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**From neurasthenia to burnout: social insurance and
the battle against malingering**

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From the 1980s to the year 2000 the Netherlands saw a marked increase in employees reporting sick because of mental disorders. These were not psychiatric diseases but rather work-related functional disorders, such as 'burnout', which is a state of exhaustion and demoralization caused by long-lasting strains at the work place. It has been debated among psychiatrists and social scientists whether the social insurance system itself has contributed to the increase of this type of diagnosis. A historical parallel can be found in Germany from the 1880s onward, where after the introduction of the Bismarckian social insurance system there was an increase in the diagnosis of 'neurasthenia' (weakness of the nerves), as a result of modernization processes, varying from urbanization to technology based novelties. This increase in neurasthenia led to a debate among psychiatrists about ways to differentiate between 'real' patients and those who simulated mental symptoms in order to receive a pension without being really ill – a practice called malingering. In the paper, I explore the differences and similarities of the battle against malingering in early 20th century Germany and late 20th century Holland.

**Abstraction and Empathy: Rereading Wilhelm Worringer's essay
Abstraktion und Einfühlung on the occasion of the 100th
anniversary of its publication.**

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The art historian Wilhelm Worringer, a student of Heinrich Rückert, Georg Simmel and Heinrich Wölfflin, published his dissertation *Abstraktion und Einfühlung* (*abstraction and empathy*) in 1908. The pivotal thesis of this essay is to discriminate between stylistic approaches in the arts, which are either based on abstraction (simplification, focusing on the ideal content) or on empathy (realistic, focusing on the perceived message). Although it was rather by chance that this thesis was published, as booklet it promptly met with the approval of a broad audience. My paper asks for the reasons why this publication found this astonishing interest during the following decade. Another question refers to the relevance of Worringer's ideas for recent discussions in aesthetics. It is interesting to note that a recent aesthetical approach, namely that of the cultural psychologist Ernst E. Boesch, came to very similar conclusions. Boesch (1988) identifies the magic and the aesthetical attitudes as fundamental forms of subject-object-relations in a cultural context: While the magic attitude aims at distancing threatening aspects of reality, the aesthetic attitude tries to assimilate objects to the inner world by empathy. By referring to this and other recent concepts, the actuality of Worringer's ideas shall be discussed.

Interpreting the child. Practical pedagogical phenomenology in the Netherlands

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Pedagogical phenomenology in the Netherlands had a strong foothold in academia in the person of M. J. Langeveld (1905-1989), who held a chair in pedagogy at Utrecht from 1939 to 1972. He was connected to what is now known as the 'Utrecht school of phenomenology' (with Buytendijk, Rümke, Pompe and Langeveld being its most prominent representatives in psychology, psychiatry, pedagogy and criminology respectively). Langeveld was a highly prolific writer, many of whose books saw several, sometimes dozens of printings. His phenomenological outlook was distinctly anti-positivist but in contradistinction to French phenomenology much less inspired by Husserl and markedly religious in nature. Stressing the child's self-determination in relation to the adult, Langeveld championed a pedagogy that emphasized the situatedness and particularity of the concrete lifeworld, both in theory as well as in practice. It is to the practical application of this paradigm that this paper devotes attention. A recently acquired collection of client dossiers from the estate of Langeveld record the private practice he held between the 1950's and the early 1970's as a pedagogical advisor. The better part of these dossiers contain (a) test results of individual clients (children), (b) observational notes from either Langeveld or one of his co-workers made during the tests, (c) client relevant private materials, such as drawings, short auto-biographical accounts, photographs, private correspondence, etc., and (d) a final report by Langeveld on the child's cognitive and psychological development, with the purpose of advising the parent on the child's secondary vocational or general education. This paper shall present a preliminary insight into these records which are as yet not archived and have never before been studied. The author addresses the following questions: How does phenomenological theory translate into practical field work? What methods or instruments are used in this practice? Which images of the child result from it? How do the issues raised here relate to societal questions and developments of the time? Although far from being able to answer these questions, this paper aims to throw some light on a side of Dutch pedagogical phenomenology that we are largely unaware of: its practical value as a selection instrument.

Historical origins of the concept of psychology

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Recent scholarship in the history of psychology has focussed on the history of psychological concepts and categories. Perhaps the best-known example of this genre is Kurt Danziger's *Naming the Mind* (1997). In this work, he examined the origins of familiar psychological terms like 'intelligence', 'motivation', 'learning', 'attitudes' and 'personality'. One of the more surprising aspects of the work is how recently they were adopted in the English language. None are older than the nineteenth century and many of them are products of the twentieth century. The present work will examine

the term, 'psychology' in a similar way. It too is of relatively recent origin, having been introduced into the English language in the first half of the nineteenth century. Writing in 1817, Samuel Coleridge described it as a word "of which our language is in great need". Even as late as 1837, William Hamilton felt it necessary to apologise to his readers for using what he called, "an exotic term". The first book to be published in England with the word, 'psychology' in the title was Herbert Spencer's *Principles of Psychology* in 1855. The history of the term, 'psychology' has already been examined in the literature but always from the perspective of what Danziger calls, "naïve naturalism". This is the view that psychology has always existed, whether people were aware of it or not, and regardless of the terminology that was used. As Danziger's work has shown, new words are rarely, if ever, adopted for no reason. When writers like Coleridge, Hamilton and Spencer consciously adopted this "exotic" term, they were aware that more familiar alternatives were available, like mental philosophy or philosophy of mind, but these did not convey the meaning they wanted to convey.

Francesco Umberto Saffiotti and the measuring of child intelligence

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This paper is dedicated to rediscovering one of the so-called "minor figures" of the history of Italian psychology, Francesco Umberto Saffiotti, a scholar of varied psychological interests and nowadays unjustly forgotten. Saffiotti was born at Barrafranca (Enna), Sicily, in 1882 and graduated under Giovanni Dandolo in Philosophy in 1906 at the University of Messina. In 1909 he became Zaccaria Treves's assistant at the Civic Laboratory of Pure and Applied Psychology in Milan; in 1911 he took part in the 1st International Congress of Paedology at Brussels and in 1913 became assistant at the Institute of Anthropology at the University of Rome directed by Giuseppe Sergi. During the war he was appointed Head of Department of the Psycho-physiological Office of the Air Force in Turin. He qualified for a university teaching post in Experimental Psychology in 1917 at Rome University and in 1920 was appointed professor in the same subject at Palermo University. He gave his inaugural lecture of the course on 28th February. He had already enrolled in Medicine when he took part in the International Congress in Applied Psychology in Milan and in the National Congress of Psychology in Naples. In 1926 he organized a Laboratory in Psychology in Milan for the National Association for the Prevention of Industrial Accidents. He died in Milan on 20th October 1927. Saffiotti quite justifiably joined the international debate at the beginning of the 20th century on the measurement of intelligence, which had developed in particular after the publication of the *Metric Scale* by Binet and Simon. In his most important work (*La misura dell'intelligenza nei fanciulli*, 1916) he made exhaustive criticisms of Binet's scale, supported by many research data gathered together with Treves, and he advanced a systematic proposal of modification, in particular with reference to the criteria of assessment, that was later taken into consideration by various foreign scholars such as Decroly, Hildreth and Binet himself.

The birth of tactile perception: German and Italian first studies

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The current paper focuses on the reconstruction of the various attempts to measure tactile acuity starting from the Weberian investigations to the Italian ones. Precisely, this historical path deals with those German interests of the early years of the 19th century on the topography of the sensitive tactile points which were influenced by the Müllerian theory of a specific energy, and with M. Blix's and A. Goldscheider's research on the chemical and physical process underlying the nervous fibres. Finally, the Italian studies on the phenomena of tactile illusions are highlighted. In this last field, the empirical studies carried out by A. Gemelli and M. Ponzo played an important role thanks to their academic backgrounds: as F. Kiesow's pupils, they followed the Wundtian laboratory tradition and built specific instruments to measure tactile and weight sensation.

