilepszia« alkalmából« [A Few More Words on the Occasion on that so-called hystero-epilepsy«]. *Égi Világosság*, 20-25.

Hyper-perceptive *somnambules* and unconscious suggestion: Magnetic remnants in scientific discourses on hypnotism in late nineteenth-century France

Kim Hajek

Centre for the History of European Discourses & School of History, Philosophy, Religion and Classics
The University of Queensland, Brisbane, Australia
Contact: kim.hajek@uqconnect.edu.au

Lots of *somnambules* (*somnambulists*) have a very great keenness of perception; the slightest indication (*le moindre indice*) guides them. Knowing that they should carry out the hypnotiser's thought, they strive to divine it.« The logical consequence, for the author of these words, Hippolyte Bernheim, is that the *somnambulists* in question manifest not the »natura« form of hypnotic phenomena, but rather some artificial construct. Experiments involving these hyper-perceptive subjects are thus necessarily suspect, tainted by what was known as unconscious suggestion, and accordingly dismissible.

Bernheim employs the notion of unconscious suggestion to discredit the work of his opponents from the *Salpêtrière* school, famously contending that their physically/physiologically informed account of hypnotism reflects nothing more than an »hypnotisme de

culture.« Shared by many contemporaries and historians, Bernheim's explication of *Salpêtrian* »errors« is often understood as decisive in his Nancy school's »victory« over its rivals. It is not my purpose here to evaluate these claims, but instead to ask what informs Bernheim's conception of unconscious suggestion. A major element is clearly the excessively acute sensory perception he, along with many other hypnotism researchers, attributes to (some) hypnotic subjects. But why should »very great keenness of perception« constitute a feature of the hypnotic state? Does the augmentation in acuity have some physiological basis? What proportion of *somnambulists* might be expected to manifest enhanced senses?

This paper uses close reading of scientific texts to examine these questions, interrogating how *somnambulists*' prodigious acuity was construed by hypnotism researchers in late nineteenth-century France, an historical and cultural context which has been described by historians as the »golden age« of hypnotism. Unpacking researchers' accounts, it emerges that their views on the extent, physiological basis, and place in hypnotism of enhanced sensory acuity were based far more in assumption than in rigorous experimentation. In play, I propose, is an implicit reliance by hypnotism researchers on motifs from *magnétisme*; we may note, particularly, the uncritical resemblance of characteristics of hyper-perceptive hypnotic *somnambulists* to those of supernaturally perceptive lucid *somnambulists* in *magnétisme*. Magnetic remnants further appear through attempts both to »naturalise« mental suggestion, understood as thought reading, by invoking unconscious suggestion, and also to reclaim it from unconscious suggestion. Finally, to draw out these more wondrous elements in hypnotic thought is to trouble claims to scientificity in discourses on hypnotism, based as they were on explicitly deriding such elements in *magnétisme*.

References

Nineteenth-century Sources

- Bernheim, H. (1888). *De la suggestion et de ses applications à la thérapeutique*. 2nd ed. corrigée et augmentée. Paris: Doin.
- Bergson, H. (1886). Simulation inconsciente dans l'état d'hypnotisme. *Revue philosophique XXII* (11), 525-531.
- Binet, A. & Féré, C. S. (1887). *Le Magnétisme animal*. Paris: F. Alcan.
- Féré, C. (1886). Séance du 7 août 1886. La question de la »suggestion mentale« est une question de physiologie (Réponse à M. Luys). *Comptes rendus hebdomadaires des Séances et Mémoires de la Société de Biologie*, 38, 429-31.
- Morand, J.-S. (1889). *Le magnétisme animal (hypnotisme et suggestion): Etude historique et critique*. Paris: Germer frères.
- Société de Biologie (1886) Des effets à distance de quelques substances sur les hystériques somnambules. Séance du 7 août. Présidence de M. Grehant. *Semaine médicale*, 6 (32), 317-318.

Secondary Sources

- Carroy, J. (1991). *Hypnose, suggestion et psychologie. L'invention des sujets*. Paris: P. U. F.
- Harrington, A. (1988). Metals and Magnets in Medicine - Hysteria, Hypnosis and Medical Culture in fin-de-siècle Paris. *Psychological Medicine* 18 (1), 21-38.
- Harrington, A. (1988). Hysteria, hypnosis and the lure of the invisible: the rise of neo-mesmerism in fin-de-siècle French psychiatry. In W. F. Bynum, R. Porter & M. Sheperd (Eds.), *The Anatomy of Madness: Essays in the History of Psychiatry* (pp. 226-246). London: Routledge.
- Janet, P. M. F. (1919). *Les médications psychologiques: Etudes historiques, psychologiques et cliniques sur les méthodes de la psychologie*. Paris: Félix Alcan.
- Nicolas, S. (2004). *L'hypnose: Charcot face à Bernheim. L'école de la Salpêtrière face à l'école de Nancy*. Paris: L'Harmattan.

Rosalie Rayner, Feminist?

Ben Harris & Valerie Gauthier

Department of Psychology, University of New Hampshire,
Durham, USA

Contact: bh5@unh.edu

The research that J. B. Watson and Rosalie Rayner reported in The Journal of Experimental Psychology in 1920 is lately much in the news. Most recently (February 2013), an Israeli journalist caused a stir with her breathless endorsement of a claim by Skip Beck and Alan Fridlund that John B. Watson was a diabolical figure who knowingly abused a »neurologically impaired child.« One important thing missing from these sensationalistic accounts, we suggest, is Watson's co-experimenter, Rosalie Rayner. As James McConnell attempted in the 1970s with his stories of Watson's purported research on his lover's orgasms, Beck and Fridlund have reduced Rayner to an afterthought or an appendage to a great --or infamous-- man.

Our paper argues that Rosalie Rayner deserves better treatment. She was, after all, the co-author of a study that is widely considered a classic in the history of psychology. In our paper we attempt to restore her voice to 1920s discussions of motherhood, gender and the family. To do so we use two popular articles she wrote, »I am the Mother of a Behaviorist's Sons,« and »What Future has Motherhood?« These appeared in two mass circulation magazines, Parents' Magazine and Psychology. Although forgotten today, the latter of these publications evolved from a promoter of the New Thought movement and the ideas of Emile Coué to the 1930s

equivalent of Psychology Today.

In her first article, Rosalie Rayner Watson described the anti-emotional child rearing advice that her husband had made so famous. She then distanced herself from the extreme limits he placed on physical and emotional contact with their sons. »In some respects I bow to the great wisdom of behaviorism, and in others I am rebellious,« she said. »I am still somewhat on the side of the children.«

In her second article, Rayner addressed the larger question of whether traditional concepts of motherhood were sustainable in modern society. Echoing feminist critiques of women's special nature and responsibilities (e.g., Howes, 1929), her answer was »no.« Social institutions needed to be created that would allow women to take motherhood less seriously and have it interfere less with their careers and social lives. Russia might be a model, she suggested, with its experiments in collective child rearing and domestic chores. Because her tone was light and she portrayed herself as a woman of leisure and wealth, unburdened by domestic concerns, Rayner might be dismissed as detached from discussions of »the woman question.« A close reading of her article, however, shows her citing examples of successful career women who needed child care and other institutions to give them the freedom that men take for granted.

In our paper we place Rayner's writing in the context of both the women's movement and her husband's career and ideas. Infamous for his misogynist rant »The weakness of women,« John B. Watson offered child-rearing advice that seems testosterone-poisoned and emotionally stunted. In Rayner's hands, however, similar advice seems aimed at separating parents from over-identification with children and from essentialist dogmas about mothers' and fathers' true natures.

References

- Benjamin, L., Whitaker, J., Ramsey, R., & Zeve, D. (2007). John B. Watson's alleged sex research: An appraisal of the evidence. *American Psychologist*, 62, 131-139.
- Fridlund, A. J., Beck, H. P., Goldie, W. D. & Irons, G. (2012). Little Albert: A neurologically impaired child. *History of Psychology*, 15, 302-327.
- Howes, E. P. (1929, May) The meaning of progress in the woman movement. *Annals of the American Academy of Political and Social Science*, 143, 14-20.
- Watson, J. B. (1927, July 6). The weakness of women. *The Nation*, pp. 9-10.
- Watson, R. R. (1930, December). I am the mother of a behaviorist's sons. *Parents' Magazine*, 67.
- Watson, R. R. (1932, February). What future has motherhood? *Psychology*, pp. 46-47; 63-66.

Linschoten on Husserl's Idols: The lectures 1956-1959 and their relation to *Idolen van de psycholoog*

René van Hezewijk¹ & Henderikus J. Stam²

¹Faculty of Psychology, Open University of the Netherlands, Heerlem, The Netherlands

²Department of Psychology, University of Calgary, Canada
Contact: rene.vanhezewijk@ou.nl

From 1956 till 1959 Johannes Linschoten gave 42 lectures for his students on Husserl's influence on phenomenological psychology, on Husserl's »design« for a phenomenological psychology, and on (Husserl's) basic concepts of phenomenology.

Partially parallel to that, in 1957-1958, he gave thirty lectures on the thought of William James, resulting in his book on James (Linschoten, 1959, 1961, 1968).

Also, in the academic year 1959-1960 he lectured on »Levels of organization«, and the next year (1960-1961) on (statistical) psycholinguistics.

And then, in 1964, his alleged shift to positivism was, posthumously, published (Linschoten, 1964). The book was controversial for some of his contemporaries, a revelation for some others, and all Dutch psychologists were left in confusion about the real aims of the book. In my paper I will discuss some aspects of the development of Lin-

References

- Linschoten, J. (1959). *Op weg naar een fenomenologische psychologie: De psychologie van William James* [Towards a phenomenological psychology: The psychology of William James]. Utrecht: Bijleveld.
- Linschoten, J. (1961). *Auf dem Wege zu einer phänomenologischen Psychologie; die Psychologie von William James* (F. Mönks, Trans.). Berlin: W. de Gruyter.
- Linschoten, J. (1964). *Idolen van de psycholoog* (Idols of the psychologist) (2nd ed.). Utrecht: Bijleveld.
- Linschoten, J. (1968). *On the way toward a phenomenological psychology: The psychology of William James* (Edited and translated by Amedeo Giorgi ed.). Pittsburgh: Duquesne University Press.

Training a Vast Army of Social Researchers: Pedagogy at the Columbia Bureau of Applied Social Research

Eric Hounshell

Department of History, UCLA, Los Angeles, USA
Graduiertenkolleg »Das Reale in der Kultur der Moderne«,
Universität Konstanz, Germany
Contact: ehounshell@gmail.com

In a 1943 press release in the New York Times, Austrian-American social scientist Paul Lazarsfeld (1901-1976) announced his intention to train a »vast army of research workers« through his newly-founded course at Columbia University's Bureau of Applied Social Research (BASR). Lazarsfeld's life-long project of developing empirical social research, first conceived in interwar Vienna, reached a new scale and complexity in mid-century America. At the zenith of his career during the dramatic post-WWII expansion of the social sciences and American higher education, he elaborated a vision of social research that unified its methods, professional practitioners, and uses. By the 1960s, Lazarsfeld's success in shaping sociology in America and Europe made him subject to critiques of a »mainstream sociology« characterized by political quiescence and scientism. Many voices dissented from the large-scale, often survey-based and heavily quantitative research practiced at Columbia's BASR.

These critics shared an unease with Lazarsfeld's departure from the traditional hermeneutic approach to social thought and teaching: opposite C. Wright Mills's »Intellectual Craftsmanship,« he designed a program for »Advanced Training in Social Research.«

This paper treats the training program at the BASR (and Lazarsfeld's failed proposal in the early-1950s for a stand-alone training center) in two contexts: (a) the politics of method in the human sciences and (b) pedagogy in professional training and the sciences, both natural and social. Training at the BASR was criticized by academics like Mills with rival methodological and political commitments; disgruntled students who resented the formal structures of large-scale social research; and a university administration resistant to the pedestrian occupation of applied social research or, like Columbia Provost Jacques Barzun, opposed to the expansion of the research university in general. Lazarsfeld, however, held that the object itself (human action in mass society) and the societal need for reliable knowledge about social processes called for a new research apparatus staffed with professional practitioners. He avoided fetishizing »Science,« yet he maintained that deploying a »vast army« of social researchers required a training regime with courses in methods of data collection and analysis, illustrated by the »case study« approach and complemented with apprenticeships at a research institution. Lazarsfeld's progressive, formalized, and disciplined curriculum was to cultivate a professional researcher committed to both substantive social problems and scientific professionalism. Inspiration came from pedagogical traditions in the natural sciences, humanities, and the professions (especially medicine and engineering). Thus, the training conveyed scientific methods and quantitative skills; ways of reading, explicating, and writing; and an understanding of the practical »utilization cycle« of social research. Graduates were to develop a »trained imagination« and »ordered flexibility« through »extending their sights,« fostered by both an explicit curriculum and a working laboratory environment. Before Thomas Kuhn and Michael Polanyi published their most celebrated tracts, Lazarsfeld recognized the tacit dimensions of scientific work imparted by training and socialization. Mid-century advanced capitalist societies demanded a new kind of knowing subject who was best formed through Lazarsfeld's prescribed curriculum.

The Arrival of Behaviorism in Brazil

Ana Jacó

Psychology Institute, State University of Rio de Janeiro, Brazil
Contact: amjaco@uol.com.br

This paper examines the reception of behaviorism in Brazil. Therefore, with the help of databases such as BVS-Psi, Scielo, PhD thesis in CAPES, and the archive of the National Library we have been able to consult a number of relevant historical sources from the beginning of the 20th century in Brazil. Between the 1910th and the 1920ies the psychology received in our country by physicians and educators was primarily determined by the French psychology and psychopathology, notably influenced by Charcot, Ribot, and Janet. Therefore, the psychopathological method, the hypnosis and psychotherapy were relevant. The works of Bomfim, one of the Brazilian educators with a great interest in psychology, used a conceptual framework in which he mixed different approaches. Other educational psychologists of the 1920s and 1930s like Helena Antipoff, Ulisses Pernambucano and Clemente Quaglio were impressed by the works of Claparede and Montessori.

The first time behaviorism is mentioned is in the book of Lourenço Filho, published in 1930. While reviewing the contribution psychology has made to the scientific practice of education, the author mentioned superficially different psychological schools which had appeared along the 19th century (Wundt, Ribot, James and animal psychology) to conclude that at this moment psychology was considered a »science of behavior«. With this comment he mentioned

behaviorism but he did not cite Watson' manifest or present in any detail his contribution or thinking. Behaviorism played also an important role in the courses offered by the Brazilian army towards the end of the 1930s, as well as in its journals. Also when the first professorships in psychology were created at the University of Brazil and the University of São Paulo, behaviorism is taught with others theories.

Generally, the historians of psychology agree on the importance Fred Keller who came t in the 1960s, spending some time first at the Universidade de São Paulo and later at the University of Brasilia where later a research group appeared under the direction of Carolina Bori.