The "subjective perception of time" and the use of the tachistoscope in early-twentieth-century Italian research

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During the first decades of the twentieth century, the study of the "subjective experience of time" constituted a classical research program of experimental psychology that was systematically developed in many European laboratories. Investigations of this kind took place also in Italy, in particular in the laboratories of Graz and of Florence, where three psychologists - Vittorio Benussi, Enzo Bonaventura, and Renata Calabresi - concentrated their attention on the temporal experience, producing an original contribution that was recognized and discussed also on an international level. With the present paper we would like to illustrate the theoretical-methodological approach elaborated, and the results achieved, by these Italian researchers, with particular reference to the experimental techniques and instruments used. In their study of the temporal experience, the Italian psychologists concentrated their attention especially on the so-called microstructure of time, that is to say, on the perception of the present, of simultaneity and of succession, of the instant and of the temporal interval, in which very brief times come into play. The experimental method employed in this kind of research required the use of particularly precise instruments, by means of which it would be possible to arrive at measurements in the order of thousandths of a second. For this purpose, the choice instrument adopted was the tachistoscope, since it offered the possibility of presenting a visual stimulus for a very brief time that could be measured. From the comparison between the "classical" tachistoscope, widespread in the European laboratories since the time of Wundt, and those "modified" by Benussi and Bonaventura, there emerge substantial differences, not only and not so much on account of their diverse capabilities of possible

performance, but especially because of the differences in the theoretical models and investigative objectives underlying such instruments. Furthermore, the examination of the theoretical-methodological framework and of the experimental devices at the base of the research programs of the three Italians shows how the technical equipment is not theoretically neutral or accessory, but instead directly intervenes to clarify and define the phenomenon to be studied.

A Social History of Behaviorism: a psychology constructed in the Progressive Era became unacceptable to many in the Age of Aquarius

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My thesis is: Previously unexplored social factors contributed to the demise of Behaviorism in American psychology. Psychology as a behavioral science fit hand-in-glove with the Progressive Era ethos of early 20th century America. Why did it fail to satisfy many in the post WWII generation? Using implications drawn from Kurt Danziger's theory of social science (see *Naming the Mind*), remote social factors are discussed that possibly affected a psychology understood as behavioral science. Where Danziger contrasted different cultures, I describe a crisis in fundamental social values that possibly influenced the history of psychology.

Fundamentally, Behaviorism was institutionalized as a theory of adaptation, practically that meant successful social adjustment. Although learning was emphasized, this psychology of adaptation was equally environmental. While Americans agreed on a cultural ethos, Behaviorism's promise was appealing. But after the war, Progressive assumptions were challenged. The sociology of C. Wright Mills represented one criticism of the emerging political-military-corporation state that was selecting for an undesirable type of person described as the "happy robot." Psychology in terms of behavioral science was no longer attractive to a growing number of Americans as their attention shifted from successfully adjusting to instigating social change, and in some instances transcending the disagreeable environment altogether. This paper will explore elements of the counter-culture movement in the late 1950s and early 1960s that implied dissatisfaction with psychology's behavioral science explanation of human nature.

Florian Znaniecki's humanistic world

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The current paper focuses on the methodological approach outlined by F. Znaniecki, whose socio-psychological system was in the domain of two philosophical sources: the neokantism, German historicism, and the American and British pragmatism. In opposite to the idealism and the naturalism he proposed a new ontological and methodological paradigm as a basic philosophical orientation because the human world was a world of culture thus essentially different from the world of nature, i.e., according to him, the cultural world was a world of values, not of things.

In other words, Znaniecki asserted that the data of cultural systems were always "somebody's", never "nobody's" data, because such data already belonged to somebody else's active experiences. This philosophical culturalism became the ontological basic conception to formulate the system of humanistic sociology as a science of the strict social reality, the social values, a particular type of values of the wider cultural reality. In this perspective Znaniecki indicated four systems of the social reality: social actions, social relations, social persons and social groups, which found together the social order defined as "axionormative order", "axionormative system" and "axionormative structure". Hence Znaniecki's great interest in the research-technique known as the analysis of human documents (letters, memoirs, life histories, etc.) later defined as the autobiographical method in sociology and psychology.

The history of Forensic Psychology: A critical review

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Forensic Psychology is a branch of psychology dealing with the collection, examination, and presentation of psychological evidence for judicial purposes (Haward, 1981). It has been recognized by the American Psychological Association (2001) as a specialization of the applied psychology. Since the late 1800's, psychologists have started to look into the causes of crime. However, in the late 19th century, with the early experimental work of Wundt and his students (Cattell, 1895; Munsterberg, 1908; Schrenck-Notzing, 1897), the psychological contributions in forensic contexts took an empirical basis. Studies and psychologist interventions in the forensic area had an interruption during the period from World War I until the 70's, when a strong resurgence in action oriented towards public policy and understanding of social behaviour became socially relevant.

The Italian rebirth of Forensic Psychology is attributable to experts as Guglielmo Gulotta, Gaetano De Leo and Luisella de Cataldo, who have promoted the institution of national associations and academic positions, wrote handbooks and specialized periodicals, and organized conferences on Forensic Psychology. Despite the fact that Psychology can intervene in many Forensic fields, the involvement of psychologists in the Italian legal context is restricted only to some areas. The reasons and possible solutions to overcome that limitation will be discussed.

The origins of the personality in the classical antiquity

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The first reflections about the personality and about the character features of the human beings, date back to the ancient time. Indeed, since the V century B.C., philosophers and physicians have tried to understand and to explain the different ways in which a person can express himself: gestures, behaviours, thoughts, emotions and his ability, the only one among the people who live in our world, to fit and modulate the way of living, according to the circumstances. Every people

confronted with events which apparently seem the same, assume different behaviours and have different emotional reactions. The craving of knowledge has immediately led to ask questions about the reason why this happens and what makes it possible to happen. The complex structure of the human beings and the different ways in which they are expressed, imposed to the first *sophoi*'s critical conscience, the task to go back to the origin or to the basic principles which are the cause of men's own differences and specificities, as regards to their behaviours and thoughts. This has induced philosophers and physicians to draft a vocabulary, which goes on in time, and to elaborate theories and a system of rules able to provide what is changeable and contingent with stability. The first attempts to explain, on both physic and physiological basis, the different personalities that we can find in the human beings, their character specificity and the way they face the world, can be attributed to Eraclitus, Empedocles, Democritus, Hippocrates. Their research is turned not only to comprehend the so-called normal behaviours, but also to the ones that, going beyond the limits of what is common and standardized, can be defined as pathological.

Evolutionary logic and psychology - a historical comparison of explanatory frameworks

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Since the last decade, evolutionary theorizing has become common place in psychology. Even to the extent that one might ask whether this type of explanation is not overused. However, not every phenomenon in psychology can be explained from an evolutionary biological level of analysis. In the history of the behavioural sciences, several research programmes have touched upon this hazy territory where psychology meets biology. Most of them have not been able to become truly psychological, simply because they stick to the biological boundaries of the organism: our evolved body and behavioural tendencies. The fact that evolutionary theory in psychology can only be applied to its biological underpinnings, does not mean that its explanatory scheme cannot be used beyond the point where biology becomes psychology. By historically comparing several relevant frameworks – most notably those of Niko Tinbergen (1951; 1963) and William James (1890a; 1890b) – I will show how the central logic of evolutionary reasoning can be applied to other than biological levels of analysis, and can be very helpful in organizing psychological research. In doing so, I will formulate an explanatory framework for psychology, which is firmly rooted in evolutionary theory without becoming deterministic. It also leaves room for other explanations of behaviour, such as conditioning and social learning, without becoming incompatible with its evolutionary base. It gives a clear overview of the questions a psychologist should ask when investigating human behaviour, like Tinbergen's model once did for ethology.

A Present Relevance of Historic Questions – the Psychology of Art as an Access how to design museum buildings

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The psychology of art usually is conceptualized as an investigation in the processes of creating or perceiving works of art. An analysis of the psychological conditions of their particular artistic impact is hardly to be found. Aesthetical studies of this kind would have to deal with the backgrounds and circumstances of artistic creation and the modes of being attracted in a way which exceeds the reality of everyday life. The history of psychology reveals that those scarcely noticed conditions of art effects have been discussed in the end of the 19th century. As long as psychological, philosophical and aesthetical issues had been closely connected in the fields of lecture and research, authorities (like Theodor Lipps and Wilhelm Worringer in Germany) sketched and discussed specific psychological processes as the fundamental reasons of artistic experience. Especially they found out that the effects of art are bound to transitions, relating the field of (objective) space to the field of (subjective) imagery ("Einfühlung", "Abstraktion").

I will try to show that this historical debate has vanished with the division of scientific disciplines and scientific methods, but is not out of date and shows some present relevance. It is important for the practical management of artistic experience, and it gains some current significance for the design of artistic environments. The often disputed controversy of creating spaces for the exposition of art is a prominent example in how far the culture of nowadays can learn from the history of science.

Enactive Understanding and Social Cognition

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Our social life rests in large part on our ability to understand the behavior of others. Which are the bases of this ability? The standard view is that we understand the actions of others because we are able to mentalize their behavior, that is to represent them as individuals endowed with mental states such as beliefs, desires, etc. Without this meta-representational ability the behavior of others would be meaningless for us. Over the last few years, however, this view has been undermined by several neurophysiological findings and in particular by the discovery of *mirror neurons*. The functional properties of this kind of neurons and its direct matching mechanism suggest that the primary forms of intentional understanding are enactive in nature, being based on the motor knowledge that underpins one's own capacity to act. The aim of our talk is to elaborate and motivate the pivotal role of such an enactive understanding in social cognition as well as to provide a biologically plausible and theoretically unitary account for both its ontogeny and also its impairment, like in the case of Autistic Spectrum Disorder (ASD).

**Demarcating the boundaries of the discipline of psychology:
The example of the research on colour perception**

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In the eighteenth century, research on colour perception belonged to the field of physics. In the nineteenth century, it moved migrated out of physics into the physiology. At the end of that century, the relatively new discipline psychology tried to take over research on colour perception, since perception was regarded as belonging to the science psychology. This venture failed. Research on colour perception could not be integrated into that discipline, and became one of the many instances in which science and discipline have disparate extensions and boundaries.

Reasons for this development are proposed, specifically in the cost of up-to-date research instruments, and the prototypical case of Hermann Ebbinghaus is explained.

Critical inquiry in the psycho-social sciences

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Every so often, one reads a lament about the intellectual quality of those working in the psycho-social and human sciences. Koch (1992), for example, writes about the divorce between Psychology and "the minimal requirements of the western scholarly tradition", Stove (1992) describes the social sciences as "the intellectual slums" and, of course, there's the infamous Sokal (1996) hoax, published in the cultural studies journal *Social Text*, which revealed an uncritical, editorial acceptance of various absurdities and *non sequiturs*. Less provocatively, papers occasionally appear in Psychology journals making a clarion-call for conceptual analysis (e.g., Machado, 2007). But we know that these and other pleas for a rigorous, critical approach to research (such as those made recently by Terry Eagleton and Steve Fuller) will continue unheeded because so many of our university departments are suffused with naïve empiricism and a crass utilitarianism. However, even if this non-intellectual culture were to change and even if, in undergraduate programs, courses in critical thinking and the history and philosophy of psychology were taught with all the fervour currently seen in the teaching of statistics, this would not suffice to reverse the decline in intellectual standards.

In this paper, I set out some of the (forgotten?) conditions that make rigorous, critical inquiry possible, drawing on the influence of the English 19th century literary and cultural critic, Matthew Arnold, upon the Scottish-Australian philosopher, John Anderson.

The epistemological legacy of ancient Greek philosophy. Its relevance to qualitative research

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The aim of this paper is to analyse the epistemological legacy of ancient Greek philosophy, represented by Plato and Aristotle, with regard to its possible contribution to epistemological foundations of qualitative research.

Among the epistemological assumptions, shared by both ancient Greek philosophers and qualitative researchers nowadays, the following will be examined: priority of the object over the method, recognition of different types of epistemic situations, and the moral implications of knowledge.

In Plato's dualistic hierarchical ontological view only high quality objects (in Plato these are forms) provide a guaranty for a true knowledge. This was Plato's ontologized epistemology.

Then Aristotle demonstrated his anti-reductionist attitude in the realm of epistemology by allowing for different knowledges (epistemai).

To summarize the epistemological legacy of ancient Greek philosophy it can be said that epistemological questions were among the first questions posed. This fact demonstrates in itself a high reflexivity of Greek thought. Other contributions refer to an ontologically- bound approach to epistemology. Though at the first glance this could be seen as a way to devalue the epistemology, a thorough-going examination can show that valuable epistemological insights are entailed even in an object-driven epistemology.

This legacy has been so far overlooked in both historiography of qualitative research and its theoretical foundations, but can be very relevant for this research paradigm which gives priority to the object over method, which insists on different kinds of epistemic situations and epistemic goals (explanation versus understanding), which requires reflection on moral and political implications of knowledge.

Baumgarten and psychology

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In my paper, I will focus on the close relation between psychology and modern aesthetics, which was established by Baumgarten. I will primarily look at his pre-aesthetical text *Metaphysica* (1739) (Baumgarten 1983), which was published eleven years before the first volume of the *Aesthetica* (1750/58). *Metaphysica* was divided into four different parts, which examined the four different topics: ontology, cosmology, psychology and theology, respectively. This way of understanding metaphysics was very much defined by his forerunner and teacher Christian Wolff. Thus the aesthetics of Baumgarten is generally understood in terms of the Leibnizian/Wolffian distinction between the higher and lower capacities of acquiring knowledge, in which aesthetics is based on the lower capacity, which is sensation (Allesch 2006 pp29ff). This is exactly what Wolff called "empirical psychology" (Wolff (1732/1745/1998), which is presenting the theoretical framework for the aesthetics of

Baumgarten. There is a terminological confusion at that time, which Immanuel Kant is commenting in his *Critique of the pure reason* (1787/1956/1971, B35). Thus I will look at this close relation between the early modern aesthetics and psychology, and ask if there are reasons to maintain a clear distinction between the two. If it is not, one must say that the close relation between psychology and aesthetics goes far beyond the twentieth century and Arnheim and Berlyne.

Eightieth anniversary of Nicolas Roerich's Central-Asiatic expedition

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The Central-Asiatic expedition (1923-1928) got over India – Chinese Turkistan – East Kazakhstan – Altai – Mongolia – Tibet – India. It is of great importance among the expeditions of 19th – early 20th centuries. During this expedition not only scientific data was collected and highly artistic and geographically precise landscapes were created. For the first time the expedition approached the problem of common roots of East and West culture by way of field investigations.

N. Roerich's thoughts about national cultures were based on subtle understanding and foreseeing of their historical sources and future development. And all these reflections were constructed as consisted with unified conception of Culture. According to this conception Culture is not merely a complex of artifacts and texts, but first of all it is "*cult-Ur*", «Veneration of Beauty, Reverence for Light». Roerich carried out his researches in a broad scope of long and intricate processes that formed cultural and historical community of humanity as a whole. The landmarks that were revealed in Roerich's pictures and expeditionary journals reflected these processes.

Roerich's conception of Culture is concordant with a noospheric conception of cultural landscape. Historical and cultural landscapes took on special significance for scientific and philosophical world view serving as cultural values of the past and contributing to the sociocultural processes of the present.

Edward Herbert of Cherbury and his theory of mind

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Edward Herbert of Cherbury (1583-1648) was an important figure in the history of philosophy of the time of Bacon, Campanella, Gassendi and Hobbes. Lord Herbert was not only a philosopher, but also a celebrated poet (although less known than his brother George), the historian of Henry VIII, and a political figure. The relevance of Herbert for the history of psychology has been neglected, at the very least, if one considers that his name cannot be found in any standard textbook. When the discussion on innate ideas is summarized in the preliminary chapters on the origin of modern psychology, hints are made to Plato or Descartes but no reference is given to the book Locke or Leibniz explicitly referred to, that is the work *De veritate* Herbert of Cherbury published in 1624. The only careful, even if short, analysis of some

Herbertian psychological concepts was given by Noam Chomsky in *Cartesian Linguistics* (1966).

After a brief review of current historical contributions on Herbert of Cherbury's life and works, his theory of mind will be analyzed. The concept of mental faculty (*facultas mentis*) is particularly worth of discussing. The issue was at the centre of the critical reading Gassendi made of *De Veritate*, and it was the most problematical point for Descartes. More than the Scholastic *potentiae animae* or modern *faculties of mind*, Herbertian faculties remind contemporary models of mind as a set of specialized modules. What Herbert considered innate were not Platonic ideas or transversal faculties, but mental structures specialized in processing restricted domains of external world.

Psychology's approach towards Law before World War I in Germany: pioneers, debates, and institutional politics

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In this paper I will take a look at why and how psychologists like Stern, Lipmann and Marbe started to work in the field of Law. In the case of Marbe this approach is due to a more general political strategy connected to the institutional dispute that was taking place at the philosophical faculties in Germany at that time. With regard to the contributions made by these psychologists it is interesting to see how they tried to adapt psychological concepts and methods to juridical purposes. A comparison of their approaches in the field of forensic psychology will show us common strategies and individual traits. Finally I will consider the discussions between jurists at the International Union for Criminal Law meeting in 1913 about the usefulness of psychological knowledge in order to include perspectives from professionals from outside the field.