References

- Bomfim, M. (1916). *Noções de psicologia*. Rio de Janeiro: Livraria Escolar.
Bomfim, M. (1926). *Lições de pedagogia*. Rio de Janeiro: Francisco Alves.
Originalmente publicado em 1915.
Lourenço Filho, M. B. (2002). *Introdução ao Estudo da Escola Nova*. Rio de Janeiro: EdUERJ. Originalmente publicado em 1930.
Penna, A. G. (1992). *Historia da Psicologia no Rio de Janeiro*. Rio de Janeiro: Imago.
Antipoff, H. (2001). *Coletânea*. São Paulo: Casa do Psicólogo.

What is a Child? A Historical and Genealogical Analysis of Some Subjectivation Practices of Children in Spain and France During the First Third of the Twentieth Century

Belén Jiménez-Alonso¹ & José Carlos Loredó-Narciandi²

¹Laboratoire BCL, Université de Nice Sophia-Antipolis, France

²Facultad de Psicología, Universidad Nacional de Educación a Distancia (UNED)

Contact: bjimenez.alonso@gmail.com

In this paper we aim to study the technologies of subjectivity in parenting or child rearing, and the way in which disciplinary discourses lead to the construction of identity in children. For doing so, we have selected some manuals on child raising used during the first third of the twentieth century in Spain and France.

We adopt a historical-genealogical perspective according to which childhood is not a natural or ahistorical category, but depends on cultural practices and historical-genealogical processes. In Western countries, these practices and processes have constructed a normalized image of what is / should be a child, an image strongly influenced by expert discourse. In addition, we assume a critical point of view regarding the concept of identity, according to which child identity is not an »essence« – something closed or static –, but a

consequence of the »mediation« of historical and cultural complex processes. These processes involve identity construction practices at different scales (psychological, sociological, political, etc.), with different actors (children, parents, families, doctors, teachers, etc.) and with different material structures (clothes, physical devices for food and healthcare, etc.).

In our presentation, we classify the techniques proposed in the manuals on child raising. We analyse the theoretical justification of these techniques and the socio-cultural context that supports it. And finally we emphasize the fact that this process of constructing childhood is serving a certain conception of what is to be a good citizen. In a more general sense, our interest in early subjectivation practices as given in the European context of the early twentieth century has to do with the strong development of the constitution of modern citizenship at that time. It also has to do with the inclusion of psychological knowledge in techniques of governing people that seek precisely to construct citizens in a modern sense. We want to help show how this process worked in the earliest stages of life, that is to say, those related to little children, works of Claparede and Montessori.

References

- Ariès, P. (1973). *L'enfant et la vie familiale sous l'Ancien Régime*. Paris: Seuil.
- Boltanski, L. (1984). *Prime éducation et morale de classe*. Dijon: École des Hautes Études en Sciences Sociales.
- Budin, P. (1900). *De la puériculture après la naissance. Extrait de l'obstétrique*. Paris: Octave Doin.
- DeMause, L. (1995). *The History of Childhood*. London: Jonson Aronson Inc.
- Devé, Ch. (1903). *Réflexions critiques sur la puériculture et la pratique médicale*. Paris: Vermot/Coccoz.
- Eleizgui, J. (c. 1930). *De crianza infantil*. Barcelona: La España Médica.
- García-Duarte, R. (1917). *Al margen del hogar. Nociones de puericultura*. Madrid: Imprenta del Asilo de Huérfanos.
- Juarros, C. (1919). *La crianza del hijo*. Madrid: Mundo Latino.
- Palacio, I. (2003). *Mujeres ignorantes, madres culpables. Adoctrinamiento y divulgación materno-infantil en la primera mitad del siglo XX*. Valencia: Universitat de València.
- Pinard, A. (1904). *La puériculture du premier âge*. Paris: Armand Colis.
- Suñer, E. (1939). *La crianza del niño*. San Sebastián: Editorial Española.
- Ulecia, R. (1928). *Arte de criar á los niños*. Madrid: Librería de Victoriano Suárez.

Variot, Gaston (1914). *Instructions aux mères pour allaiter et nourrir leurs enfants*.
Paris: A. Davy.

This research is supported by a funding from the Spanish Ministry of Economy and Competitiveness (research project PSI2011-28241 titled »La Psicología de la ciudadanía: fundamentos histórico-genealógicos de la de la construcción psicológica del autogobierno y la convivencia en el Estado español«).

Political History of Psychoanalysis

Gordana Jovanović

Department of Psychology, Faculty of Philosophy
University of Belgrade, Serbia
Contact: gorda.jovanovic@gmail.com

The aim of this paper is to approach psychoanalysis from a perspective of political history in order to shed lights on its theoretical and practical critical potentials.

The perspective of political history is relevant to psychoanalysis in different ways which can vary over time. Political history is relevant already at a theoretical level of psychoanalysis. It is also visible through its influence on professional and life histories of psychoanalysts and more generally in the ways how it has affected institutional functioning of psychoanalytic organizations.

As far as the theoretical status of political history within classical Freud's psychoanalysis is concerned, it should be pointed out that Freud in his writing *Das Interesse an der Psychoanalyse*, published 1913, where he discussed »das Interesse der Psychoanalyse für die nicht psychologischen Wissenschaften« no explicit political science interest mentioned. This could be due to the fact that at that time *Politikwissenschaft* in Germany did not exist as a separate academic discipline. Under sociological interest, examined surprisingly very briefly on hardly more than one page, Freud stressed a contribution of psychoanalysis to understanding »die affektiven Grundlagen für das Verhältnis des einzelnen zur Gesellschaft« and the influence of »soziale Verhältnisse und Anforderungen an der Verursachung der

Neurose«. Freud's repression thesis - »die fortschreitende Nervosität ein Produkt der Kultur sei«, to which he remained committed throughout his life - was formulated as a general statement, with no room for socio-political changes which could eventually remove or transform pathogenic conditions. Nevertheless Freud argued for culture, allying with the assumptions of classical model of social contract - selfish individuals, portrayed as Homo homini lupus, give up part of their freedom (and gratification) in exchange for security provided by state.

In order to show practical dimensions of the relevance of political history to psychoanalysis, psychoanalytic statements, psychoanalysts' decisions and psychoanalytic academic events in dramatic times of 1930s in Europe, particularly in Germany, will be analysed. The case of Wilhelm Reich, whose seminal book *Massenpsychologie des Faschismus*, was published 80 years ago, in 1933 in Danish exile, the way his was treated by psychoanalysts, including Freud himself and the highest officials of psychoanalytic associations, notably Ernst Jones, strikingly demonstrated how the psychoanalytic potentials of critical thinking were suspended and instead a pattern of unconditional opportunism toward rising totalitarian regime was assumed. The analysis of the post facto official psychoanalytic historiography of the time will show how negations and reversal into the opposite have decisively shaped the self-understanding and social representation of psychoanalysis.

In sum, the political history of psychoanalysis shows its instrumentalisation by power structures, be that Fascist regime or softer versions of social control. In both cases external instrumentalisation of psychoanalysis was strongly supported by its readiness to conform to the existing conditions - which was justified by the need for its preservation.

References

- Brunner, J. (1998). Oedipus Politicus. Freud's paradigm of social relations. In: M. Roth (ed.), *Freud. Conflict and culture* (pp. 80-93). New York: Alfred Knopf.
- Freud, S. (1913). Das Interesse an der Psychoanalyse. *Gesammelte Werke* (Bd. 8, S. 389-420).
- Freud, S. (1933). Warum Krieg? *Studienausgabe* (Bd. 9, S. 271-286).

- Freud, S. (1930). Das Unbehagen in der Kultur. *Studienausgabe* (Bd. 9, S. 191-270).
- Jones, E. (1953-1957/1977). *The life and work of Sigmund Freud*. Harmondsworth: Penguin Books.
- Nitzschke, B. (1999). Psychoanalysis during National-Socialism. Present-day consequences of a historical controversy in the »case« of Wilhelm Reich. *Psychoanalytic Review*, 86 (3), 349-366.
- Reich, W. (1933/1977). *Die Massenpsychologie des Faschismus*. Frankfurt/M.: Fischer
- Reich, W. (1995). *Menschen im Staat*. Frankfurt/M.: Stroemfeld.
- Waibl, E. (1980). *Gesellschaft und Kultur bei Hobbes und Freud*. Wien: Löcker Verlag.
- Zaretsky, E. (2004/2009). *Freuds Jahrhundert. Die Geschichte der Psychoanalyse*. München: DTV.

Melancholy and Modernity: An historical perspective of a psychological concept

Adriana Kaulino

Faculty of Psychology, Diego Portales University,
Santiago, Chile

Contact: adriana.kaulino@udp.cl

The human sciences have been born in modern world and psychology as a practice and knowledge too. Consequently, the philosophical debate on modern and postmodern has been present in the development of psychology as discipline and profession. Therefore, it is possible to establish some relationship between psychological categories and some concepts of modernity and post modernity.

In the other hand, depression is one of the most significant mental diseases in contemporary world and is associated with the way of life of modern societies. But this association requires more deep consideration, since there is not just one concept of modernity. That means it must have more than one way to conceive depression today and that depends on which concept of modernity we are working with.

From this point of view, it is possible to say that there is a conceptual link between what psychologists and psychiatrists identify as depression and their implicit vision of modernity. Thus, there is not a depression but several ways to settle on what is this psychological

phenomenon and the meanings or consequences of this psychological suffering. For example, depression can be seen as a biological disorder that affects the productive activities of the depressive person. On the other hand, depression can be considered as a deeply conscious of the world we live and could mean a critical against domination.

This presentation intent to demonstrate some historical changes of meanings and definitions of melancholy during the XIX century and the links between these historical transformation and the different concepts of modernity we can find in the same historical period.

Catching dynamic wholeness: Werner Wolff's program of »experimental depth psychology« and the pursuit of »objective« personality diagnostics in the 1930s

David Keller

Institute for the History of Medicine and Science Studies,
Universität zu Lübeck, Germany
Contact: keller@imgwf.uni-luebeck.de

Stimulated by the institutionalization of psychology as a scientific discipline with its own methods, the first third of the 20th century witnesses an empirically driven interest in the analysis of human personality. However, in comparison to other epistemic objects in the emerging human sciences, personality research and diagnosis appear as highly debated areas of knowledge and practice, striving for scientific approval and separation from »pseudoscientific« undertakings. What makes the case of personality measurement particularly interesting is its position: Being situated in a network of conflicting assumptions regarding its epistemological standing, its methodological grounding, and the proper ways of measurement, personality research in the 1920s and 1930s makes an example of how its advocates tried to stabilize a rather fragile knowledge by aligning it to »established« ways of scientific investigation, e.g., by connecting the human body to »neutral« recording devices, or by

inserting »personality« into experimental designs.

The hybrid character of the field becomes particularly evident in the case of Werner Wolff (1904-1982), a psychologist who received his training by Max Wertheimer and William Stern at the University of Berlin. Heavily influenced by the Berlin school of Gestalt theorists, but also eager to objectify approaches to personality measurement, Wolff started to conduct series of experiments on the expression of personality in 1925. Due to the political circumstances and the rise of facism in Germany, Wolff left Berlin to pursue his studies in Paris and Barcelona, but finally emigrated to the United States where he obtained a research position at Bard College. Regarding Wolff's theoretical and methodological standpoint, his approach appears as a unique assemblage of holism, depth psychology, and rigorous experimental inquiry: Wolff conceives the structure of human personality as a dynamic system of distinct elements, which merge together to a unique configuration of »wholeness,« but differ in their level of conscious accessibility. In line with the prominent tradition of expressive psychology and characterological analysis in Germany, Wolff's approach posits a correspondence between corporeal signs and psychological dispositions, which can be inferred from a close analysis of bodily expressions, movements, and cultural techniques. To isolate diagnostic signs of personality, Wolff utilizes new media technology and recording devices, whose tangible products are then embedded as stimulus materials into experimental designs.

The paper explores Werner Wolff's program of »experimental depth psychology« and its reception from an epistemological and material point of view, investigating the challenge of catching the dynamic configuration of personality within the logic of straight experimentation. It carves out its conceptual origins and sheds light on Wolff's configurational notion of personality, which defies a simple fixation of single personality traits via psychometric measurement, but at the same time aspires to converge with dominant models of personality measurement in the United States. By relating it to other approaches in the field, it addresses the question of how experimental strategies served as means to transform a culturally charged construct like »personality« into a solid category of scientific inquiry.

References

- Wolff, W. (1930). Über Faktoren der charakterologischen Urteilsbildung. Vorarbeiten zu einer experimentellen Charakterologie. *Zeitschrift für angewandte Psychologie*, 35, 385-446.
- Wolff, W. (1931a). Experimentelle Persönlichkeitsdiagnostik. 1. Teil. Test und Fähigkeit. Abhängigkeit von dynamischen Faktoren, dargestellt am Gedächtnis. *Zentralblatt für Psychotherapie*, 4, 600-622.
- Wolff, W. (1931b). Experimentelle Persönlichkeitsdiagnostik. Fortsetzung. *Zentralblatt für Psychotherapie*, 4, 659-685.
- Wolff, W. (1932). Charakterologische Deutung eines Handlungsablaufs. *Zeitschrift für angewandte Psychologie*, 43, 100-118.
- Wolff, W. (1933). The experimental study of forms of expression. *Character and Personality*, 2, 168-176.
- Wolff, W. (1934). Ein Forschungsbericht. *Grundlegung einer experimentellen Tiefenpsychologie*, 20, 104-122.
- Wolff, W. (1935). Involuntary self-expression in gait and other movements. *Character and Personality*, 3, 327-344.
- Wolff, W. (1943). *The expression of personality: Experimental depth psychology*. Oxford: Harper.

Sounds as a »Psychic Cure Method«. Music in the History of Psychiatry

Andrea Korenjak

Department of Psychology,
Paris-Lodron-Universität Salzburg, Austria
Contact: andreakorenjak@gmail.com

While we face an almost unlimited abundance of modern music therapy concepts today, the historical background of the medical and »therapeutic« use of music – particularly the beginnings of the use of music in asylums – has been almost entirely neglected.

The paper focuses on the cultural- and music-historical background of the beginnings of the medical and therapeutic use of music in psychiatry. At the beginning of the 19th century first attempts are undertaken to integrate music concretely in the so-called »mad-houses« of France, Germany, England and Austria.

Psychiatry at that time can be characterized by the emerging idea of a »moral« and »psychic« treatment of the »mentally ill«, with considerations on the influence of music experiencing a renewed importance. In this context music is not regarded as a primarily »artistic medium«, but far more as a »pedagogical activity« teaching »concentration«, »calmness« and »occupational engagement« to the mentally ill.

The paper will give an overview of the historical context (Enlightenment, medical ideas, music philosophy, etc.) and will reflect reports and historical »case studies«. Historical reports range from the con-

fidant application of music to the disenchanting rejection of the same. The belief in the marvelous healing powers of music in stories passed on since antiquity, can not be maintained when compared with empirical clinical experience of that time. The empirical evidence gained in daily psychiatry does away with the idea of a compelling (mechanistic-physical or affective) healing impact of music.¹

With regard to the evaluation of music, my study of historical source material has shown diverging tendencies

- General philosophical reflections on music, which are far more committed to romantic ideals than to psychiatric reality
- Basic considerations of physicians and psychiatrists who regard music far more as an »occupation«, »useful entertainment« or »amusement« rather than as a »therapeutic agent«
- Success stories about the specific use of music involving the active participation of psychiatric patients (for instance through the establishment and institutionalization of asylum choirs) and aesthetic considerations
- Texts, which describe extraordinary cases of music-related healing methods and which can be classed as casuistics
- Negative reports which are particularly critical towards colleagues' positive descriptions of the use of music in treatment

In my paper I will illustrate these aspects with clinical histories and reports. Interestingly, reports on the success of musical treatment are often very critically scrutinized and questioned by medical experts at the time. My presentation will illustrate this aspect, amongst others, with success stories from the Bicêtre. The paper will reveal reasons for the very different experiences in the »therapeutic« use of music. At this point, I aim to contribute to a theoretical differentiation and systematization of historical experiences.

¹ In this context Rudolf Leubuscher (1822-1861) emphasizes the »(mental) state« of patients as well as their music-educational background in his *Handbuch der medicinischen Klinik* (1861): »The poetic stories..., however, which relate to the healing of mental disease through music alone, do not prove to be true in practice; these are only fleeting impressions which are stirred by music, and require an educated appreciation of music and a particularly sensitive mind [Gemüt]«. Leubuscher 1861, p. 315

A Jesuit Psychologist and the Censors in the Early Twentieth Century

Robert Kugelmann

Department of Psychology, University of Dallas, Irving, Texas, USA

Contact: kugelman@udallas.edu

Writing always implies the presence of others and their presence, real and imagined, shapes what is written. In addition to this ubiquitous co-authoring of any text, there is also, if publication ensues, the acceptance and rejection of what is written by others. All kinds of gateways to publication have their say: publishers, governments, religious institutions, peer reviewers of professional journals. The work of the gatekeepers is censorship. The censor strives to maintain an orthodoxy, a morality, a truth. Censorship, indeed persecution (Strauss, 1952), has played a role in writing throughout history. In the history of psychology, repressive censorship has been a factor in a number of national settings, for example in Spain (Castro, Lafuente, & Jiménez, 2009; Carpintero, 2012), Russia (Todes, 1995), and the Soviet Union (Van der Veer & Yasnitsky, 2011; Sirotkina & Smith, 2012). The Catholic Church, especially in its Index of Forbidden Books (no longer in print), has a long record of censorship (Putnam, 1907), engaging in it and objecting to it (Bishop and censor, 1917). In this presentation, I will look, by drawing on archival evidence, at the exchanges between an Irish Jesuit, trained as a psychologist with the approval of his order, and the order's censors. Edward Boyd Barrett (1883-1966), an Irish Jesuit and psychologist,

had a tumultuous relationship with his order. In 1925, he left the Jesuits and set up a practice in psychoanalysis in the United States, where he had been sent the previous year. In 1948, he returned to the Catholic Church. Between 1909 and 1911, he studied psychology at Louvain, completing a dissertation (Barrett, 1911) on the experimental study of the will under Albert Michotte. Back in Ireland, while teaching at Clongowes Wood College, he wrote *Strength of Will* (Barrett, 1915), an applied psychology based in part on his own research. After completing further formation with the Jesuits, he applied to and was approved to study physiology in England. There he heard W.H.R. Rivers speak on anthropology and attended lectures on psychoanalysis. From this time, he formulated ideas on the training of priest-psychoanalysts who would treat the mental disorders of Catholics, and he developed a modest practice of his own. While he published much on psychoanalysis and psychotherapy, he met stiff opposition from his superiors both in Dublin and New York, who saw no future for him in this area, as the needs of the order were otherwise, in their eyes. It was when he faced the prospect of returning to Ireland with little chance of pursuing psychoanalysis that he broke with the order, although it is unclear whether he was forced out or left more or less voluntarily.

The Jesuits required prior approval for all his writings, a rule that applied to all members of religious orders. In itself, this was unproblematic, since whatever the member wrote would be seen as representing the order and the church, which thus had a stake in what was said. Documentation of the order's censorship of Boyd Barrett's work thus offers an intimate look at conflicts and accommodations of the new science of psychology in the early twentieth century by the Catholic Church. It was not a black-and-white picture. Not only did he receive support for his studies and much of his writing, but often there was disagreement among the censors or between the editors of Jesuit publications and the order's authorities over acceptance and rejection of Boyd Barrett's articles.

This presentation looks at the processes and results of censorship of Boyd Barrett's psychological writing, in the context of the larger social, political, and religious contexts of the time. Jesuit censors responded differently to his various contributions: (1) his dissertation, an experimental study of the will; (2) his applied psychology of

the will; (3) his work on psychoanalysis. Examples of Boyd Barrett's writings in the years immediately following his departure from the Jesuits will indicate how he then saw the earlier censorship.

Restoring historicity to the terms »serious« and »amusing« or »amateur« research, with a focus on 19th century France

Sharman Levinson

The American University of Paris, France

Université d'Angers, France

Contact: slevinson.eshhs@gmail.com

This paper draws on a larger project that investigates the historicity of allegations of »amusing« or »amateur« science and their counterpart: the defense of »serious« research, by examining the content and context of such claims over a long period (18th-21st century). Across these periods such accusations and defenses can be seen as attempts to reinforce competing social group identities, as well as claims to legitimacy.

Perhaps even more importantly, the opposition between the serious and the amusing, or serious and amateur science has a political history that relates to the changing roles of the public in the evaluation of scientific endeavors. Societal factors such as secularization, the relative importance of social status and career paths, and the advent of scientific specialization are often implicit in 18th and 19th century allegations of lack of »seriousness«. During this period the emergence of scientific and medical journalism and their growing diffusion further fueled the need to distinguish »serious« science,

and for scientists to take a position on who should be judging the value of their research.

In this paper, we will first introduce some of the social and political meanings of the distinction between serious science and »science mondaine« in 18th century France. However, our main focus will be on emergent concerns in the mid 19th century. Disciplinary boundaries and disciplinary autonomy are prominently featured in allegations of »amusing science« during this period in France, but also the relationship between science, scientific institutions and their publics and the question of what sort of communication scientists should be establishing with their public (direct or mediated) are equally important here. We will refer to two case studies as illustrations.

1) Physicians calling vivisection »amusing physiology« A discussion in the French Academy of Medicine where Jean-Baptiste Bouillaud (1856) accused Edouard Brown-Sequard of practicing »amusing physiology« in comparison with Armand Trousseau's (1856) more »serious« clinical case studies, is a good illustration of the changing criteria and new meaning for the »amusing« and the »serious«. The practice of vivisection, while not new was beginning to look like a possible threat to reliance on clinical cases. And unlike his colleague and rival Claude Bernard (1856), Brown-Sequard was not particularly interested in developing the epistemological underpinnings of a discipline. He defended his »seriousness« largely on the grounds of method or rather, technique. But Brown-Séquard's vivisections were not what was appealing to the public. It was his outsider status, faced with an impenetrable conservative Academy.

2) The press accusing a prominent scientist of amateurism During this same period, the Perpetual Secretary of the Academy of Sciences, Pierre Flourens(1854,1858), a representative of the vitalist tradition published two books intended for a wide readership. In response, journalists and caricaturists accuse Flourens of appealing to the masses and writing a science for »ladies« and »children«. Flourens was stealing »their« public, with the practice of self-vulgarization.

We will analyze the context of the accusations and the reactions they received in these two cases, and compare them with earlier

meanings of »serious« and »amusing« or »amateur« science. Finally, we hypothesize about more recent modifications to the meaning of »serious« research and discuss ways in which this can be relevant to ongoing discussions about the history of psychology.

Albert Michotte's phenomenology by experiment

Sigrid Leyssen

Centre Alexandre Koyré & EHESS, Paris, France

I:IMSK, Universität Regensburg, Germany

Contact: sigrid.leyssen@ehess.fr

In the late 1930s, the Louvain experimental psychologist Albert Michotte (1881-1965) developed an extensive research program which he conceived of as an experimental phenomenology of perception. Michotte remarked how this work on phenomenology represented for him the culmination of a long life of research and meditations. In this paper, the particularities of this experimental phenomenology are studied. Michotte's conception of an experimental phenomenology is contrasted with different phenomenologies he encountered throughout the trajectory of his career and in his professional network. Specific attention is paid to the stimuli images he used in his phenomenological experiments, the research networks they indicate, and how they co-determined his design of an experimental phenomenology and its concrete research possibilities. On a broader level, the present paper contributes to the study of the interrelations between experimental psychology and philosophy in the second third of the 20th century in their study of the phenomenally »given«.

References

- Bozzi, P. (1999). Experimental phenomenology: A historical profile. In L. Albertazzi (Ed.), *Shapes of Forms. From Gestalt Psychology and Phenomenology to Ontology and Mathematics* (pp. 19-50). Dordrecht: Springer.
- Giorgi, A. (2010). Phenomenological Psychology: A Brief History and Its Challenges. *Journal of Phenomenological Psychology*, 41 (2), 145-179.
- Kugelman, R. (2005). Importing phenomenology into North American psychology. In A. Mülberger & B. Gómez-Zúñiga (Eds.), *Recent Contributions to the History of the Human Sciences* (pp. 66-85). München: Profil Verlag.
- Michotte, A. (1954) [1946]. *La perception de la causalité*. Louvain Paris: Publications universitaires de Louvain.
- Spiegelberg, H. (1972). *Phenomenology in psychology and psychiatry: A historical introduction*. Evanston: Northwestern University Press.
- Thinès, G. (1988). The Phenomenological Background of Michotte's Experimental Investigations. *Journal of Phenomenological Psychology*, 19 (1), 19-58.
- Van Hezewijk, R., & Stam, H. J. (2008). Idols of the psychologist: Johannes Linschoten and the demise of phenomenological psychology in the Netherlands. *History of Psychology*, 11 (3), 185-207.

Grief: A discontinuous history

Johann Louw¹ & Willem van Hoorn²

¹Department of Psychology, University of Cape Town, South Africa

²University of Amsterdam, The Netherlands

Contact: johann.louw@uct.ac.za

Interest in emotions has grown dramatically in the last thirty years, with an accompanying interest in the history of emotions (Plamper, 2010). In this paper, we briefly explore historical changes in the experience of emotions in mostly Western European culture, choosing grief in particular as the category of special interest. Grief is a concept that many would regard as timeless; that throughout history, human beings have experienced and expressed unaltered »emotions« of attachment and grave loss. We would argue that the history of emotions provides a challenge to historians of psychology: how to write that history with sensitivity to historical context and long-term change.

Others have been here before, of course. French historians of the Annales school have called this the history of mentalities, in which they investigated the psychological conceptions underlying intimate human relationships and attitudes toward the passages of life. A comparable endeavor within psychology is historical psychology, which starts from the basic idea that in earlier times people thought and felt in different ways than we do today (Peeters, 1994).

At the risk of providing too panoramic a view of the history of a particular human encounter, we use three examples from a long

time ago to show historical differences in reacting to the death of a close family member. This is compared to examples from the recent literature on grief, to argue how modern understandings of grief are different. The time span is an extended one:

- Homer: In the Homeric mythology of the Iliad, the »grief« of Hector, Andromache and Hecabe is described in terms of actions or behavior, rather than emanating from an inner private life.
- Plutarch: Plutarch's letter to his wife upon the death of their daughter praises her decorum and restraint. In these remote times, dignified individual behavior was the norm. Consolation was expressed in terms of stoic encouragement; counting one's blessings, rather than extravagant displays.
- Montaigne: Similarly, in a letter of Montaigne to his wife, also upon the death of a young daughter, the themes of moderation or restraint, and duty, reappear prominently. Montaigne in fact regarded Plutarch's letter as the best way to comfort his wife.
- Modernity: In modern Western societies, death is accompanied by »grief« and »grieving«, where grief is defined as an emotional response to loss of a loved one, and acknowledged as a time of intense emotionality for the individual.

It is difficult to read these four examples, and not be struck by the otherness of the past, and how the modern experiences of grief are substantially different from earlier instances. We argue that modern understandings of grief are sharply different from those that preceded them from a long time ago, mainly because human beings have become psychological beings. They regard themselves as individualized, autonomous selves, with an inner space that defines the true nature of their subjectivity. When grieving, this inner world of painful feelings has to be understood and »worked through« to cope successfully, sometimes with expert help.

Danziger's summary of his study of psychological categories could apply here as well: »Virtually all of these categories only acquired their current psychological meaning in relatively recent times.

The break between their pre-psychological meaning, often moral or theological, and their psychological meaning was quite sharp« (Danziger, 2008).

References

- Danziger, K. (2008). *Long past, short history: The case of memory*. Retrieved from: <http://www.kurtdanziger.com/Paper 10.pdf>.
- Peeters, H. F. M. (1994). *Hoe veranderlijk is de mens? Een inleiding in de historische psychologie*. (How changeable are human beings? An introduction to historical psychology). Nijmegen: SUN.
- Plamper, J. (2010). The history of emotions: An interview with William Reddy, Barbara Rosenwein, and Peter Stearns. *History & Theory*, 49, 237-265.

The nearly and dearly departed theories in Health Psychology and neighbouring fields (1962-2012)

Ian Lubeck¹, Monica Ghabrial¹, Joel Badali², Michelle Green³, Elizabeth Sulima¹, William Salmon¹, Naomi Ennis¹, Henderikus J. Stam, H. Lorraine Radtke⁴, James Liu⁵ & Tim McCreanor^{6,7}

¹ University of Guelph, Canada

² Wilfried Laurier University, Waterloo, Canada

³ University of Toronto, Canada

⁴ University of Calgary, Canada

⁵ Victoria University of Wellington, New Zealand

⁶ Massey University, Auckland, New Zealand

⁷ SHORE/Whariki Research Centre, Auckland, New Zealand

Contact: ilubek@uoguelph.ca

After psychologists increased their research in the 1960s and 1970s in health-related topics, a sub-discipline of »Health Psychology« was formed (Hanif et al, 2011; Lubek et al, 2012; Salmon et al, 2012 a,b) and a variety of »branches« developed, including sub-varieties of health psychology labelled »community«, »clinical«, »behavioural« and »critical«. (Marks et al, 2005). These grew alongside developments in public health, behavioural medicine, etc. In 1999, Hank Stam helped launch the »critical« stream within health psychology by surveying the state of theorising in Health Psychology studies (Stam, 2000); at that time, he was somewhat critical about

the lack of theory, and the usefulness of the theories then in use. In this study, we will more systematically review a sampling of articles on health related topics (e.g., stress, smoking, alcohol abuse, drugs) which have been published in journals in Health Psychology, Social Psychology, Community Psychology, Public Health and neighboring areas, looking at all the articles published at 10-year intervals, 1962 to 2012. We report data summarizing the identification of the theories driving each study – although some are mislabelled methodologies (»nearly theory«). We show the drifts among the referencing of authors, or note the absence or »departure« of theory (as in studies »following up on previous empirical findings«). As well, we begin an analysis of any temporal shifts in how the theories make universalist claims about health (in a world of inequitable distribution of health services and resources), and whether the theories show sensitivity to gender, particular regions, cultures, indigenous peoples, etc. We will conclude with a discussion of whether changes in theorizing can be linked to the »critical« movement in public health and health psychology, especially in this past decade.