Otto Gross and the utopian idea of the new family

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Otto Gross (1877-1920) was a psychiatrist, psychoanalyst, anarchist and a utopian dreamer of a better world who after his untimely death remained in obscurity for more than half a century. Gross's road from bourgeois respectability to the margins of society was short, one result of this marginalisation being that in the psychoanalytic circles he was dropped into the Orwellian memory hole. Like in the case of other utopian authors in the psychodynamic genre – notably Reich and Fromm – there was one social institution that preoccupied his mind more than anything else: the family. To Gross, the family almost became an institution of which the analysis explained all other institutions, such as education, economy, political system and religion. He saw the transformation of the family structure as the key to social and psychological change. In his vision of a renewed family, he was inspired by Friedrich

Engels's account of the history of the family and especially by J.J. Bachofen's controversial theory of the Mother Right (*das Mutterrecht*), according to which the present patriarchal organisation of the family (in the west) was preceded by a matriarchal family that had been prevalent in ancient times. In my presentation, I will first discuss the historical contexts of Gross's ideas of the family as well as the later Freudo-Marxist attacks on the patriarchal family, and then relate these ideas to the development of utopian thought in the late nineteenth and early twentieth centuries.

Examining the histories of work psychology in Colombia

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It has been pointed out that the conventional historical studies of psychology legitimise dominant views of the discipline by defining what has to be accepted as psychological knowledge. These studies contribute to the establishment of boundaries between psychology and other social sciences and also help to maintain the status quo. Moreover, historical studies have been considered as vehicles for the celebration of the successive modernizations of psychology and for the dissemination of psychological knowledge around the world. Remarkably, the colonial critique has not been enough considered regarding the historical accounts of psychology. This paper explores the place of the histories of psychology in countries where this knowledge is more translated, replicated, adapted and applied than produced. Specifically, the historical accounts regarding the relationship between psychology and work in Colombia are analysed. It is argued that these historical accounts contribute to reproduce dependency (neo-colonial) relationships and to construct Colombian workers as the 'other' in need of being intervene.

Assessment-Center in the German Reichswehr. The Nineteen-Twenties' Heerespsychotechnik

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Today simulations of every day working-life are a natural part of ever assessment-centre. Differing from the general opinion this method was not developed in the USA. It's surprising to realise, that today's assessment-centre are a German concept, developed in the Weimar Republic. At first sight it seems to be impossible; the period between the two World Wars is known as an age dominated by the military. In the following Nazi era this hierarchical principle escalated in Gleichschaltung (which means enforced conformity). Recruiting employees by analysing their individual personality seems to be absurd in this context; especially financed by the German Reichswehr (German Armed Forces 1921-1935). Furthermore in this era psychology was not yet an academic profession; the first curriculum for the profession of

psychology was adopted in 1941. However, personnel selection worked. The concept developed by Johann Baptist Rieffert is still the basic principle for today's assessment-centres.

The idea of situational judgment exercises sounds familiar to today's psychologists, whereas the academic background does not. It is all the more interesting to examine the evolution from machine-assisted methods to situational judgment exercises, to have a look on the changes of methods and theories. I will try to highlight the coherency between social demands and the deployment of psychological theories and methods, exemplar pointing out the effects of political changes to the Heerespsychotechnik's work in this era.

Psychophysiology research at the first International Psychology Congresses

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The first international psychology congresses - from that in Paris in 1889 to that held in Rome in 1905 - closely follow the birth and early developments in scientific psychology. On the one hand they witness the extraordinary diffusion of psychology research but, on the other, they highlight the diversity of such and an irreparable fragmentation of the lines of research.

The series of congresses describe the opportunity for psychology either to remain anchored, in an exclusive way, to the naturalistic paradigm or, on the contrary, to tend towards different destinations, exploring possible new applications.

On the basis of the analysis of the reports dedicated to psychophysiological research, conducted in various geographical areas and by different scholars, one can verify the impact of the naturalistic and experimental formulation on which physiological psychology is founded, its link with biological explanations and with neurophysiology. Furthermore, from contributions at the congresses, emerge the most important results obtained by psychophysiology in the field of sensorial processes, in the analysis of learning mechanisms and in the study of instincts and emotions in the transition period from the end of the 19th century to the beginning of the 20th.

The early reception of yoga in psychology and psychotherapy in Europe and the USA

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Around the turn of the twentieth century, there was increasing interest in psychological circles in Europe and the USA concerning the practices of yoga, through their dissemination in the scholarly literature as well through the popular appeal occasioned by movements such as the Ramakrishna Mission and Theosophy. This talk traces how psychologists and psychotherapists sought to understand yoga through their emerging concepts and attempted to relate this to their own practices.

Imre Lakatos and the IQ debate

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Though the issue did not fit in his main field, Imre Lakatos got involved into the IQ debate. In the early seventies he exchanged letters with Arthur Jensen, the wellknown initiator of the debate, and was disappointed with the critiques against him. Lakatos also highly disagreed with political isolation of Jensen and compared his opponents with the Soviet "official" science, which abandoned genetics.

In this paper Lakatos's views and arguments about the IQ problem are presented, expressed in his letters and in an indirect way, through the article of one of his students, Peter Urbach. Urbach wrote a lengthy article about the IQ debate that has been published in the British Journal of Philosophy of Science. The paper was accurately instructed and several times revised by Lakatos, just before he died in 1974. (It has been published months later). The title itself: "Progress and Degeneration in IQ debate" shows that the author tried to adapt his tutors' principles for deciding veracity of the opposing Hereditarian and Environmentalist "research programmes". It is not difficult to find out that for both Lakatos and Urbach Hereditarian program was the progressive and Environmentalist was the degenerating one. While discussing Urbach's argumentation we also try to examine whether Lakatos' method in making a difference between "progressive" and "degenerating" scientific programmes can help in deciding their truthfulness and scientific value.

SYMPOSIUM SECTION:

SYMPOSIUM: HUMAN AUTOMATONS

Dreaming as an unconscious or automatic activity for Maurice Halbwachs

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After his death in Buchenwald (1945), the *Journal de psychologie normale et pathologique* published, in 1946, a long article of the durkheimian sociologist Maurice Halbwachs entitled « Le rêve et le langage inconscient dans le sommeil ». Halbwachs had closely read Freud's *Traumdeutung*, but he used also frequently the expression « automatic language » referring more or less explicitly to Alfred Maury's and to Pierre Janet's psychologies. From this example, I will try to analyze why, between the two World wars in France, it was possible to speak of automatism and of unconscious as if these words were more or less synonymous.

Healing Poisonous Bites: Scientific Views on Tarantism Dances and Discourses

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Tarantism was a form of ritual therapy indigenous, though not exclusive, to Apulia and Southern Italy. It was administered to those seen to have been bitten by the 'tarantula spider'. Only on very rare occasions, however, was this bite real. Sometimes, the spider - or other poisonous creature such as a scorpion or serpent - was simply seen or dreamt about. The spider bit to heal and those affected by its poison had to dance for days on end. This proved to be - according to popular belief - the only form of relief.

The tarantula's victims, or *tarantate*, manifested a great diversity of symptoms, often compared with the reactions to actual cases of spider poisoning, or *latrodectism*. However, the general absence of real bites has led scientists to attribute manifold diagnoses to these individuals, not only in terms of psychological disorders such as hysteria or epilepsy, but also in terms of social and political afflictions.

A look at attempts of interpreting tarantism over the centuries, since its first documentation in the 14th century, provides a vivid reflection of changing and multiple views of the human being and the forces of nature seen to be at work in relation to conceptions of normality and pathology.

Sante De Sanctis as "scientist of the dream"

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Sante De Sanctis (1862-1935) was a pioneer of psychology and child psychiatry in Rome, at the end of the 19th century (Cimino & Lombardo, 2004).

Few months before Freud's *Traumdeutung*, he published an extensive monographic work about the psychology of the dream (*I Sogni. Studi psicologici e clinici di un alienista*, 1899).

For De Sanctis, dreams were an object of constant study and his theoretical prospect was oriented towards avoiding hurried conclusions that were not based on empirical analysis. Nevertheless it is possible to single out the elements of De Sanctis' psychology of dreams:

- The idea that the dream was an object that could be investigated through multiple methods. This approach made him a "scientist of the dream," not only a "dreaming scientist" (Carroy, 2006).
- He considered the dream from two points of view: interpretation of the oneiric scene and psycho-physiology of the dreaming.
- He put the dream into an evolutionist methodological framework dealing with the phases of mental activity (waking consciousness and oneiric consciousness) on the one hand, and the levels of brain activity on the other.

This led him to hypothesize different periods of sleep and locate specific sub-cortical areas that, in interaction with the cortical areas, produce the oneiric phenomenology.

The De Sanctis' dreaming psychology disappeared from the references of those who, after the Second World War, contributed to the foundation of modern dreaming psychology. The present communication is aimed to place De Sanctis' dreaming psychology in its scientific context.

Pierre Janet's "psychological automatism": between philosophy and ethics

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In 1889, Pierre Janet defended his doctoral dissertation in philosophy. The committee consisted only of philosophers. This thesis became immediately famous and was considered as a model for the new psychology. I will examine the philosophical sources of the janetian notion of automatism and its place in Janet's work.