References

- Hanif, A., Salmon, W. & Lubek, I. (2011). *What a long strange trip it's been: A half century of a history of health psychology's origins within, and migration from, social psychology (1960-2010)*. Paper presented to the Annual Meetings of the Canadian Psychological Association, Toronto, June 2-4.
- Lubek, I., Hanif, A., Salmon, W. & Green, M. (2011). *Do good (sub-disciplinary) fences make good neighbours? Tracing the paradigmatic rise and fall of health psychology as a subarea of social psychology (1960-2010)*. Paper presented to the Annual Meetings of the Cheiron Society, Calgary, June 16-19.
- Marks, D. F., Murray, M., Evans, C., Willig, C., Woodall, C. & Sykes, C.M. (2005). *Health Psychology: Theory research and practice. Second Edition*. London: Sage.
- Salmon, W., Lubek, I., Hanif, A. & Green, M. (2012a). *Lewin's Action Research and Health Psychology's origins in social psychology*. Paper presented at Biennial Meetings of the Society for the Psychological Study of Social Issues, Charlotte, N.C., USA; June 22-26.
- Salmon, W., Lubek, I., Hanif, A., Ennis, N., Sulima, E., Ghabrial, M., & Green, M. (2012b) *The flight from social psychology: How Health Psychology found its wings while Public Health carries on »delicately«*. Paper presented to the Second Joint Meeting of the Cheiron Society and ESHHS, Dawson College, Montreal, PQ, July 19.
- Stam, H. J. (2000) Theorizing Health and Illness: Functionalism, Subjectivity and Reflexivity. *Journal of Health Psychology*, 5 (3) 273-283.

The XXIInd International Congress of Psychology in Leipzig (1980), German Democratic Republic

Gerd Lüer¹ & Wolfgang Schönpflug²

¹ Georg-Elias-Müller-Institut für Psychologie,
Georg-August-Universität Göttingen, Germany

² Department of Psychology, Freie Universität Berlin, Germany
Contact: gluer@uni-goettingen.de

The XXIInd International Congress of Psychology (ICP) in Leipzig in 1980 illustrates the mutual relationship between science and politics in a communist state. We focus first on the situation of the discipline of psychology within the (East) German Democratic Republic (GDR). Second, we provide a description of the interactions between the International Union of Psychological Science (IUPS) and the communist regime of the German Democratic Republic. – The Psychological Association of the GDR (Gesellschaft für Psychologie der DDR) was commissioned by the IUPS to organize the congress in Leipzig. The Communist Party, being an omnipresent authority in the German Democratic Republic, both supported and tried to manipulate the Leipzig conference for its political goals. Based on archival materials and on recent reports from contemporary witnesses, we reconstruct three positions: From their ideological position, the German Democratic Republic expected the conference to improve their standing in international politics and to serve as a platform for promoting communist doctrines; from a pragmatic

position, the International Union of Psychological Science sought to guarantee free access to the conference and political neutrality of the scientific program; from a humanistic position, no support should be given to a totalitarian system accused of human rights violations. We compare the formal organization as implemented by the Communist Party for ideological purposes with the informal organizational structure, which operated toward pragmatic solutions.

Boris G. Ananiev (1907-1972): investigating personality impact on psycho-physiological functions

Irina Mironenko

School of Special Education and Social Work
Pushkin State University, Saint Petersburg, Russia
Contact: mironenko_i@mail.ru

Substantial part of the research Russian psychologists were making behind the »Iron Curtain« still remains obscure for the international professional community. This is the case with investigations of B.G. Ananiev's (1907-1972), the founder of the faculty of Psychology of the Leningrad State University.

The key issue in the works of B.G. Ananiev was the impact of personality on psycho-physiological functions. Ananiev rejected the nativist view of sensory processes and sensory development, dominating in the international science in the 1960s. He insisted that sensory-perceptive processes belong to the core phenomena of life activity, inextricably linked to the holistic structure of human personality development. Following the ideas of Vygotsky's Socio-Cultural theory, Ananiev argued that in the course of human life all psycho-physiological functions undergo a general reconstruction, so that adult human brain and human body as a whole becomes an integrated system fit for the typical forms of activity of the individual. It was proved in many wide-scale experimental investigations that in adulthood basic physiological functions that are used

in typical forms of activity (first of all in professional activity) keep stable and are even in progress for long periods, while the functions that are not used are doomed to degrade quickly with age.

Most impressive are experimental data concerning effects of professional work on life-span dynamics of perceptual abilities. For example, sensitivity to red and yellow colors in adulthood normally degrades quickly with age. Ananiev and his colleagues showed that workers engaged in steel foundries keep this sensitivity for long periods. Ananiev argued that this is because the workers use their visual color perception to determine the moment when steel is perfectly ready. So the natural regularity of age dynamics is abrogated to promote effective professional activity. Similar effects were shown concerning stability and even progress of other sensory functions used in professional activities: tactile sensitivity, taste discrimination, etc.

Ananiev specified the two-phase nature of human development during the life span: »In the first phase, general, frontal progress of functions takes place in the course of growth and in the earliest evolutionary changes of maturity« (Ananiev, 1977, p. 201). The laws of ontogenesis play the key role in this period. The second phase lasts from the onset of maturity to the end of life. It begins at the highest level of functional developments of the first phase and superimposes it. So the peak of the functional development is reached at later stages of maturity, while the optimum of specialized functions may coincide with the imminent involution of the general characteristics of the same functions.

Ananiev's work remains mainly unknown to the scientific community outside Russia. At the same time, these investigations seem to be of interest even nowadays within the intensively developing areas of the world's psychological science. Among the areas of research and topical issues may be named, alongside the impact of personality on psycho-physiological functions, the areas of life-span human development, analysis of development in various age periods from the point of view of the holistic context of human life, and age dynamics in adulthood.

References

- Ananiev, B. G. (1961). *Sensory processes* (in Russian). Leningrad, 456p.
Ananiev, B. G. (1968). *Human being as a subject of scientific analysis* (in Russian). Leningrad, 339p.
Ananiev, B. G. (1977) *Current problems of Human Nature Investigations* (in Russian). Moscow, 379 p.

Psychopedagogical diagnosis of child giftedness in Russia at the turn of the 20th century

Katya Mishuris

University of Michigan, Ann Arbor, USA

Contact: mishuris@umich.edu

The paper will examine the emergence of gifted children as objects of scientific investigation, capable of being studied and understood through the new diagnostic technologies developed by Russian professionals in the field of psychological, pedagogical, and medical sciences at the turn of the twentieth century. Rather than accept exceptional mental ability as a universal given foregrounding the natural delineation of gender and social hierarchies, I will analyze gifted children first as subjects reflective of the changing configurations of the normal and the »pathological,« and second as active components in the process of the negotiation and reassertion of Russian gendered social ordering at the turn of the century.

Examining the writings in the field of psychodiagnostics by the scholars Grigory Troshin (1874-1939), Alexander Lazursky (1874-1917), Grigory Rossolimo (1860-1928), and Alexander Nechayev (1870-1948), among others, I will ask how the figure of the gifted child was identified and classified in relation to the »abnormal,« and on what conceptions of gender these systems of classification were based. Further, I will seek to demonstrate that the constructions and uses of gifted children during the time under consideration performed an

important cultural task implicated in the generation of Russian human sciences, particularly experimental pedagogy and psychology.

The paper has been neither previously presented at other conferences nor published. Building on my ongoing archival and library research in Moscow, it is intended to serve as a basis for a series of chapters of my dissertation in progress, which investigates the changing perceptions and understandings of child prodigies and the responses they evoked in scientists, artists, educators, and the lay public of Russia from the late nineteenth century to the 1930s.

References

- Lazursky, A. F. (1906). *Ocherk Nauki o Kharakterakh*. (The Science of Character). St. Petersburg: Ricker [in Russian].
- Lazursky, A. F. (1913). *Shkol'nie Kharakteristiki*. (School Characteristics, second edition). St. Petersburg: Ricker [in Russian].
- Lazursky, A. F. (1915). *Programa Issledovaniya Lichnosti*. (The Program for the Studies of Personality, third edition). St. Petersburg: Zemlya [in Russian].
- Lazursky, A. F. (1925). *Psikhologia: Obshchaia i Eksperimental'naia*. (The General and Experimental Psychology). Petrograd: Zemlya [in Russian].
- Nechayev, A. P. (1921). *Prosteishie Izmerenia Stepeni Umstvennogo Razvitiia Detei*. (The Simple Measurements of the Degree of Mental Development of Children). Gosizdat. [in Russian].
- Rossolimo, G. I. (1910). *Psikhologicheskie Profili. Metod Kolichestvennogo Issledovaniia Psikhicheskikh Protzessov v Normalnom i Patologicheskom Sostoyaniyah*. (The Psychological Profiles. The Method of Quantitative Study of the Psychic Processes in the Normal and the Abnormal States). St. Petersburg: Alexandrov [in Russian].
- Troshin, G. A. (1915). *Antropologicheskie Osnovi Vospitania*. (The Anthropological Foundations of the Upbringing). *The Comparative Psychology of the Normal and the Abnormal Children*, 5, 1-2, St. Petersburg: Soykin 1915 [in Russian].

Some Early Reactions to the Behaviorist Manifesto in Europe

Annette Mühlberger

CEHIC/Dept. Psicologia Basica, Evolutiva i de l'Educacio,
Facultat de Psicologia,
Universitat Autònoma de Barcelona, Spain
Contact: annette.muhlberger@uab.cat

In 1995 Marc Richelle organized a monographic issue of the journal »Acta Comportamentalia« on the consequences of Watson's manifesto, eighty years after its publication. In his introduction to the issue (Richelle, 1995), Richelle talked about the universality of the influence of behaviorism. In the same issue, Tombetta (1995) limited the scope of that influence through his historical research and noted the absence of references to Watson's psychology in Italy before 1950. Likewise Parot (1995) pointed out that French psychology has never been behaviorist in the precise sense of the word. This kind of previous historical research already suggests reasons for a reassessment of the reactions to Watson's manifesto in European countries. Here, I present some of those reactions to Watson's psychological program; which appeared in Spain and Germany in the 1920s. Were there in fact any reactions at all? When did European psychologists start to comment on behaviorism? With forerunners such as Bechterev and Pieron whose work was well known, is it possible that Watson's message did not sound as revolutionary to European ears as it did in the United States?

Emilio Mira y López was one of the first Spanish psychologists to become interested in behaviorism. After World War I, while he was still quite young and preparing his PhD, he delivered four conferences at the Physiological Institute of Barcelona in which he presented »Professor Watson's« recent behaviorist psychology. From that moment on he followed the publications of the American psychologist closely, translating some years later his book: »Behaviorism«. Thus, Mira played a crucial role in the introduction and appropriation of Watson's approach in Spain.

In Germany, Watson's name was not unknown. His early experiments with rats had already been cited in the *Zeitschrift für Psychologie und Physiologie der Sinnesorgane*. Nevertheless, his pretentious statements of historical innovation and radical reductionism were heavily criticized by the Wundt disciple Wilhem Wirth (1927).

A historical analysis of these reactions can be instrumental in diagnosing two aspects in the history of psychology. On the one hand, the degree of (in)satisfaction certain communities of psychologists outside the United States were experiencing with regard to their field (following some psychologists, the field was in crisis). On the other, the extent to which a reductionist biological kind of psychology was expected to solve the discipline's problems.

Degenerate Words: the History of Criminal Language from Lombroso to Neuroscience

Emilia Musumeci

Department of Political and Social Science,
University of Catania, Italy

Contact: e.musumeci@studium.unict.it

This paper analyses the studies over the criminal slang developed after the elaboration of Cesare Lombroso's theory of »Born Criminal«, for which the language used by prisoners was a sign of degeneration and atavism. Lombroso examined the cultural practices of criminals, first of all the language and the use of tattoo, trying to find a link between criminals and savages. Lombroso characterizes the spoken languages of primitive humans and contemporary savages as incomplete – they lacked consonants, articles, gender, number, grammar – and as excessively reliant on onomatopoeia and personification, characteristics shared with the slang of criminals. Because criminal slang enabled the Lombard thief to understand the Calabrian, its existence could be understood simultaneously as a social danger (favoring a sort of secret communication among criminals), a national political and a sign of atavism, like the speech of savages and children. In particular, Lombroso concludes that criminals »speak differently because they feel differently«. To verbal language »primitive« of prisoners is accompanied by a more visual language: that of tattoos, studied by Lombroso together with

the slang and the physical characteristics of criminals. The habit of tattooing their bodies with images representing symbols of strength or explicit allusions to sex, among criminals is so common as to become a special characteristic of them. In other words, the criminal slang and the proclivity to tattoo their bodies are an evidence, according to Lombroso and his school, that the criminals are radically different from »normal men« because they are atavistic beings with the ferocious instincts of wild beasts. If the criminals are different from other human beings and feel different emotions from them, even the manner of expressing them is different. The aim of my paper is therefore not only the analysis of the theories of criminal slang in the context of Positive School developed in Europe in the late 1800s, but also to try to understand what's the legacy of these studies on the current anthropological and neuroscientific researches on criminal language (verbal and visual). Specifically, the legacy of Lombroso's work on criminal slang, can now be traced in three relevant research fields: A) How criminals communicate with one another, with particular reference to that is still widespread in many closed-type criminal organizations (Mafia, Camorra or Latin American gangs) as signs of group membership and mutual recognition; B) Association between tattooing (and, in general, any permanent body modification) and violent or high-risk behaviour in adolescents; C) Affective, cognitive and language processes in criminal psychopaths using ERPs and fMRI.

Anatomy and Statistics in Suicide Research in Early 20th Century

Mikko Myllykangas

Department of History, University of Oulu, Finland

Contact: mikko.myllykangas@oulu.fi

In this paper I discuss the use of statistics and pathological-anatomical findings in the study of suicides in early 20th century Finland. As a research case I concentrate on a suicide research by Fredrik Wilhelm Westerlund, published in 1914. The article by Westerlund, »Själfmorden i Helsingfors« (»the Suicides in Helsinki«), was the second suicide study by the author. In his research Westerlund employed anatomical findings of physical anomalies observed in obduction to demonstrate how the theory of degeneration predicted suicidal behavior. The late 19th century and the early 20th century was the heyday of degeneration theories in the Finnish medical discourse.

As part of the development of modern nation states, the use of the statistics had become ever increasingly important device in measurement of various aspects of the society. Also, the use of statistics became increasingly popular in human sciences. The statistically presented data over obscure phenomena, like suicide for example, provided the researchers of human behavior a tangible base of research. In this paper I argue that the relationship of empirical, anatomical pathologic findings, the statistics and the theories of degeneration had a reciprocal relationship, forming a kind of a closed circuitry, which was, in its turn, used to produce empirical data about suicides.

References

- Porter, T. (1986). *The Rise of Statistical Thinking 1820-1900*. New Jersey: Princeton University Press.
- Marsh, I. (2010). *Suicide. Foucault, History and Truth*. Cambridge: Cambridge University Press.
- Mattila, M. (1996). *Suomalaisten lääkärin suhtautuminen rotuhygieniaan ennen ensimmäistä maailmansotaa. Rasismi tieteessä ja politiikassa. Toim. Jouko Jokisalo*. Helsinki: Edita. [»The attitude of Finnish medical doctors towards eugenics before the first world war.«]
- Westerlund, F. W. (1900). *Själfmorden i Finland 1861-1895. Bidrag till Kännedom af Finlands Natur och Folk*. Helsingfors: Finska Vetenskaps-Societeten. [»Suicide in Finland 1861-1895«]
- Westerlund, F. W. (1914). *Själfmorden i Helsingfors. Finska Läkaresällskapets Handlingar*. Helsingfors: Finska Läkaresällskapet. [»Suicide in Helsinki«]

Predictive Egos: From Helmholtz to Freud and the Free-Energy Principle

Leonardo Niro Nascimento

Division of Psychology and Language Sciences,
University College London, UK

Contact: leonardo.nascimento.11@ucl.ac.uk

A recent paper by one of the leading figures in the contemporary neurosciences (Carhart-Harris & Friston, 2010), Prof. Karl Friston from University College London, argues that the Freudian models are consistent with his overall framework of his Free-Energy Principle (K. J. Friston & Stephan, 2007; K. Friston, Kilner, & Harrison, 2006). This paper opens a new path for dialogue between psychoanalysis and the neurosciences, and its consequences have already started to be explored by psychoanalysts, neuroscientists (Solms & Panksepp, 2012) and philosophers (Hopkins, 2012). However, no work has yet accomplished to shed light into the historical origins of the appointed similitude.

To put it briefly, the free energy framework assumes that the brain uses internal hierarchical models to predict its sensory input and suggests that neuronal activity tries to minimize the ensuing prediction-error or free-energy. In this context, free-energy is (roughly) a measure of prediction-error, i.e., the difference between the prediction generated by top-down cortical models and the sensory information.

Freud's models of the mind have changed in many ways along the

years, but at least two points remained constant ever since appearing in his Project for a Scientific Psychology: the idea of the mind as consisting of a sum of excitation (also called Q in the Project, and later elaborated in the libido), and that this »sum of excitation« has a tendency to be reduced by the mind-brain. In the paper from 2010, Friston and Carhart-Harris argue that »the process of minimizing ›the sums of excitation‹ is exactly the same as minimizing the sum of squared prediction-error or free-energy in Helmholtzian schemes« (Carhart-Harris & Friston, 2010, p. 1270).

Friston and Carhart-Harris have briefly mentioned that the similitude of their framework with Freud's is due to the common influence of Helmholtz. It is important therefore – and this will be the aim of this paper –, to revisit how Freud's models have been influenced by Helmholtz, both by the latter's work on thermodynamics as by his physiology of the senses. Such work will hopefully lead to a better understanding of how well the economic model fits the Free Energy principle and what are the consequences for a neuroscience of psychotherapy.

The Adjusted Mind in the Finnish Social Policy in the 1960s

Petteri Pietikäinen

Department of History, University of Oulu, Finland

Contact: petteri.pietikainen@oulu.fi

This paper presents a newly-established research project, which examines the organization of society through the control and management of the individual. The project members look at the assumptions and practices related to managing citizenship during the twentieth century in modern industrial states, especially in post-World War II Finland, Sweden and, as comparison, the US. Our focus is on the ways in which the manipulation and control of social environment was linked to the construction of a proper citizenship, »proper« in the sense of utility: citizens needed to become useful members of society. The key research question of the project is: How has the theory of control-as-adjustment to the social environment been developed, justified, and applied in psychological and medical practices? Related to this question, we ask how has control-as-adjustment been used in informing social policy? We will test our argument that policy based on the theory of adjustment, mind control and self-control, shaped developments in 20th century medicine and the human sciences. By analysing these developments the project aims to gain valuable insight into the relations between science and politics and thereby construct a new context for the assessment of the intellectual and cultural history of social adjustment. In my presentation, I will describe and analyse a

social-political case study, an enormously influential book, »Social Policy of the 1960s« (1960-luvun sosiaalipolitiikka, 1961). The book was written by the prominent social politician and social scientist Pekka Kuusi, who was probably the main ideologist of democratic social engineering in Finland. His grand notion was to use social political means to increase affluence among the whole population and, thereby, to create consumer citizens as well as decrease the popularity of the Socialist Party. It has been said »Social Policy of the 1960s« was the book for the politicians and policy makers of the 1960s, a book that all MP's claimed to have read. So what was so special about it? More specifically, how do the notions of social adjustment and science-based social engineering relate to the book and its objectives? My presentation gives answers to these questions and, in so doing, contextualises the ways in which the human sciences (especially sociology and psychology) and politics became closely allied in the late 1950s and early 1960s. During this period, in addition to Pekka Kuusi's influence on Finnish social engineering, a direct channel of communication was established between young sociologists and the President of Finland (Urho Kekkonen), and the State Planning Office had an ambitious goal of coordinating and managing, with the help of technical and social sciences, all significant concrete forms of social planning in the country. This period in Finnish history could be called the »utopian age of social planning«.

References

- Brinkmann, S. (2008). Changing psychologies in the transition from industrial society to consumer society. *History of the Human Sciences* 21 (2), 85-110.
- Bryson, D. (2009). Personality and Culture, the Social Science Research Council, and Liberal Social Engineering. *J Hist of the Behavioral Sciences* 45, 4.
- Galbraith, J. K. (1968). *The New Industrial State*. New York: Signet Books.
- Kuusi, P. (1961). *1960-luvun sosiaalipolitiikka*. Helsinki: WSOY [»Social Policy of the 1960s«].
- Rutherford, A. (2009). *Beyond the Box: B. F. Skinner's Technology of Behavior from Laboratory to Life, 1950s-1970s*. Toronto: University of Toronto Press.
- Swirski, P. (2011). *American Utopia and Social Engineering in Literature, Social Thought, and Political History*. London: Routledge.
- Tuomioja, E. (1996). Pekka Kuusi: *Alkoholipolitiikka, sosiaalipolitiikka, ihmiskuntapolitiikka*. Helsinki: Tammi. [»Pekka Kuusi: Alcohol politician, social politician, politician of humanity«]

Henri Delacroix's Archives at the Sorbonne: documents to reconsider the history of European psychology

Noemí Pizarroso

Departamento de Psicología Básica I, Facultad de Psicología, UNED (Universidad Nacional de Educación a Distancia), Spain
Contact: npizarroso@psi.uned.es

Henri Delacroix (1873-1937), a great figure of French psychology during the interwar period, has been systematically disregarded since World War II. A former student of Bergson, professor agrégé of philosophy and a scholarship holder in Germany, he completed his PhD in 1900 on speculative mysticism in Germany in the 14th century. Eight years later, after taking a turn towards psychology, he went back again to this subject in his *Studies on the history and psychology of mysticism* (1908). Delacroix performs, very soon in his career, a transition from philosophy and history to psychology. It is this transition what allows the subtlety and erudition of the analyses he carries through different kinds of experience and mental activity.

In 1909, right after the publication of his book on the Great Mystics, he got a position at the Faculty of Arts, at the University of Paris, where he was offered one of the first chairs in General Psychology (1919) and named Dean of the faculty (from 1928). His extensive work, ranging from the psychology of religion to the psychology of art, language or intelligence, has been completely overlooked by the historiography of the discipline. The reasons seem to be related

with the fact that his work fitted neither the experimental tradition nor psychopathological one.

The Interuniversity Library of the Sorbonne, in Paris, has been housing for years a valuable collection of documents with his personal papers. Entitled »Fonds Divers Non Inventories, Henri Delacroix. Notes et documents, 36 cartons«, this series actually hides 27 boxes (the number of boxes listed in the catalog does not match with the number available for consultation), the content of which has yet to be inventoried.

We have undertaken a first exploration of this vast set of documents, whose origin is to be enlightened. The whole documentation is inexhaustible: it contains thousands of notes of his readings on every topic he dealt with (from religion to linguistics passing through arts, music, psychology of unconscious, emotions or history of French psychology, among others); notes for his courses at the Faculty of Arts of Montpellier, Caen and the Sorbon for more than thirty years; several unpublished conferences; and a rich correspondence with his most eminent colleagues (including William James), not to speak of his own notes as Bergson's student at the lycée Henri IV and other documents related with his management of the Faculty as his Dean, his activities during the First World War and his clinical practice, which are some of the surprises stored among these personal papers.

We do not intend to offer here an overview of Henri Delacroix personal papers, as it is impossible to cover the whole of this documentation. Instead, we intend to focus on those documents allowing a better understanding of the complex relation his psychology intertwined with French sociology, on one side, and the pragmatist movement, on the other side. For this purpose, we will highlight those documents related with his readings and writings on Emile Durkheim and Marcel Mauss, on one side; and his readings and writings on James, Bergson and Dewey, on the other side; as well as those documents providing information about the personal relation he kept with any of them, when it existed – as we can infer from the correspondence kept in his Archives.

Two Hungarian Reactions to Watsonian Behaviorism: Paul Ranschburg and Paul (Harkai) Schiller

Csaba Pléh

Department of Psychology, Esterházy College, Eger, Hungary
Collegium de Lyon, ENS Lyon, France

Contact: pleh.csaba@ektf.hu

In the between the wars period there were two intellectual leaders from consecutive generations in Hungarian psychology who were very open and well read, and reacted to many international developments in their own way. Paul Ranschburg and Paul (Harkai) Schiller both reacted to John Watson's behaviorism.

Paul Ranschburg (1870-1945) as an open minded scholar was considering new developments among the »schools« of psychology. He reacted relatively early to the behaviorist challenge (Ranschburg, 1932a & b). Ranschburg claimed that both behaviorism and reflexology are intending to eliminate subjective elements in a radical manner. He claimed that inner world is not an illusion the same way as shadows are not illusions in physics. Furthermore, according to Ranschburg, there is a ToM element here. Humans attribute inner world to fellow humans. We assume that »all the people with a similar constitution to us have conscious experiences similar to ours« (Ranschburg, 1934a, p. 342.) Ranschburg noted the methodologi-

cal contradictions in the program of Watson and the reflexologists. While Watson denied the possibility of using introspections, verbal report as a licensed procedure is rather similar to introspection. For Ranschburg the seemingly ontological anti-consciousness attitude of the behaviorists is an ideology. The methodological critic of the behaviorists against the 1st person point of view is one sided, and cannot deal with experienced »innerness«.

Paul (Harkai) Schiller (1908-1949) an experimental psychologist at Budapest, two generations junior of Ranschburg, made his remarks on Watson in his own theory of action organization. Harkai Schiller tried to combine some complex trends of the »schools«, Gestalt ideas, intentionality theory, sign directed action organization, and an action theoretical approach to complex behavioral phenomena. This is clearly shown together with his inspiration from the semiotic conception of the mind and the anti-Cartesian attitude proposed by Karl Bühler in his theoretical works (Harkai, 1944, Schiller, 1948).

Pattie (1950) grasps the essence of Harkai's theory: »The proper task of psychology is to study actions and their motivation. An action is a specific behavior which is dependent on the total situation at a given time and which changes the situation; ... conscious experiences are to be viewed as components of actions and not as belonging to an independent world of their own.«

In his positive elaboration Harkai (1944) presents a theory of action or conduct that questions the mechanistic assumptions of behaviorism. »Action is not a case of psychological events, but a superordinate category to all mental things. .. Action is more than movement.« (p. 7.) Actions are situation dependent, and situations are broad mentally articulated categories, actions are meaningful intentional patterns of life processes.

As showing the continuity of their attitudes Ranschburg (1947) gave a thorough review of the Harkai book. Ranschburg welcomed the behavior-action differentiation and the action theory of Harkai as bringing back biological objectivism to psychology. At the same time Ranschburg is missing a real psychophysiological, detailed neural anchorage in the action theory. In his detailed commentaries regarding memory dynamics he misses traditional memory research, and some details of his own theories.

It is a rather moving dramatic moment of the history of Hungarian psychology that Ranschburg was writing this last work of his during the last days of fascist Hungary, during the siege of Budapest, where he died in his hiding shelter from starvation. The work is a memento about the integrity of the scientist who sticks to his vocation even under the worst hardships.

References

- Harkai Schiller, P. (1944): *Bevezetés a lélektanba. A cselekvés elemzése.* [Introduction to psychology. The analysis of action.] Budapest. Pantheon
- Pattie, F. A. (1950) Aufgabe der Psychologie: eine Geschichte ihrer Probleme. Review. *Psychological Bulletin*, 47, 83.
- Ranschburg, P. (1932a): Behaviorismus und Psychologie. *Archiv für die Gesamte Psychologie*, 86, 307-406.
- Ranschburg, P. (1932b): Reflexologie und Psychologie. *Kwartalnik Psychologiczny* 3, 257-324.
- Ranschburg, P. (1947): Harkai Schiller Pál cselekvéstani lélektana. [On the action theory of HSP] In: Harkai Schiller, Pál (ed.): *Lélektani Tanulmányok Vol. VIII.* Budapest: Pázmány Péter Tudományegyetem Lélektani Intézete. 56-85
- Schiller, P. H. (1947): Paul Ranschburg: 1870-1945. *The American Journal of Psychology*, 60, 444-446.
- Schiller, P. von (1948): *Die Aufgabe der psychologie.* Vienna: Springer

The First Decades of Modern Treatment for Children with Cancer: Debate and Efficacy, 1947-1970

Robin L. Rohrer

Seton Hill University, Greensburg, Pennsylvania, USA

Contact: rohrer@setonhill.edu

The treatment of children with cancer was a new »science« in 1940s America—one with a short history and limited success. In 1947 Harvard pathologist Sidney Farber’s use of aminopterin to induce limited remissions in children with leukemias faced harsh criticism from colleagues. The major criticism of Farber’s trials was mostly an ethical one: that the use of »chemotherapy« only prolonged suffering in dying children. Critics emphasized the toxicity of aminopterin and the false hope that it brought to grieving parents. Rather than a hero, Farber was often regarded as violating the most basic principle: »first do no harm.«

The next two post-war decades saw an infusion of funding, particularly by the National Institutes of Health in the United States, into creating new drugs to treat adults as well as children with cancer. Researchers developed single agent chemotherapy drugs in the 1950s, multi agent regimens in the 1960s and new radiation and surgical interventions and support therapy by 1970. By this time approximately one-half of children with various cancers were achieving long term remissions and even cures and debate surround-

ing these interventions was largely over. In particular bringing the »cure« rate of leukemia to about 50% seemed to indicate to both the medical community and the public that these interventions were efficacious. This poster focuses on the nature of the ethical debate, the major players and institutions, the role of public opinion and why the debate effectively closed. The author examines archival materials, letters and oral interviews from the National Cancer Institute, the National Institutes of Health archives and published journal literature.