**SYMPOSIUM: HISTORICAL INTERSECTIONS OF PSYCHOLOGY, RELIGION,
AND POLITICS IN NATIONAL CONTEXT**

**'Liberalism is a sin'. Spanish Catholic Psychology and the making of
modern subjectivity (1875-1939)**

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Spain was one of the latest Western countries to adopt the nineteenth-century model of modernity. The prevalence of the monarchical idea extended the classical notion of the empire, as well as a conservative, hierarchical view of society, well into the 19th century. This overall framework was firmly supported by the wide penetration of Catholic religious values into Spanish society. Specifically, it was Scholastic philosophy which offered the main theoretical arguments and technological guidelines for legitimating a model of subjectivity that was consistent with such framework.

From the last quarter of the 19th century on, however, the transformation of the country along the lines of the Western, liberal state-nation model was increasingly demanded from many sectors of society. With the help of the newborn psychological science, new ways of understanding subjectivity and the subject's social function were promoted by a diversity of social agents. Removed from their previous privileged positions, on the other hand, Catholic-related personalities and institutions were forced to face and attempted to resolve the apparent conflict between their basic values and dogmas, and the new, socially prevailing scientific worldview.

The aim of this paper is to analyze the process through which this issue was dealt with by Spanish Catholic psychology, within a crucial period in the making of Spain as a modern state-nation: the years comprised between the proclamation of the Bourbon parliamentary monarchy, in 1875, and the end of the Spanish Civil War, in 1939.

**Ideology, politics and personality: Shaping forces in Dutch psychology of
religion, 1907-1957**

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During a large part of the twentieth century, Dutch society has been characterized by the so-called 'pillarization': a differentiation of society along lines of religion and/or worldview. One of the main functions of this structure has been to allow different groups Protestants, Catholics, Socialists and Liberals the political power that they could claim on the basis of their percentage of the entire population. The structure gave way, however, to a nearly complete segregation of society: not only had all different groups their respective political party, press and educational institutions, they also had their own organizations for (mental) health, broadcasting, insurance, etc. and even their 'own' groceries, friseurs, and other services of daily life.

With regard to teaching too, the claim was made that different religious principles and worldviews would require specific ways of instruction, even at an academic level.

Notably conservative Calvinists ('reformed') claimed that the science they practiced at their university (founded in 1880), would be principally different from what was being done elsewhere, at the state universities. Employing similar political arguments, also Catholics founded in 1923 an 'own' university. (After a number of years, however, these pillarized and therefore by definition private institutions all received substantial state funding.)

With regard to psychology, especially among reformed and roman catholic Christians the claim was found of developing and practicing a psychology based on their respective 'principles' (biblical-theological with the Reformed, neothomistic-scholastic with the Catholics). Suspicious of any form of 'modern' scholarly research on religion, both these religious denominations rejected psychological research of religious phenomena, in a way and to an extent that was not found with so-called 'liberal' Protestants. Nevertheless, there have been huge differences between Reformed and Catholics in their ways of rejecting the psychology of religion: whereas the amount of attention given to the subject at the Calvinist University especially by Herman Bavinck (1854-1921), who had a number of ph.d. students work on related topics has given raise to a designation like 'Reformed school of psychology of religion', before World War II the Catholics tended to neglect the subject almost completely.

Despite numerous initiatives and some notable contributions, the psychology of religion in the Netherlands did not flourish as it did in a neighboring country like Germany during the first decades of the 20th century. A continuous growth set in, however, when in 1956 at the Dutch Catholic University a professorship in psychology was exclusively devoted to the subject. (This growth lead to the Netherlands becoming the country with the worldwide highest number of academic positions reserved for the psychology of religion.) The appointment of this professor (Han Fortmann, 1912-1970) was not a result of a sudden interest in psychology of religion among Catholics in general, but primarily the result of the concern of Frits Rutten (1899-1980), the dean of psychology at the Catholic university: he noticed an increasing gap between traditional Catholic moral doctrines and the views articulated by psychiatrists, psychologists and other mental health specialist. Accordingly, he wished to assign a professor for 'moral psychology', a label he later changed into 'psychology of religion'. Although in many ways a traditional Catholic himself (and after some years thoroughly dissatisfied with the direction into which the department for the psychology of religion developed), Rutten assigned to psychology a far greater freedom to investigate religious phenomena than any Reformed or Catholic intellectual before him, but, surprisingly perhaps, a more limited freedom than the earlier Liberal Protestant theologian and psychologist De Graaf (1875-1930) had done.

The early years of the psychology of religion in the Netherlands have been subjects to a number of different forces, of a very divers kind, that have had, however, a different impact in different settings at different points in time; although similar, or sometimes even identical in kind, they have lead to unique developments in particular situations.

Out of the Ghetto: Integrating Catholics into Mainstream Psychology in the United States after World War II

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During and after World War II, there was great foment in American psychology. Psychologists participated actively in the war effort, supplying a variety of psychological services and conducting research. In 1944, the American Psychological Association (APA) re-organized and incorporated the American Association of Applied Psychology, signaling a turn in the field generally toward an applied emphasis. Problems of "adjustment" of the returning veterans were a big concern. The 1944 "Servicemen's Readjustment Act" (called the G.I. Bill) authorized veterans to receive educational benefits, swelling in the subsequent years the number of college students. Between 1944 and 1951, over 2,300,000 of them attended colleges and universities. Many attended Catholic institutions of higher education, as the bill did not discriminate against religiously sponsored schools. Enrollments thus rose in Catholic colleges. The National Institute for Mental Health was established in 1946. In 1947 the Veterans Administration began funding training programs in clinical psychology at universities across the country, including two Catholic universities, Catholic University and Fordham [Baker, 2007 #1454, pp. 21-22]. The effect of these government programs was to move psychology decidedly in an applied direction.

Also in 1946, William C. Bier, S.J., then a graduate student at the Catholic University, had informal talks with a number of his Catholic colleagues at the APA meeting. This resulted the establishment of the American Catholic Psychological Association (ACPA) was approved following the 1948 APA meetings. The group aimed to promote the participation of Catholics in psychology in a variety of ways and to bring Catholic perspectives to bear on psychology. It is the first of these aims that this paper presents. Membership in the ACPA was contingent upon membership in the APA.

In the late 1940s, there was very little Catholic participation in psychology, a situation that changed by the time the ACPA voted to re-organize into a non-sectarian group in 1969. How did the ACPA seek to promote psychology, especially clinical psychology, among Catholics? First, by focusing on cultivating psychology programs at the undergraduate and graduate level; second, by convincing their co-religionists that psychology had something to offer and that it was not to be feared as an anti-Catholic movement; third, by trying to funnel Catholics into the psychology job market; and fourth, by keeping the scope of the ACPA narrow, avoiding controversial topics, and by arguing that Catholics had something to offer psychology.

The time during which the ACPA existed, 1948-1970, marked a distinctive historical moment for the United States, for psychology, and for American Catholics. The paper explores the trajectory of the ACPA during a time of the Cold War, growing prosperity, and expansion of psychology and service sector of the economy. At the beginning of the period, American Catholics touted a distinct culture and self-conscious sense of inferiority; by the end, the general sense was that Catholics had "made it" in the United States. The history of the ACPA is part of that narrative.

SYMPOSIUM: THE ROLE OF FEMALE PSYCHOLOGISTS IN THE FIELD OF PSYCHOLOGY

Balancing between academic psychology and applied psychology. The careers of two Finnish women psychologists, Anitra Karsten and Ester Hjelt.

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The careers of two Finnish (Swedish-speaking) women psychologists, Anitra Karsten (1902–1988) and Ester Hjelt (1885–1960), are analyzed and compared in this presentation. Both are seen as early pioneers who had to face disciplinary, structural and socio-cultural barriers and balance between the challenges of academic psychology and applied psychology. The work roles and competence demanded from them leaned towards more practically oriented tasks. Anitra Karsten studied under the Gestaltists in Berlin in the 1920s, making her dissertation on "psychic satiation" (1928). Later she published on advertising and marketing psychology and the psychology of ageing. She worked in the 1920s and 1930s and from the mid-1950s until her death in Germany. Karsten managed to advance to a leadership position in Berlin in the area of psychological advertising research in the late-1930s. In Finland, during the war years she was in the service of the Finnish information and propaganda agency, and after the war she lectured on in the academic setting. In Germany, from the mid-1950s, she was the pivotal initiator of the "University of the Third Age" in Frankfurt am Main where she also received her honorary chair in 1975. She was an active lecturer almost until the end of her life. Ester Hjelt worked from the 1910s to the 1930s as a teacher at different schools. Her dissertation on school testing was completed in 1930. However, she also advanced to the position of superintendent (1922–1927) of the State Railways Psychotechnical Laboratory which was founded in Helsinki in 1922 (the first one in the Nordic countries), based on the German model. She also founded the Finnish psychotechnical association. Hjelt worked mainly in the areas of applied psychology. She published articles and the first Swedish introductory book on practical psychology in 1938. Well aware of the history of international psychotechnics, she made study trips to several European psychotechnical and psychological institutes, and got acquainted with vocational guidance and child welfare activities. Her academic career as a lecturer was restricted to the years 1948–1953 in Finland. She also took part in women's movement and wrote biography of one of its Finnish pioneers, Maikki Friberg. Both Karsten and Hjelt led quite a solitary life, unmarried and without children. Their dedication to their scientific pursuits and practical applications was very strong. In their personal ways, they justified their activities, in spite of their encountering the pressures of being marginalized during their careers.