The History of Stereotactic Psychosurgery in Finland

Ville Salminen

Department of History, University of Oulu, Finland

Contact: ville.salminen@oulu.fi

Psychosurgery, the use of neurosurgery for mental disorders, has a colorful and controversial history, including the 1949 Nobel Prize in Physiology or Medicine awarded to Portuguese neurologist Egas Moniz, the developer of lobotomy. From its peak in the 1940s and 1950s, resorting to psychosurgery declined mainly because of new psychotropic drugs; in Finland, an important cause for the decline was also the rise of new approaches (psychological and social) in psychiatry that challenged biological psychiatry.

Human stereotactic neurosurgery was developed in the late 1940s in the United States in hopes of replacing the then-popular lobotomy with a more accurate and less harmful psychosurgical procedure. Stereotactic neurosurgery makes use of a stereotactic instrument with which an electrode, for example, can be placed to the desired location in the brain. With this kind of surgery, the neurosurgeon can reach any part of the brain with a precision of less than half a millimeter. The inventors of human stereotactic neurosurgery were Ernest A. Spiegel, a neurologist and neurophysiologist, and Henry T. Wycis, a neurosurgeon, who performed the first stereotactic operation in 1947. Although the first operation was not psychosurgical, the pair began psychosurgical operations during the same year.

After Spiegel and Wycis, other neurosurgeons around the world, such as Lars Leksell in Sweden, Jean Talairach in France and Hirotaro Narabayashi in Japan, started to perform stereotactic operations on psychiatric patients. In Finland, stereotactic psychosurgical operations were performed by Lauri Laitinen, one of the second-generation pioneers of stereotactic and functional neurosurgery, in the Department of Neurosurgery of Helsinki University Central Hospital (hereafter the Department of Neurosurgery) from 1967 to 1975. In addition to psychiatric patients, Laitinen operated stereotactically on patients suffering, for example, from different kinds of pain conditions, epilepsy and Parkinsonism. Laitinen began to practice stereotactic neurosurgery in the early 1960s as the first neurosurgeon in Finland. By comparison, in Sweden, the practice had begun in the late 1940s and in Denmark and Norway in the late 1950s.

This paper examines the use of stereotactic psychosurgery in Finland, relying on the patient records and operation diaries of the Department of Neurosurgery as well as on articles and conference papers by Lauri Laitinen and his co-workers. Helsinki University Central Hospital was the only hospital in Finland, a country of four and half million people, where stereotactic psychosurgery was in use on a large scale. In Oulu University Central Hospital, a few psychiatric patients were operated on between the early 1980s and the late 1990s because of obsessive-compulsive disorder. The number is very small compared to the 135 psychiatric patients operated on in Helsinki.

This paper addresses the following questions: What procedures were used to perform stereotactic psychosurgery in Finland? What kinds of patients were operated on? What were the main indications for the operations? What were the results of the operations? In addressing the questions, a qualitative interpretation of the sources is accompanied by a quantitative statistical analysis that gives an overall picture of all the psychiatric patients operated on with stereotactic neurosurgery. This is the first study on the history of stereotactic psychosurgery in which all the operations in one country have been covered using such primary sources as patient records and operation diaries. Examining the history of (stereotactic) psychosurgery complements the historiography of the history of neurosurgery and the history of psychiatry.

The Uexküll-Sarris paradigm of dog-guidance psychology – a historiographic account

Victor Sarris

Institute of Psychology, Goethe University,
Frankfurt am Main, Germany
Contact: victor.sarris@web.de

The Baltic-German biologist Jakob von Uexküll (1864-1944) became wellknown for his so-called »Umwelt-Innenwelt« theory of the animal's subjective world of perception and cognition. After the establishment (1926/1927) of his Institute of Umwelt-Forschung at the University of Hamburg, Germany, Uexküll and his collaborators accomplished some important comparative work with different animal species, mostly in basic research but partly also in applied experimental fields. One special line of research was followed together with his Greek doctoral student and assistant Emanuel Georg Sarris (1899-1977) in dog psychology, namely between 1927 and 1938 (E.G. Sarris, 1931; von Uexküll & E.G. Sarris, 1931; von Uexküll, 1933). Thereby, E.G. Sarris (1931) started to study problem-solving tasks, like Wolfgang Köhler's (1867-1967) transposition and detour problems, however with dogs instead of chimpanzees, and especially language-understanding tasks before he went on and developed refined dog-guidance procedures for the blind. In contrast to the Pawlovian and behavioristic tradition, Uexküll and Sarris paved the way for a cognitive-learning approach in dog psychology, both in theory

and praxis (e.g., von Uexküll, 1933; Sarris, 1937). For instance, in one of E.G. Sarris' (1931) major research with his dogs, Harris, Aris and Paris were trained in refined language understanding: a special command by their master like »Harris, (or, Aris, Paris) go to your basket!«, let only the test dog Harris (not Aris or Paris) walk obediently and unfailingly to his basket (and so on: Harris and Paris, alternatively). Note that these and other basic research findings became the empirical basis for the Uexküll-Sarris paradigm of the applied dog-guided work with blind people. In retrospect, it is interesting to learn that E.G. Sarris' more basic research results have been almost forgotten whereas the applied Uexküll-Sarris methodology is still of some relevance even today due to its practical value. Finally, an explanation is offered here for the historical fact that the whole Uexküll-Sarris research program came to a halt and was discontinued in 1938.

References

- Sarris, E. G. (1931). Sind wir berechtigt, vom Wortverständnis des Hundes zu sprechen? *Zeitschrift für angewandte Psychologie (Beiheft)*, 42.
- Sarris, E. G. (1937). *Hunde ausbilden - nicht abrichten!* (3rd ed.) Stuttgart: Frank'sche Buchhandlung.
- Uexküll, J. von (1933). Das Führhundproblem. *Zeitschrift für angewandte Psychologie*, 45, 46-53.
- Uexküll, J. von & Sarris, E. G. (1931). Der Führhund des Blinden. *Die Umschau*, 35, 1014-1016.

Contested history of the pregnant body and its relevance for the contemporary debates surrounding reproductive issues

Biljana Stanković

Department of Psychology, Faculty of Philosophy
University of Belgrade, Serbia
Contact: biljana.stankovic@f.bg.ac.rs

Some relevant sources of historical evidence indicate that in the later part of eighteenth century there has been a significant shift in the way women's bodies were represented and treated within medical and social institutions. That shift was related both to the advancement of modern science and to the profound transformation of social and political sphere. Female body became public, both as an object of medical inspection and intervention, and as an object of social scrutiny and institutional management. Main questions that I take to be relevant both theoretically and politically are – how should we interpret this historical shift and how this interpretation could inform our position on the contemporary representations and practices surrounding pregnancy? It is common for a field of feminist scholarship to interpret it as a shift from a situation dominated by woman's unmediated private experience to a situation dominated by technologically mediated public experience interpreted and controlled by the medical professionals. Barbara Duden sets her main research objective accordingly: »I want to examine the conditions

under witch, in the course of one generation, technology along with a new discourse has transformed pregnancy into a process to be managed, the expected child into a fetus...« (Duden, 1993: 2). However, there is also historical evidence suggesting that long before the modern era the process of pregnancy was represented and treated as something that should be subjected to surveillance and active management, as well as mediated by various knowledge techniques and representations (Kukla, 2005). Folk beliefs and communal practices were governing and regulating this area before it was officially transferred to the jurisdiction of medicine. Besides, it should be noted that this transfer, in some opinions, occurred much earlier than commonly assumed (Green, 2008). Of course, it is not just historical accuracy that is at stake here. This argument disputes above-mentioned interpretation of the shift in the history of pregnant body that is rooted in the idealization of earlier times as those in which pregnancy was treated as natural process and was left to unfold spontaneously and according to its inherent laws. This kind of interpretation in turn provides the basis for the critique of the role of medical knowledge and technology in contemporary reproduction. Following Rebecca Kukla (2005), I will argue that representations and practices governing the treatment of maternal bodies in contemporary western society are essentially continuous with those that took hold during the late eighteenth century, although I will also try to point to some important differences. By offering a more nuanced perspective on historical shift in representation and treatment of pregnant body I hope to challenge both ahistorical critiques of medicalization and technologization of women's reproductive life and those critics that rely on questionable historical arguments.

References

- Duden, B. (1991). *The Woman beneath the Skin: A Doctor's Patients in Eighteenth-Century Germany*. Cambridge, MA: Harvard University Press.
- Duden, B. (1993). *Disembodying Women: Perspectives on Pregnancy and the Unborn*. Cambridge, MA: Harvard University Press.
- Foucault, M. (1984). *The Birth of the Clinic: An Archaeology of Medical Perception*. New York: Vintage Books.
- Green, H. M. (2008a). *Making Women's Medicine Masculine: The Rise of Male Authority in Pre Modern Gynaecology*. Oxford: Oxford University Press.

- Green, H. M. (2008b). Gendering the History of Women's Healthcare. *Gender & History*, 20 (3), 487-518.
- Kukla, R. (2005). *Mass Hysteria: Medicine, Culture and Mothers' Bodies*. Oxford: Rowman & Littlefield Publishers.
- McTavish, L. (2005). *Childbirth and the Display of Authority in Early Modern France*. Aldershot: Ashgate Publishing.
- Shorter, E. (1997). *Women's Bodies: A Social History of Women's Encounter with Health, Ill Health and Medicine*. New Jersey: Transaction Publishers.

Schumann's Wheel-Tachistoscope – its reconstruction and its operation

Armin Stock

Adolf-Würth-Center for the History of Psychology
University of Würzburg, Germany
Contact: armin.stock@uni-wuerzburg.de

In the fall and winter of 1910, Max Wertheimer (1880-1943) performed his famous experiments on perceived motion, published in 1912. Besides slider experiments he mainly used a wheel tachistoscope developed by Friedrich Schumann (1863-1940) at the end of the 19th century. The Adolf-Wuerth-Center for the History of Psychology has several wheel tachistoscopes in its collection of instruments and their provenance could be traced back to the Institute of Psychology of the University of Frankfurt and the University of Zurich. Hence it is very plausible that Wertheimer used one of them. But the wheel tachistoscope alone was not sufficient to reconstruct Wertheimer's original experiments. As always the devil is in the details. Wertheimer's descriptions of the specifications of the necessary accessories, like a prism, a viewing device, and the electric motor to move the wheel, are rather sparse. The presentation describes the results of a search for traces in the literature, in archives, and in literary depositories to shed some light on Wertheimer's experimental equipment. As a result it was possible to reconstruct the entire apparatus and to obtain the same optical impressions with the reconstructed devices as Wertheimer's observers reported. Additionally, one of his results was replicated

with new participants exactly one hundred years after its first publication.

References

- Flatau, Th. S. & Giering, H. (1899). Psychologischer Verein zu Berlin. Sitzungsberichte. *Zeitschrift für Pädagogische Psychologie*, 1, 95-100.
- Metzger, W. (1940). Friedrich Schumann. Ein Nachruf. *Zeitschrift für Psychologie*, 148 (1,2), 1-18.
- Schumann, F. (Hrsg.) (1906). *Bericht über den II. Kongreß für experimentelle Psychologie in Würzburg vom 18. bis 21. April 1906*. Leipzig: Johann Ambrosius Barth.
- Sommer, R. (1904/1984). *Die Ausstellung von experimental-psychologischen Apparaten und Methoden bei dem Kongreß für experimentelle Psychologie Gießen 18.-21. April 1904*. Passau: Passavia.
- Spindler & Hoyer (1908). *Apparate für psychologische Untersuchungen*. Preisliste XXI. Göttingen.
- Wertheimer, M. (1912). Experimentelle Studien über das Sehen von Bewegung. *Zeitschrift für Psychologie und Physiologie der Sinnesorgane*, 61, 161-265.

Heuristics and Biases in a New Light: The Debate over Theories of Rationality in the Cold War

Thomas Sturm

Departament de Filosofia & CHIC

Universitat Autònoma de Barcelona, Spain

Contact: t.sturm@mpiwg-berlin.mpg.de

The Cold War provoked an intense debate about the nature of rationality among human scientists in the United States. Economists, political scientists, psychologists, philosophers, military strategists, mathematicians, and computer scientists sought ever more reliable rational safeguards to tame the arsenals of bombs and missiles ordered by the politicians, built by the physicists and engineers, and tended by the generals. Spanning the fields of operations research, game theory, rational choice theory, nuclear strategy, Bayesian decision theory, logic, experimental psychology, and straddling university campuses, think tanks, and government offices, the debates lead to a specific conception of rationality: rules of good reasoning were supposed to be formal, algorithmic, optimizing, and mechanical (FOAM). Although the sharpest minds engaged in thinking about how to find the ideal norms of rationality, consensus eluded them. Every new formulation met with critique, empirical results countered axioms, paradoxes proliferated. What held the participants in the debate together were neither shared disciplinary assumptions nor unified political agendas nor methodological agreement, but

rather a common challenge and the debate itself.

After outlining the intellectual as well as institutional backgrounds of this conception of rationality, I will particularly focus on the 1980s applications of, and debates over, the famous heuristics-and-biases approach by psychologists Daniel Kahneman and Amos Tversky. Since the 1970s, they had tried to show that both laypersons as well as experts suffer from numerous »biaes« and »cognitive illusions« or are unable to follow rules of rationality such as those coming from logic, probability theory and statistics, and rational choice theory. Thus, Kahneman and Tversky took the normative ideal of FOAM rationality to be unproblematic. Moreover, they maintained that people use cognitive short-cuts called »heuristics«. I show how Kahneman and Tversky's views became widely utilized in political science to analyze such events as Japan's decision to go to war in 1941, the Cuba crisis, and the Polish crisis as well as the renewed East-West arms race in the 1980s. However, while such applications spread, the heuristics-and-biases became vigorously attacked by psychologists and philosophers. These criticisms (a) led to the current fragmentation of conceptions of rationality and (b) continue to be neglected in political science up until today.

Early development of comparative psychology in Japan: European and American influences

Miki Takasuna

School of Human and Social Sciences

Tokyo International University, Japan

Contact: takasuna@tiu.ac.jp

Three singular events mark 2013 as a commemorative year for Japanese comparative psychologists. First, just 150 years have passed since the publication of Wilhelm Wundt's *Vorlesungen über die Menschen- und Thierseele* (Lectures on Human and Animal Psychology) in 1863 (first edition). Second, we celebrate the centennial of »behaviorism,« as claimed by John B. Watson in 1913. Finally, 80 years ago in 1933, The Japanese Society for Animal Psychology was founded.

After the westernization of the Japanese educational system in the last decade of the 19th century, psychology was introduced into the university curriculum. Although the first textbook *Psychology* (1875) was translated from Joseph Haven's *Mental Philosophy* (1869 edition), no original Japanese textbooks appeared until 1890. One, *Psychology* (1890), was authored by Yujiro Motora (1858-1912) who obtained his Ph.D. at Johns Hopkins University in 1888. His was the very first doctorate among Japanese psychologists. Early in his career, the youthful Motora was influenced by Darwin's evolutionary theory but later in life, he became interested (through his mentor,

G. Stanley Hall) in Wundt's work. In 1890, after returning to Japan from the U.S., Motora was appointed Professor of Psychology, Ethics and Logics at (Tokyo) Imperial University, which would become a center of psychology in Japan. One of his students, Koreshige Masuda (1883-1933), became the first Japanese comparative psychologist. His earliest work, carried out in 1907, comprised experimental research with various birds. Masuda would have become president of the Society for Animal Psychology had he not died the year the society was established.

One of the earliest Japanese books that included »animal psychology« in the title was Wundt's *Vorlesungen*. Originally revised in 1892, this second edition was translated into English in 1894 by Cornell professors James E. Creighton and Edward B. Titchener. The former was a philosopher, the latter a psychologist and Wundt's Ph.D. student. In 1902, a Japanese edition of *Vorlesungen* was published. This secondhand translation of the American version was written by Ei Terauchi, who was at the time a teacher at junior high schools and normal schools. According to Terauchi (in his book's Introduction), he was motivated to publish a version of *Vorlesungen* »to show the development of [psychology] theories and various examples.« Yet Terauchi's translated tome did not influence the development of comparative psychology in Japan, although Wundt was well-known among Japanese psychologists in the beginning of the 20th century. Instead, influences came from other comparative psychologists around the world by way of some Japanese psychologists who, during the 1910s, referenced these individuals and their publications in their textbooks. The psychologists included George J. Romanes, C. Lloyd Morgan, Edward L. Thorndike, Erich Wasmann, S. J. Holmes, and Margaret F. Washburn. While Wundt did reference almost all the above authors in his later version of *Vorlesungen*, no Japanese psychologists showed interest in this later work.

Early in 1914, the Watsonian doctrine was first recognized within the society of Japanese psychologists. In contrast to the overwhelming acceptance of neobehaviorism after WWII, Watson's work sparked no interest among experimental psychologists. This same indifference can also be said for Ivan Pavlov's theory of conditioned reflex when it was first introduced to Japanese scholars in 1916. However, by the 1930s, Pavlov's work had become widely accepted, mainly

because of Takashi Hayashi (1897-1969), a physiologist who went abroad to the U.S.S.R. in 1932 to study conditioned reflex under Pavlov. When Hayashi returned to Japan, he published translations of Pavlov's work as well as other introductory books on the topic.

References

- Haven, J. (1857/1869) *Mental philosophy, including the intellect, sensibilities, and will*. Gould and Lincoln.
- Motora, Y. (1890) *Shinrigaku* (Psychology). Konkodo. (In Japanese.)
- Watson, J. B. (1913) Psychology as the behaviorist vies it. *Psychological Review*, 20, 158-177.
- Wundt, W. (1863) *Vorlesungen über die Menschen- und Thierseele*. 1st ed. Leopold Voss.
- Wundt, W. (1892) *Vorlesungen über die Menschen- und Thierseele*. 2nd ed. Leopold Voss.
- Wundt, W. (1902) *Jinrui oyobi dobutsu shinrigaku kogi*. 2 vols. (E. Terauchi, Trans.) Shueido. (In Japanese).

The Argentinian Reception of German Psychology at the Beginnings of the 20th Century

Ana María Talak

Faculty of Psychology, National University of La Plata,
Argentina

Contact: atalak@hotmail.com

The aim of the work is to analyze the reception of German Psychology in Argentina, during the two first decades of the 20th Century. Meanwhile the reception of French traditions in psychology has been studied in some papers (for example, Kapplenbach, 1996), and the reception of American and English psychology has been examined as a secondary topic in others, there are only two papers that examine the reception of German Psychology through the conflict between Felix Krueger and Argentinian professors in Buenos Aires during 1906 and 1907 (Taiana, 2005; Klappenbach, 1994). On one hand, the major reason might be the weight that the French psychopathological tradition had in the psychological ideas of Argentinian authors of the time. This was part of a wider context of reception of ideas through French books and journals on medical and biological sciences. On the other hand, the practices of experimental research in psychology in Argentina were to teach the standard practices of research of the discipline and therefore, to reproduce typical experiments instead of looking for new knowledge (Talak, 2012). Besides, most of the Argentinian authors could read

French works, and also speak this language, but very few of them could read or speak in German. So it was a quite extended practice to read German authors through French translations, and in very few cases, through Spanish translations. Nevertheless, many German scientists came to Argentina from the end of 19th Century, and some of them stayed in this country several years, working in different fields closely related to psychology, such as education, clinics and psychiatry, research in neurophysiology and psychophysiology, and theoretical psychology. They approached theoretical and practical problems, general or local ones, by producing new ideas which combined their own German framework with local interests and needs, in the context of the initial practices of research developed in Argentina. So, we can find at this early beginning of psychology in Argentina, different kinds of reception of German ideas, based on: 1) the reading of German books in their original language; 2) the reading of French translations of German books; and 3) the reading of books and papers produced by German authors who worked in Argentina. This three different ways of readings also depended on the aims and the field where they were produced and elaborated in new syntheses.

We analyze the German psychological reception by examining 1) the psychological work of Carlos Octavio Bunge (1919), who read German books in their original language; 2) the psychological works of José Ingenieros (1911) and Horacio Piñero (1916), who read French translations; and 3) the psychological dimensions of the work of Christofredo Jakob (1906, 1911, 1913, 1914) and Wilhelm Keiper (1911), German men who lived and worked in Argentina during several years. Jakob worked in the Laboratory of Neurological Research at the Universidad de Buenos Aires since the first decade of the Century, and was Professor of Biology in the Facultad de Filosofía y Letras of the same university, since 1913. Keiper was Professor at the Instituto Nacional de Profesorado Secundario, since its opening in 1906. We show how the local context and the specific features of the different fields of production, articulated with different access to the sources, mediated the reception of German psychology in Argentina, mainly focused in the former psychology of Wundt, the notion of unconsciousness, the energetic perspective, sensory and neurophysiological researches, and the use of German experimental

References

- Bunge, C. O. (1919). *Estudios filosóficos*. Buenos Aires: La Cultura Argentina.
- Danziger, K. (1990). *Constructing the subject. Historical origins of psychological research*. New York: Cambridge University Press.
- Freitas Araujo, S. (2012). Why did Wundt abandon his early theory of the unconscious? Towards a new interpretation of Wundt's psychological project. *History of Psychology*, 15 (1), 33-49.
- Ingenieros, J. (1911). *Principios de Psicología Biológica*. Buenos Aires.
- Jakob, C. (1906). La leyenda de los lóbulos frontales cerebrales como centros supremos psíquicos del hombre. *Archivos de Psiquiatría, Criminología y ciencias afines*, 5, 679-699.
- Jakob, C. (1911). La histoarquitectura comparada de la corteza cerebral y su significación para la psicología moderna. *Archivos de Psiquiatría, Criminología y ciencias afines*, 10, 385-387.
- Jakob, C. (1913). El desarrollo armónico de la inteligencia y del cerebro en el niño. *Archivos de Psiquiatría, Criminología y ciencias afines*, 12, 424-431.
- Jakob, C. (1914). La psicología orgánica y su relación con la biología cortical. *Archivos de Psiquiatría, Criminología y ciencias afines*, 12, 680-698.
- Klappenbach, H. (1994). La recepción de Wundt en la Argentina. 1907: creación del Segundo Curso de Psicología en la Universidad de Buenos Aires. *Revista de Historia de la Psicología*, 15 (1/2), 181-197.
- Klappenbach, H. (1996). Prólogo a La psicología experimental en la República Argentina de Horacio Piñero. *Cuadernos Argentinos de Historia de la Psicología*, 2 (1/2), 239-268.
- Keiper, W. (1911). *La cuestión del Profesorado Secundario*. Buenos Aires: INPS.
- Piñero, H. (1916). *Trabajos de psicología normal y patológica*. (2 vols.). Buenos Aires: Facultad de Filosofía y Letras.
- Taiana, C. (2005). Conceptual Resistance in the Disciplines of the Mind: The Leipzig-Buenos Aires Connection at the Beginning of the 20th Century. *History of Psychology*, 8 (4), 383-402.
- Talak, A. M. (2012). Psychological Experiments in the Origins of Psychology in Argentina, 1890-1920: Practices, Discourses and Historiographies. *2012 Joint Conference of Cheiron and the European Society for the History of the Human Sciences*. 18 -22th July 2012. Dawson College, Montreal, Canadá.

One oeuvre, many authors: the reception of Piaget in Argentina

Ramiro Tau

National Council for Scientific and Technical Research
(CONICET), Argentina

National University of La Plata (UNLP), Argentina

Contact: rtau@psyco.unlp.edu.ar

The present work refers to a study about the reception of the Piagetian oeuvre in Argentina. We define »oeuvre« as the ensemble of published papers, not only under the author's name –Jean Piaget – but all those which are oriented by the thesis of the hard core of the Geneva's constructivism research program, from 1920 until 1980. To this end, we precise the central thesis of both, psychological and epistemological perspectives in question, analyzing two interpretations about the way in which the development of this oeuvre occurred. The first interpretation is lineal and presents Piaget as a psychologist who lately develops a genetic epistemology with empirical bases. This perspective is based on an analysis of the chronological order in which these studies were published: the first specifically epistemological treaty appeared only in the middle of twentieth century. The second version attributes Piaget a clear epistemological orientation from the beginning, which required a detour through psychology in order to solve problems regarding scientific knowledge. Both versions about the development of the theory exclude each other partially and can be discussed under the light of reception processes: readings, assimilation and integration to fields

of previous knowledge, editorial politics on translation and publication among other dimensions. We consider that all these »uses«, far from accounting for the applications of the theory – as if it were a technological application of a theoretical knowledge disconnected from the practice – express the dialectic relationship between the reader and the author. In the same way, we conceive that an oeuvre is used, in a wide sense, in a definite historical moment, focusing our look in the »author« (auctor) reading instead of a »reader's« look (Bourdieu, 1999). The Argentinian case shows the particular way in which the oeuvre of the Geneva School has been receptioned mainly through two tracks: one pedagogical and the other psychological. On the one hand, the new pedagogy found in the Piagetian lectures the foundations for their postulates. On the other hand, developmental psychology integrated Piaget into a conceptual matrix dominated by the study of capacities, stages and flaws during childhood. We believe that this allows to explain the predominance of the »structuralist« readings over the »functionalist« ones, as well as the disregard for the epistemological aspects of the oeuvre during most part of the analyzed period. To this end, we have interviewed clue witnesses, we have revised study plans at the university level and we have indexed both publications as well as local translations.

References

- Bourdieu, P. (1999). ¿Qué es hacer hablar a un autor? A propósito de Michel Foucault. En: *Intelectuales, política y poder*. Buenos Aires: Eudeba.
- Caruso, M. & Fairstein, G. (1997a). Las puertas del cielo. Hipótesis acerca de la recepción de la psicogénesis y el constructivismo de raíz piagetiana en el campo pedagógico argentino (1950-1981). En: A. Puiggrós (ed.), *Historia de la Educación en la Argentina* (Vol VIII). Buenos Aires: Galerna.
- Caruso, M. & Fairstein, G. (1997b). Piaget en la Argentina. Un estudio de caso sobre su recepción en el campo pedagógico en los años de hierro (1970-1976). En: B. Freitag (org.), *Piaget 100 Anos*. (pp. 169-192). São Pablo: Cortez Editora.
- García, R. (2000). *El conocimiento en construcción. De las formulaciones de Jean Piaget a la teoría de los sistemas complejos*. Barcelona: Gedisa.
- Jauss, H. R. (1978). *Pour une esthétique de la réception*. Paris: Gallimard.
- Parrat-Dayán, S. (2008). A recepção da obra de Piaget no meio pedagógico dos anos 1920 - 1930. *Revista Eletrônica de Psicologia e Epistemologia Genéticas*, 1, 153-184.

- Van Der Veer, R. (1997). Piaget in the plural: the story of his reception in Latin America. En B. Freitag (org.). *Piaget: 100 Anos* (pp. 217-222). São Pablo: Cortez Editora.
- Van Der Veer, R. (2008). The reception of Piaget's early ideas in the Soviet Union. En: A.N. Perret-Clermont & J.M. Barrelet (org.). *Jean Piaget and Neuchâtel. The learner and the scholar* (pp. 167-185). New York: Psychology Press.

Studies on the children's understanding of death. A historical approach

Ramiro Tau

National University of La Plata, Argentina

Contact: rtau@psyco.unlp.edu.ar

Psychological studies on the children's understanding of death have been unsystematic and conducted from different theoretical frames. Our work proposes a historical revision of the research on this subject and its organization in three different tracks: psychoanalytical studies, studies on cognitive development and applied clinical psychology. In the psychoanalytical field, the concept of death has been present since its beginnings. Even though Freud believed in the inexistence of the representation of death, Lacan recognized in it the configuration of the symbolic order. The notion of death drive, introduced by Freud in 1920, has been linked by Klein to aggression and narcissism, while Aulagnier related it to the death of desire, opening a clinical field linked directly or indirectly to the relation of man with the idea of finiteness. On another note, studies on cognitive development have tried to reveal different levels in the understanding of death. The different theoretical frames that have been chosen to conduct these studies, determined equally different interests and focuses. Some authors, in the line started by Piaget, have placed special emphasis on the mechanisms by the use of which knowledge is produced. Others, taking into consideration that death

is a complex concept, have focused their research on the inquiry of the components of the notion in question. Among these components we can mention the non-functionality, irreversibility, causality, inevitability and the comprehension of the old age as a part of the life span. The authors sustain that these discrete notions would be acquired gradually, until they converge in the adult understanding of death. In the same line, researchers have tried to establish relations between the cognitive level, the social and economic level or the structural level of a general intelligence and the notion of death. In the third place, among the clinical field, a research line tending to inquire and treat the children's reactions to the death of family members or people who were close to them, has been developed. In this line of work the aim is mainly practical, since it is guided by the intention to ease suffering and avoid pathological sequels. This group does not correspond to a defined theoretical orientation. On the contrary, eclecticism is one of its main characteristics, due to the fact that there is not a clear paradigm in the field of palliative care and therapeutic treatment of grieving children.

The Status of Women and the Doctrine of Social Evolution in Edward Westermarck's (1862-1939) Thinking

Niina Timosaari

Department of History, University of Oulu, Finland

Contact: niina.timosaaari@oulu.fi

The discussions on the status of women comprised a significant part of hypotheses of social evolution in the late 19th and early 20th century social sciences. The views concerning the subject can be divided into two, diametrically opposite groups. Firstly, there was a group of thinkers, such as Herbert Spencer (1820-1903), who believed that the status of women had kept pace with the advance of civilization. The women in primitive societies were assumed to be the property and the beasts of burden of their husbands, while the Western women held the highest place of honor in different nations and societies. Secondly, there were the socialist thinkers such as Friedrich Engels (1820-1895), who believed that there was a connection between the status of women and the mode of production. Socialists regarded the primitive women as undisputed mistresses of the family and society and argued that the oppression of women was the production of class society. Both of these views were connected with the contemporary political situation in Western societies: the view of the »Other« helped to legitimise (Spencer) or criticize (Engels) the prevailing political situation and social order.