Ladygina-Kots – Russian evolutionary psychologist

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In 2002 Oxford University Press published a book "Infant Chimpanzee and Human Child: A Classic 1935 Comparative Study of Ape Emotions and Intelligence", - a paperback of classic work by Nadezhda Ladygina-Kots (1889-1963). Ladygina-Kots was an expert in Comparative Psychology. She founded an Animal Psychology Laboratory in Moscow and indulged in animal behavior research. Nadezhda bought and lodged a young chimpanzee Iony at her own home and pioneered detailed description of behavior of infant chimpanzee. In 1923 her first full-scale monograph "Chimpanzee's Cognitive Abilities Research" - was published. Later a comparative study of chimpanzee development and that of a human child was carried out. The monograph "Infant Chimpanzee and Human Child..." (1935) was acknowledged by well-known European and USA psychologists.

Her next book was published only in 1959. From the mid-1930s till 1960s it was a hard period for Russian psychology. Repressions and political persecutions of the 1930s came first, followed by hardships of World War II. A hard blow for Ladygina-Kots was forced vulgar "materialization" of psychology in the 1950s, after the "Pavlov Session", when scientific merits of her works were officially doubted.

Ladygina-Kots works pioneered evolutionary psychology and Oxford republication of her classic monograph acknowledges her contribution. As a Darwinist, she emphasized the evolutionary nature of human cognition and emotion like modern western evolutionary psychologists do. However, in line with Russian scientific tradition she stressed the dialectics of human nature and highlighted alongside with similarities fundamental differences between animals and human beings.

Charlotte Bühler's pioneering works in life-span studies

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Charlotte Bühler (1893-1974) published in 1933 *Der menschliche Lebenslauf als psychologisches Problem*, an innovative developmental model of the entire life-span based on the analysis of 200 biographies, mostly of eminent personalities. Bühler and her associates had organized the biographical data into three categories: external events, subjective inner experiences, and productions (e.g. books written). These three varieties of data were plotted against a five-phase biological life curve of expansion and contraction in order to determine how much they departed from the biological curve.

Bühler's focus was not so much on reaction to the environment as on inner-directed development. Her normative model of 'self-determination' assumed that people strive for self-selected life goals, and that success in realizing them leads to fulfillment. Two motivational tendencies operate during development: need-satisfaction and task-completion. Maturity is reached when satisfying personal needs

yields to completing self-assigned tasks. This 'change in dominance' will be illustrated through excerpts from the lives of Humboldt, Liszt, Edison.

After she had fled to the United States, Bühler revised her model for the 1959 edition of *Lebenslauf*, and incorporated the insights gained from clinical data. 'Change of dominance' vanished as she introduced greater individual variation, while positing four universal basic tendencies: 'need satisfaction', 'self-limiting adaptation', 'creative expansion', and 'upholding of internal order'. I will try to explain the logic of Bühler's second version through an analysis of her concepts of 'creative expansion', 'function pleasure', 'positive reality', which clash with Freud's homeostasis principle and the role of the super-ego.

A woman pioneer in Dutch applied psychology: Rebekka Biegel (1886-1943)

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This paper presents a portrait of the first female psychologist in the Netherlands, Rebekka A. Biegel (1886-1943) and provides an evaluation of her impact on Dutch applied psychology. From her biography, it becomes clear that her social background, education and personality endowed her with a unique set of qualities that allowed her to take an assertive, innovative and leading role in an environment where psychology had just begun to emerge. Self-confident, ambitious, and rational, she established the first psychological laboratory within the public service (the Dutch PTT), claimed an academic teaching position (Delft University of Technology), and became an active researcher and promoter of professional psychology.

She wrote some 40 publications about topics ranging from accidents and fatigue to the selection and training of car drivers and radio telegraphers. Among them is a small book about methods of personnel selection, which stood out by its transparency and rational (i.e. non-clinical) approach and was welcomed by many practising psychologists. Biegel's greatest merit for Dutch applied psychology is undoubtedly the fact that she introduced large scale testing in the public sector and made public efforts to demonstrate its usefulness. The well-organized PTT laboratory was an inspiring example for other organizations during the decades to come. Another important contribution lies in her critical attacks on testing by the medical profession. Her polemic writings did much to claim testing as a typical psychological competence. Being born from Jewish parents, Biegel's had to give up her work during the Nazi occupation of the Netherlands. She committed suicide in 1943.

Maria Montessori

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Their paper deal with Maria Montessori. As well as being Italy's first woman doctor of medicine (1894), she was also the first woman student of Experimental Psychology and Pedagogy at the University of Rome. After several years experience in a psychiatric clinic and in a hospital for special needs children, she founded the Orthophrenic School for subnormal and special needs children. Later, in 1907, in the slum district of Rome, she opened the first Montessori school under the name "Casa dei Bambini". Here she developed and applied her own method, later known as the Montessori system, the main features of which were free discipline, individual attention, and emphasis on training of the senses.

Helena Antipoff

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In the light of the recent historiographic trends, the work of Helena Antipoff, a Russian historian, is believed to be a remarkable issue, as far as the development and the spread of educational psychology in Brazil is concerned Antipoff's biography can be divided into three steps. Indeed, just "the last two" have been closely investigated, i.e. the period of her criticism towards the Brazilian education system and the subsequent period in order to find alternative proposal in that matter. The less known first step highlights Antipoff's work about European culture. Therefore, the aim of this research is to reconstruct this last period through the interpretation of her early works concerning mainly on several themes of the developmental educational psychology. Strong influences of French and Swiss scientific surroundings start to take shape. As a result of that the Brazilian educational psychology is established thanks to Antipoff's works.

**SYMPOSIUM: HISTORICAL INTERSECTIONS OF PSYCHOLOGY, RELIGION,
AND POLITICS IN NATIONAL CONTEXT**

**The Soul of Spain: Spanish Scholastic Psychology and the making of
modern subjectivity (1875-1939)**

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The case of Spain provides a particularly appropriate context for analyzing the relationship between psychology, politics and religion.

Spain was one of the latest Western countries to adopt the nineteenth-century model of modernity. The prevalence of the monarchical idea extended the classical notion of the empire, as well as a conservative, hierarchical view of society, well into the 19th century. This overall framework was firmly supported by the wide penetration of Catholic religious values into Spanish society. It is no wonder that it was Scholastic philosophy which offered the main theoretical arguments and technological guidelines for legitimating a model of subjectivity that was consistent with such framework.

From the last quarter of the 19th century on, however, the transformation of the country along the lines of the Western, liberal state-nation model was increasingly demanded from many sectors of society. With the help of the newborn psychological science, new ways of understanding subjectivity and the subject's social function were promoted by a diversity of social agents. Removed from their previous privileged positions, on the other hand, Scholastic-related personalities and institutions were forced to face and attempted to resolve the apparent conflict between their basic values and dogmas and the new, socially prevailing scientific worldview.

The aim of this paper is to analyze the process through which this issue was dealt with by Spanish Scholastic psychology, within a crucial period in the making of Spain as a modern state-nation: the years comprised between the proclamation of the Bourbon parliamentary monarchy, in 1875, and the end of the Spanish Civil War, in 1939.

**Ideology, politics and personality: Shaping forces in Dutch psychology of
religion, 1907-1957.**

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During a large part of the twentieth century, Dutch society has been characterized by the so-called 'pillarization': a differentiation of society along lines of religion and/or worldview. One of the main functions of this structure has been to allow different groups Protestants, Catholics, Socialists and Liberals the political power that they could claim on the basis of their percentage of the entire population. The structure gave way, however, to a nearly complete segregation of society: not only had all different groups their respective political party, press and educational

institutions, they also had their own organizations for (mental) health, broadcasting, insurance, etc. and even their 'own' groceries, friseurs, and other services of daily life.

With regard to teaching too, the claim was made that different religious principles and worldviews would require specific ways of instruction, even at an academic level. Notably conservative Calvinists ('reformed') claimed that the science they practiced at their university (founded in 1880), would be principally different from what was being done elsewhere, at the state universities. Employing similar political arguments, also Catholics founded in 1923 an 'own' university. (After a number of years, however, these pillarized and therefore by definition private institutions all received substantial state funding.)

With regard to psychology, especially among reformed and roman catholic Christians the claim was found of developing and practicing a psychology based on their respective 'principles' (biblical-theological with the Reformed, neothomistic-scholastic with the Catholics). Suspicious of any form of 'modern' scholarly research on religion, both these religious denominations rejected psychological research of religious phenomena, in a way and to an extent that was not found with so-called 'liberal' Protestants. Nevertheless, there have been huge differences between Reformed and Catholics in their ways of rejecting the psychology of religion: whereas the amount of attention given to the subject at the Calvinist University especially by Herman Bavinck (1854-1921), who had a number of ph.d. students work on related topics has given raise to a designation like 'Reformed school of psychology of religion', before World War II the Catholics tended to neglect the subject almost completely.

Despite numerous initiatives and some notable contributions, the psychology of religion in the Netherlands did not flourish as it did in a neighboring country like Germany during the first decades of the 20th century. A continuous growth set in, however, when in 1956 at the Dutch Catholic University a professorship in psychology was exclusively devoted to the subject. (This growth lead to the Netherlands becoming the country with the worldwide highest number of academic positions reserved for the psychology of religion.) The appointment of this professor (Han Fortmann, 1912-1970) was not a result of a sudden interest in psychology of religion among Catholics in general, but primarily the result of the concern of Frits Rutten (1899-1980), the dean of psychology at the Catholic university: he noticed an increasing gap between traditional Catholic moral doctrines and the views articulated by psychiatrists, psychologists and other mental health specialist. Accordingly, he wished to assign a professor for 'moral psychology', a label he later changed into 'psychology of religion'. Although in many ways a traditional Catholic himself (and after some years thoroughly dissatisfied with the direction into which the department for the psychology of religion developed), Rutten assigned to psychology a far greater freedom to investigate religious phenomena than any Reformed or Catholic intellectual before him, but, surprisingly perhaps, a more limited freedom than the earlier Liberal Protestant theologian and psychologist De Graaf (1875-1930) had done.

The early years of the psychology of religion in the Netherlands have been subjects to a number of different forces, of a very divers kind, that have had, however, a different impact in different settings at different points in time; although similar, or sometimes even identical in kind, they have lead to unique developments in particular situations.

Out of the Ghetto: Integrating Catholics into Mainstream Psychology in the United States after World War II

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During and after World War II, there was great foment in American psychology. Psychologists participated actively in the war effort, supplying a variety of psychological services and conducting research. In 1944, the American Psychological Association (APA) re-organized and incorporated the American Association of Applied Psychology, signaling a turn in the field generally toward an applied emphasis. Problems of "adjustment" of the returning veterans were a big concern. The 1944 "Servicemen's Readjustment Act" (called the G.I. Bill) authorized veterans to receive educational benefits, swelling in the subsequent years the number of college students. Between 1944 and 1951, over 2,300,000 of them attended colleges and universities. Many attended Catholic institutions of higher education, as the bill did not discriminate against religiously sponsored schools. Enrollments thus rose in Catholic colleges. The National Institute for Mental Health was established in 1946. In 1947 the Veterans Administration began funding training programs in clinical psychology at universities across the country, including two Catholic universities, Catholic University and Fordham [Baker, 2007 #1454, pp. 21-22]. The effect of these government programs was to move psychology decidedly in an applied direction.

Also in 1946, William C. Bier, S.J., then a graduate student at the Catholic University, had informal talks with a number of his Catholic colleagues at the APA meeting. This resulted the establishment of the American Catholic Psychological Association (ACPA) was approved following the 1948 APA meetings. The group aimed to promote the participation of Catholics in psychology in a variety of ways and to bring Catholic perspectives to bear on psychology. It is the first of these aims that this paper presents. Membership in the ACPA was contingent upon membership in the APA.

In the late 1940s, there was very little Catholic participation in psychology, a situation that changed by the time the ACPA voted to re-organize into a non-sectarian group in 1969. How did the ACPA seek to promote psychology, especially clinical psychology, among Catholics? First, by focusing on cultivating psychology programs at the undergraduate and graduate level; second, by convincing their co-religionists that psychology had something to offer and that it was not to be feared as an anti-Catholic movement; third, by trying to funnel Catholics into the psychology job market; and fourth, by keeping the scope of the ACPA narrow, avoiding controversial topics, and by arguing that Catholics had something to offer psychology.

The time during which the ACPA existed, 1948-1970, marked a distinctive historical moment for the United States, for psychology, and for American Catholics. The paper explores the trajectory of the ACPA during a time of the Cold War, growing prosperity, and expansion of psychology and service sector of the economy. At the beginning of the period, American Catholics touted a distinct culture and self-conscious sense of inferiority; by the end, the general sense was that Catholics had "made it" in the United States. The history of the ACPA is part of that narrative.

SYMPOSIUM: **PSYCHOLOGY AT THE UNIVERSITY OF BARI AND ITS ROLE IN THE POST-WAR PERIOD**

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The symposium deals with the history of the Institute of Psychology at the University of Bari, which was opened in 1949, i.e. in the post-war period, when ideology was undergoing drastic changes as a result of such factors as the fading of idealism, the growth of Marxism and existentialism, and the rise of North American culture. This was also a time when the spread of industry in Puglia led to the rise of a need for applied psychology. All these factors had a strong influence on the choice of academic topics.

Antonio Leuzzi (Director of the "Biblioteca Regionale") clarifies the political and economic events which defined new trends in culture and society in Puglia in the post-war period.

Maria Sinatra's lecture focuses on the reconstruction of the scientific career of the founder of the Institute, Alberto Marzi. With a profound conviction in the usefulness of applied psychology, Marzi fought strenuously for it to be recognised in the fields of education, industry, vocational guidance, and personnel selection. His own studies are valuable contributions to aptitude testing and professional selection. His view was that vocational guidance ought not to be based solely on the assessment of aptitudes or intelligence, but on general personality characteristics. Accordingly, he opened a Centre for Professional Guidance and a National Centre for the Prevention of Accidents (ENPI).

Lucia Monacis' paper examines the aims, activity and organization of the above-mentioned Centres, i.e. the Centre for Professional Guidance and the ENPI (National Centre for the Prevention of Accidents), both opened in Bari in the early years of the 50's. The centres were in particular responsible for vocational guidance and selection, and operated on behalf of the Ministry of Labour and National Insurance, which had entrusted them with the task of defining the aptitudes of candidates for courses of occupational training.

Enrico Liano and **Nicola Curci** (Department of Psychology; Movie director) both discuss the "Cineteca Mario Ponso", a collection of 44 didactic films from the 1930s-1940s, which the Institute of Psychology employed to show how experiments were carried out in the American and German laboratories of psychology. The collection was named after Ponso, who had organised a committee at the National Centre of Research (CNR) to promote films in didactics and scientific research. Some of these films will be shown and explained.

Glauco Ceccarelli (Istituto di Psicologia "L. Meschieri" - Università di Urbino) focuses on just two specific contributions of Alberto Marzi's wide and varied scientific production, both of which go back to the second half of the 1930's. The first refers to his research on *critical attitude in the developmental age*, investigated through *tests of absurd phrases*. This test had already been used on the international scene (in particular by Claparède) but Marzi (1936) made his own original contribution and also discussed a large number of empirical data. The second contribution concerns Marzi's writing on the General Alphabetic Index of the "Rivista di Psicologia", founded by G. C. Ferrari in 1905, and published by Zanichelli in 1937. It is an extremely useful instrument and of great historiographical interest, in that it indexes the years I-XXXII of the Rivista (from 1905 to 1936), listing both the authors and the subjects.