The American anthropologist Robert Lowie (1883-1957) criticized both of these views in 1920 by claiming that »there is so much variability in the relations of woman to society that any general statement must be taken with caution.« However the evolutionally orientated Finnish sociologist Edward Westermarck (1862-1939) made this claim 16 years before Lowie. Already in 1904 Westermarck argued that »among the uncivilized races the position of women varies« and that »the condition of women, or their relative independence, is no safe gauge of the general culture of a nation«. In this paper I will analyse Westermarck's understanding about the subject in its historical context and ask how Westermarck's scientific and social standpoints were interconnected with his conceptions of the social evolution and the status of women? I also examine Westermarck's conceptions of the underlying causes of the social oppression of women in the context of contemporary debates.

Intelligence tests during wartime Japan

Suzuki Tomoko

Yokohama National University, Yokohama Kanagawa, Japan

Contact: suzukito@ynu.ac.jp

The role of mental tests used in Japan during the pre-war and war-time was investigated by analyzing publications in a major Japanese psychology journal. The Japanese Journal of Psychology was first published in 1926 and it has played an important role in the development of psychology in Japan. Volumes of this journal (N = 99) with over 9,000 articles that were published from 1926 to 1944 [vol.1(1)-vol.19(1)], were surveyed. Every word that was related to mental tests in each article was counted and tests were classified into four groups: intelligence tests, developmental tests, aptitude tests and other tests (including personality tests). Then, intelligence tests were reclassified into 2 groups: foreign intelligence tests and Japanese intelligence tests (tests developed, or revised by Japanese psychologists for use with Japanese people). The total number of tests in each group was also counted, with the content of tests (sub tests), being counted independently. Results indicated the following tendencies. (1) The number of foreign intelligence tests peaked early and decreased gradually. Moreover, the published foreign intelligence tests were not new ones, but well-established tests, such as the Binet-Simon scale and the Stanford-Binet intelligence scale, which were described in articles after 1936. (2) The number of Japanese intelligence tests had two peaks, first in 1926 (first year

of the journal's publication) and the next around 1940. The first peak consisted of the Japanese Army Test that was developed in Japan, based on the Army Alpha and Army Beta tests in the US. The second peak consisted of nonverbal tests (such as Tanaka B intelligence scale). The tests that consisted of the latter peak were partly used for promoting nationalism, such as through research on racial superiority. In conclusion, only a few new foreign intelligence tests were introduced in Japan during the wartime. Some Japanese intelligence tests were used for the war effort. The findings of this study are limited, because the study surveyed only one academic journal. However, the publication trends reported here are indicative of the collaboration of Japanese psychologists with the war.

Did we see how it happened? Political system's change and psychology in Hungary

Zsuzsanna Vajda

Department of Behavioral Science and Media Studies,
Corvinus University, Budapest, Hungary
Contact: vajdazsuzsanna@gmail.com

According to the widely hold view 1990 brought about a radical change in the life of the former socialist countries: one party systems have been exchanged by freely elected parlements and governments. It is difficult to underestimate significance of the political changes. On the other hand it is still a partly undiscovered issue how deeply these changes affected other areas of life. In this paper I try to answer to the question: how political changes were reflected in psychology.

Investigating the 1989-1995 numbers of two Hungarian journals of psychology: Hungarian Journal of Psychology (journal of Hungarian Psychological Association) and Psychology (journal of the Institute of Psychology of Hungarian Academy of Science) leads to surprising results: one cannot find almost any reflection to the political changes in them. In HJP we find no more than 4 articles that even mention political turn. In 1991 a new editor in chief had been appointed in HJP. Only then disappeared – without any comment – abstracts and tables of content in Russian. (Up to that date there were English and Russian abstracts and tables of content in the jour-

nal). The journal Psychology which was published from 1981 had never but English abstracts and contents. Here we find no more than two articles which mention at all that the political system had changed in Hungary. There are only a few references to the political changes of 1989/90 in biographical interviews which were made with significant scholars who were born before 1940. (Bodor, Pléh, Lányi, 1998)

What are the reasons of the striking lack of reflection of the political turn in psychology? In my paper I attempt to expound two main points:

- 1. Breaking down the limitations of scientific ideas and thinking in Hungary was in many ways a process which started in the 80s and this process accelerated in the late 80s. Thus the establishment of the multi-party system rather completed than initiated changes. As the statistical figures of Csaba Pléh showed (1998), majority of notes and references of the articles in psychological journals were written in English as early as in 1975.
- 2. The fact that the system's change and its impact on various fields of the life were not reflected in psychology is closely related with the self-definiton of psychology in Hungary. The most prestigious representatives were definitely committed to positivistic scientific approach and methods. This was admittedly an implied rejection of Marxism but – as I try to show – is also an attempt to join a scientific ideal which was thought to be the »western« one.

References

- Bodor, P., Pléh, C. & Lányi, G. (1998). *Önarckép háttérrel* (Self-portrait with Background) Budapest: Pólya Kiadó.
- Hódi, S. (2006). *Töprengés a pszichológia elméleti és gyakorlati kérdéseiről*. (Reflection of theoretical and practical questions of psychology) Délvidék, Vajdaság, Társadalomtudományi Tanulmányok, Zenta

British sources in Brentano's Psychology from an empirical standpoint (1874), with special reference to John Stuart Mill

Elizabeth R. Valentine

Department of Psychology, Royal Holloway

University of London, UK

Contact: e.valentine@rhul.ac.uk

Franz Brentano taught philosophy at Würzburg from 1866-73. His *Psychology from an empirical standpoint* (PES), written at Aschaffenburg, was an attempt to provide a new metaphysical and epistemological basis for a scientific psychology. Starting from Aristotle and the mediaeval intellectual tradition of the Scholastics, and dissatisfied with contemporary German work in philosophical psychology, he turned to Auguste Comte's positivism and British empiricism. However, Brentano did not slavishly borrow from anyone but critically examining the work of others, developed his own novel and unique system.

After tracing the background to PES, bibliometric data will be presented to show that after German authors, British authors are the most cited, as measured either by the number of authors cited or the number of pages on which they are cited. Twenty three British authors are cited on 205 pages, compared with 71 German authors on 350 pages. The most highly cited British author, John Stuart Mill

(cited on 42 pages), is in third position, after Aristotle (cited on 85 pages) and Immanuel Kant (cited on 53 pages).

Particular attention will be devoted to John Stuart Mill, based on references to his work in PES and his correspondence with Brentano 1872-1873. Three themes pervade the correspondence: (1) repeated attempts to meet in Germany, England or France, in order to engage in philosophical discussion face to face, attempts which were thwarted by Mill's sudden death in 1873; (2) Aristotle; and (3) other philosophical topics, in particular the nature of judgment.

Although PES was reviewed favourably in the first issue of *Mind*, it was a hundred years before an English translation was published. There are a number of reasons for this neglect but recently several scholars have raised the hope that a reconsideration of PES may provide a new foundation for cognitive science in general and psychology in particular.

References

- Brentano, F. (1995). *Psychology from an empirical standpoint*. In O. Kraus & L. McAllister (Eds). London: Routledge. Originally published 1874.
- Mill, J. S. (1972). *The collected works of John Stuart Mill, Volume XVII - The later letters of John Stuart Mill 1849-1873 Part IV*, eds. Francis E. Mineka and Dwight N. Lindley. Toronto: University of Toronto Press; London: Routledge and Kegan Paul. Retrieved from: <http://oll.libertyfund.org/title/254/49840> on 2013-01-30
- Stumpf, C. (1977). Reminiscences of Franz Brentano. In Linda L. McAlister (ed.). *The Philosophy of Franz Brentano* (pp. 10-46). London: Duckworth.
- Tassone, B. G. (2012). *From psychology to phenomenology: Franz Brentano's 'Psychology from an empirical standpoint' and contemporary philosophy of mind*. Basingstoke, Hants: Palgrave Macmillan.

Remembering the »Lens«: Bartlett, Heider and Brunswik

Martin Wieser

DK-Plus Program »The Sciences in Historical,
Philosophical and Cultural Contexts«, Faculty of
Historical and Cultural Studies & Department of Psychology,
University of Vienna, Austria
Contact: martin.wieser@univie.ac.at

Best known for his theory on remembering as a process of collective social practice, Frederic Bartlett's work has soon become a classic in the psychology of memory. In this presentation, it will be argued that Bartlett's account is also highly relevant for epistemology and the history of science. As the method of »serial reproduction« demonstrated, Bartlett's subjects appropriated tales, symbols and drawings taken from other cultural worlds and times which he presented to them, and subsequently transformed them into something familiar by ways of simplification, rationalization, omission of detail, transformation, over-emphasizing, and importation of new elements. If we want to come to a better understanding of human perceiving and remembering, Bartlett argues, we have to look at those social processes and convictions that shape our mental »schemes« by ways of conventionalization, symbolization and fixation. Representation and recalling are not a matter of a sole individual, Bartlett states, but a product of collective social activity. The form and function of remembering and perception are not determined by the characteristics of the individual, Bartlett argues,

existing not only in the heads of individuals but in those material artifacts, symbols and conventionalized interactions which hold together a social collective.

After giving a short summary of Bartlett's arguments, this presentation elaborates a new perspective of the transformations within academic psychology when concepts and models are transferred from one academic collective to the other. The transformation of the »lens« model, as it was invented by Fritz Heider and subsequently adopted by Egon Brunswik provides an excellent example of this process. Heider's writings were deeply influenced by phenomenology, Gestalt psychology and contemporary debates in experimental psychology, written in an essayistic style that is much more concerned with finding relevant questions and new fruitful perspectives than giving precise methodological guidelines. Brunswik, on the other hand, was exclusively concerned with the creation of a psychology of »objective relations« and the formulation of a methodology which met the requirement of an »ultimate recourse to the strict forms of measurement in all cases of disagreement or doubt«. As part of the movement for the »unity of science« and the philosophy of logical empiricism, Brunswik's frequent recourse to »methodological physicalism« was well-situated within a certain philosophical and scientific community of its time.

As the »lens« was passed from Heider to Brunswik, the social norms and values that Bartlett described (in Brunswik's case, the ideals of logical positivism) began to exert their influence. Parts of Heider's lens, e.g., the »phenomenon,« were omitted, while new details (e.g., a geometrical layout) were subsequently added. A general attitude towards objectifying the investigation subject and measuring its components transformed Heider's media-theoretical psychology into a rigid methodological framework, emulating an attitude of exactness which was taken from geometry and physics. Although Brunswik could not convince his colleagues, his methodological framework was understood and widely discussed by his academic peers who adhered to the same ideals of operationism and logical positivism. During and after his emigration, Brunswik unwittingly transformed the lens into a shape that his US-American fellows would comprehend as meaningful, while Heider, who did not share Brunswik's methodological presuppositions, could hardly recognize

what once was his own idea.

Altogether, this presentation argues that psychology bears many ideas and theories that can help to understand its own history. By focusing on iconic material and its transformation over time, we can identify those social norms, values and requirements that shaped its theories and models over time.

References

Bartlett, F. C. (1995). *Remembering. A study in experimental and social psychology.* Cambridge: Cambridge University Press. (Original work published in 1932)

Brunswik, E. (1966). Samples of Egon Brunswik's early conceptualizations. (L. W. Brandt, Trans.). In K. R. Hammond (Ed.), *The psychology of Egon Brunswik* (pp. 514-534). New York: Holt.

Brunswik, E. (1937). Psychology as a science of objective relations. *Philosophy of Science*, 4 (2), 227-260.

Brunswik, E. (1952). *The Conceptual Framework of Psychology. International Encyclopedia of Unified Science*, 1 (10). Chicago: University of Chicago Press.

Heider, F. (1959). *On perception, event structure, and psychological environment. Selected papers by Fritz Heider. Psychological Issues*, 1 (3). New York: International Universities Press.

Heider, F. (1987). *The notebooks.* M. Benesh-Weiner (Ed.). (Vols. 1-3). München: Psychologie Verlags Union

Index

Ruud Abma	26
Jouni Ahmajärvi	28
Christian G. Allesch	31
Mauro Antonelli	33, 35
Ayman Yaseen Atat	37
Joel Badali	110
Carolina Silva Bandeira de Melo	39
Jacob van Belzen	42
S. Boag	55
Anna Borgos	43
Julia Torres Brandão	66
Horst-Peter Brauns	45
Dennis Bryson	47
Martina Cabra	50
Charis Wing-shan Cheung	53
Li Mai Chew	55
David O. Clark	58

Lívia Beatriz da Conceição	61
Sérgio Dias Cirino	39
Carrie B. Dohe	63
Naomi Ennis	110
Arthur Arruda Leal Ferreira	66
Bruno Foureaux	66
Regina Helena de Freitas Campos	39
Valerie Gauthier	77
Monica Ghabrial	110
Michelle Green	110
Horst Gundlach	69
Susanne Guski-Leinwand	70
Júlia Gyimesi	71
Kim Hajek	74
Ben Harris	77
René van Hezewijk	80
Willem van Hoorn	107
Eric Hounshell	82
Ana Jacó	84
Belén Jiménez-Alonso	86
Gordana Jovanović	89
Adriana Kaulino	92
David Keller	94
Andrea Korenjak	97

Robert Kugelman	99
Sharman Levinson	102
Sigrid Leyssen	105
James Liu	110
José Carlos Loredó-Narciandi	86
Johann Louw	107
Ian Lubeck	110
Gerd Lüer	112
Tim McCreanor	110
Marcus Vinicius Barbosa Verly Miguel	66
Irina Mironenko	114
Katya Mishuris	117
Annette Mühlberger	119
Emilia Musumeci	121
Mikko Myllykangas	123
Leonardo Niro Nascimento	125
Roberta Passione	33
Natalia Barbosa Pereira	66
Petteri Pietikäinen	127
Noemí Pizarroso	129
Csaba Pléh	131
H. Lorraine Radtke	110
Robin L. Rohrer	134
Ville Salminen	136

William Salmon	110
Dario de Santis	33
Victor Sarris	138
Wolfgang Schönpflug	112
Karoline Ruthes Sodré	66
Henderikus J. Stam	80, 110
Biljana Stanković	140
Armin Stock	143
Natale Stucchi	33
Thomas Sturm	145
Elizabeth Sulima	110
Miki Takasuna	147
Ana María Talak	150
Ramiro Tau	50, 153, 156
Niina Timosaari	158
Suzuki Tomoko	160
Zsuzsanna Vajda	162
Elizabeth R. Valentine	164
Martin Wieser	166
Wan-chi Wong	53
Paola Zocchi	33
Verena Zudini	33, 35

The history of the human sciences covers a large field of different research topics. Consequently it is a challenging task to be up-to-date. The present book of abstracts of the 32nd Conference of the European Society for the History of the Human Sciences (ESHHS) offers the possibility to get a brief overview of the current research within this field in Europe and far beyond.