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SYMPOSIUM: SCIENCE IN CULTURE: MODERNISM AND THE HUMAN SCIENCES

CHARTING A PSYCHOLOGICAL AESTHETICS: VERNON LEE AND DEBATES ON *EINFÜHLUNG*/EMPATHY

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Trends in aesthetics in the latter part of the nineteenth century took on a subjectivizing cast, in which the perceiver's psychological attitude set the conditions for the reception of the art object. In Victorian England, Grant Allen and James Sully developed a physiological aesthetics and in Germany, Theodor Lipps, Karl Groos and others charted the psychological, imitative and motoric dimensions of the perception of an aesthetic object. This paper explores debates regarding the contours of both mental and bodily responses to aesthetic objects centering on the German and British/American concept of *Einfühlung*/empathy. These debates engaged the British writer, aesthetician and amateur psychologist, Vernon Lee (aka Violet Paget), who collaborated with Kit Anstruther-Thompson in order to chart the physiological and psychological effects of an object of beauty. In their experiments, they recorded bodily sensations while perceiving landscapes and architectural forms, and published their observations in "Beauty and Ugliness" in 1897. Psychological introspection revealed a kinesthetics of art reception that "moved" the body in a manner both emotional and actual. Although the importance of theories of empathy began to wane by WWI, the focus on the psychological features of aesthetic response continued to be an important feature of modernism

Pragmatism as a Way of Life: Magic Pragmatism and the 'vita intima'

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This paper explores a quintessentially modernist form of philosophy, one that emerged in early twentieth-century Italy and was rich in political implications: magic pragmatism. Magic pragmatism was developed by four psychologist-philosophers – Giovanni Papini, Giuseppe Prezzolini, Giovanni Amendola, and Roberto Assagioli – who worked in close association with the European artistic and literary avant-gardes.

The paper identifies several psychological, spiritual and artistic practices that tied the group together and led them in new philosophical directions. These included

techniques for the cultivation of the will; mystical practices such as the "imitatio Christi"; and imaginary spectacles modeled after the private theatrical shows described in J.-K. Huysman's novel *À Rebours*. I suggest that, by pursuing such practices, the magic pragmatists transformed pragmatism and the pragmatist epistemology from a set of philosophical doctrines into a *way of life*. Viewing modernism as a movement that aimed at spiritual regeneration, the paper shows how, in the hands of the Italian magic pragmatists, pragmatism became a practical tool for the creation of a kind of life that these figures took to be uniquely "modern": the "*vita intima*," or the "inner life." Their efforts at attaining spiritual renewal resulted into two opposite forms of interiority and political action. The first valued authenticity, inner unification, and mystical union with the divine, and became a powerful resource for Amendola and Assagioli's anti-fascism in the 1920s. The second, instead, cultivated deception, including self-deception, in a quest for power over self and others. Theorized and "lived" by Papini and Prezzolini, it found eager followers among some fascists.

POSTER SECTION:

Normality and Pathology in the psychological-medical debate of 19th century: ambiguity of the "borderline" "between them" and difficulty in the search for

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For a long time, concepts like normality, health and pathology have been exclusive interest of medicine; only recently, psychiatry also focused on them. While medicine have had parametric values and tools to analyze health-pathology issues, psychiatry needs to analyze variables which are difficult to assess and to compare.

An analysis over concepts like normal and pathologic emphasizes the role of "the space", "the topos", "the borderline" between them. In that "space" or "borderline", there could be a quantitative continuum between normality and pathology, instead of a qualitative one; or alternatively, there could be a deep breakdown, which could produce practical and epistemological controversies.

The historical research about this conceptual and methodological problems focuses on the work of some psychologists and psychiatrists who worked in this field during the 19th century. The common peculiarity between this authors is their interest about this "borderline", of which they analyzed ambiguities and strengths.

The origins of psychology in Rome: the contribution of Giuseppe Sergi (1841-1936)

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In contemporary psychology literature, Giuseppe Sergi is considered, with Roberto Ardigo and Gabriele Buccola, one of the scholars of the first generation of the rising Italian scientific psychology who promoted, through his scientific and institutional activity, the rise of the "new" psychological science.

Sergi was a known evolutionist and anthropologist who formed some scholars of international renown, such as Sante De Sanctis – the first Italian professor of experimental psychology, the founder of infantile neuropsychiatry in Rome and the organizer of the Italian academic psychology – and Maria Montessori – the reformer of scientific pedagogy, whose *Method* (1909) is still considered as a classic of behavioral sciences. However, Italian historians considered Sergi as a theorist of laboratory psychology who played a marginal institutional role and whose interests in experimental psychology were limited to psychophysiology.

The present paper aims at delineating Sergi's context by emphasizing a peculiar interdisciplinary and applicative conception of psychology that leads to a reassessment of the role he played in Italian psychology.

Unlike the stereotype of the laboratory scientist, Sergi was a versatile and prolific scientist (he wrote about four hundred works) who was interested in anthropology, psychology, craniology, criminal anthropology, characterology, philosophy, pedagogy,

sociology, law and biology and who firmly believed, as a positivist, that philosophy should be replaced by anthropology, a "comprehensive science" which studied all the aspects of the human being, including the anatomic-physiological, biological, pedagogical, social, historical and, above all, psychological dimensions.

Autobiographical gender and search for happiness in Maine de Biran's Diaries

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Maine de Biran was one of the most important intellectualists in the years between the French Revolution and the restoration of monarchy. The current paper focuses on his *Diaries* found after his death: this work represents a rare example of philosophical and autobiographical gender, because of its search for a definition of the nature of the Self, and for a possible happiness on both individual and community well-being level. Moreover, it deals with themes concerning the decline of Enlightenment certainties and will powerlessness, typical topics of the pre-romanticism thought.

The beginning of the Italian Scientific Psychology through the research works of the *Rivista di Filosofia Scientifica* (1881-1891)

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The present paper aims at offering, through an analysis of the research works published on the *Rivista di Filosofia Scientifica* (Journal of Scientific Philosophy), the outline of the late 19th century studies that characterized the beginning of Scientific Psychology in Italy.

The mentioned periodical, which dealt with some psycho-physiological issues emerging in both the Italian and European research works, distinguishes from the main journals of the time for its significance and importance and as the institutional place of Italian Positivism. In fact, Morselli, the eminent psychiatrist of the University of Turin who founded the journal, aimed at giving rise to a periodical which could give room to the contributions of some scientists and philosophers of the time who belonged to the narrow circle of positive philosophy.

The journal includes both the contributions of those authors who can be associated gnoseologically to positivist naturalistic monism and the writings belonging to other epistemological orientations that contributed to the "natural" foundations of the psychic fact. These conceptual assumptions can be found in Giuseppe Sergi's psycho-physiological studies, in Cesare Lombroso's criminal question and in the researches on the reaction times of psychic phenomena proposed by Gabriele Buccola.

The analysis of the writings published on the journal aims at singling out the most important contributions of the late 19th century psychological research that founded the Italian psychological discipline.

**Diary of a Japanese psychologist in Europe before WWII:
Travel records of Hiroshi Chiwa from 1933-1935.**

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Many American psychologists, including G. Stanley Hall (1844–1924) and J. M. Cattell (1860–1944), studied and/or obtained a PhD at a German university before WWI. At that time, a dozen Japanese psychologists and philosophers also studied psychology in Germany. Though more Japanese went to U. S. than Europe, a number of psychologists still visited Europe following WWI.

Hiroshi Chiwa (1891–1978) was an associate professor of psychology at Tokyo Imperial University when he traveled to Europe in 1933 to augment his knowledge. It was typical for faculty members of imperial universities in Japan to study abroad for 2 years. These sojourns, financially supported by the government, were aimed to encourage the professors to visit many institutes and laboratories and glean the newest information. Studying longer at only one place would not reap such a benefit.

While those Japanese psychologists left limited records of their trip, Chiwa maintained detailed notes during his stay in Europe, though they were not published. Using a copy of the records, I have been working to reconstruct his travels. Since the notes were recorded in small notebooks with his unique handwriting and some of the sheets are scattered and without page numbers and dates, deciphering the chronology of events has been challenging. In this poster presentation, I summarize Chiwa's stay in Europe.

Marie Luise von Franz

Grazia Terrone

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Marie Luise von Franz (1915-1998) was a Jugian scholar. Indeed, she continued the work of her teacher, whom she paid homage to writing *C. G. Jung: His Myth in Our Time*. In the historiographic literature the psychologist is considered one of the most important voices in the field of analytical research, thanks mostly to her studies on over 65,000 dreams.

The current paper firstly focuses on the thesis of *a search for the sense*, which can be traced in all her work. According to von Franz, dreams allow both the fulfilment of that *unique* task which is the sense of life and the whole conscious recovery of our being in the world. Consequently, dreams are the voice of our instinctive nature. In her methodology she discussed two important aspects of dream: the beneficent and restorative one, which emerges when the analyst helps his patient to hold a dialogue with it without losing the connection with reality. The other aspect shows a dangerous connotation of unconscious, and it is represented by a devouring mother in

myths and tales. The last years of her activity were dedicated to the analysis of fairy tales, which were considered an individual oneiric subject and the archetypal collective ground of the universal myths.

This essay then deals with her interpretation of tales, through which she offered insights into the psychology of women and into the problems of the anima, the inner femininity of men. In conclusion, von Franz contribution can be seen as strongly innovative because she has started up the contemporary female psychology.