

42nd Conference of the European Society for the History of the Human Sciences



**Book of Abstracts
Villa Mirafiori
Sapienza Università di Roma
July 4 – 7, 2023**

**Edited By
Renato Foschi**

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History of the Human Sciences**

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04/07/23		
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	Official Opening	
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	A Misinterpreted Psychoanalyst: Herbert Silberer and His Theory of Symbol-Formation <i>Júlia Gyimesi</i>	Mapping the intellectual migration from Fascist Italy: the project Intellectuals Displaced from Fascist Italy <i>Francesca Cavarocchi</i>
	C.G. Jung and the Magical Revival: the model of Unconscious in Analytical Psychology and British esotericism of the early 20th Century <i>Krzysztof Czupkowski</i>	

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	Henri Wallon's <i>La vie mentale</i> within Febvre's <i>Encyclopédie</i> and historiographical project. The role of psychology in the early history of emotional life. <i>Noemi Pizquero López</i>	Teaming up to test. School readiness as a cross-disciplinary boundary object, actualizing early exclusion in the Swedish comprehensive school 1945-1975 <i>Christian Lundahl & Anna Ahlgren</i>
		They are not ill, they are just children. About the medicalisation of childhood development and behaviour <i>Zsuzsanna Vajda</i>
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	History of Psychotherapies	Voyage and Immigration
	Chair: Renato Foschi	Chair: Antonio Marturano
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	Tracing the emergence of American psychology in France through <i>Psychologie</i> magazine (1970-1980). A study using digital humanities <i>Elsa Forner</i>	Social Research in the Era of Mass Immigration: Epistemic Culture and Gender in the Study of Immigrants in Chicago, ca. 1910-1930 <i>Petteri Pietikäinen</i>
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	Chair: Massimiliano Pompa	Chair: Antonio Marturano
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	Energetics of the mind and the <i>Parallelismstreit</i> : the assimilation of the law of energy conservation in German experimental psychology, 1860-1915 <i>Leonardo Nim</i>	The Uncanny World We Live In – Then and Now <i>Tímea Deák-Kovács</i>
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	The Social Functions of Teachers' Intelligence Testing in Spanish Rural Schools <i>Génesis Núñez Araya</i>	A chronological approach to the history of sexological science in Spain <i>Angela Segura-Arenas</i>
	Children and War: Two Spanish Psychological Studies (1922/1949) <i>Annette Mühlberger</i>	Liberation of the Female Psyche: Therapy, Psychology and Feminism in 1970s West Germany <i>Vera Luckgei</i>
	The 'Campo Plástico': Children's Art and Postwar Psychology in Spain (1949-1953) <i>Anna Kathryn Kendrick</i>	"... feminists are not pleased when we point out the effects of this factor...": Interactions between psychoanalytic and feminist discourses in the early 20 th century <i>Anna Borges</i>
	The role of temperament in vocational guidance at the Groninger Psychotechnical Institute <i>Renske Vermeij</i>	

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	'The Injured Deiry': An Invitation to Re-think Eros in C. G. Jung's Psychology <i>Tommaso Priviero</i>	A Unique Institutional Model for Childcare. Revisiting the Legacy of the Child Counseling Centers in Hungary <i>Kata Dóra Kiss</i>
	'On Lilies and serpents': Nikos Kazantzakis' analysis with Wilhelm Stekel <i>Arthur Eaton</i>	Functionalist psychology twice charged in the Hungarian parliament:1897 and 1947 <i>Csaba Pléh</i>
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	"Vernon Lee's 'Hearers' and 'Listeners': Their Contemporary Reception and Place in the History of the Experimental Psychology of Music" <i>Marta García Quiñones</i>	A new structural appraisal of the history of Marx' political theory <i>Antonino Drago</i>
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	Gustaw Bychowski (1895-1972) – the overlooked pioneer of the psychotherapy of psychoses <i>Jan Kornaj</i>	“Dictated by Thought”: Reframings of Automatism in Breton’s Surrealism <i>David G. Horn</i>
	Diagnosing political madness during the Popular Front: the “strike psychoses” of the Sainte-Anne asylum (Paris, 1936-1939) <i>Florent Serina</i>	Setting the Stage for Synesthesia: Image as Hallucination and Mind as Reducer in the Work of Hippolyte Taine (1845–1870) <i>Leonardo Capanni</i>
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	A radical mutation in mental health practices in Brazil: the psychiatric reform movement and new government techniques based on freedom <i>Arthur Arruda Leal Ferreira, Rafael de Sousa Lima, Marcus Vinicius Amaral Gama, Leticia Gomes Canuto, Higor Theobald Seabra da Cruz, Laura Petrenko Doria</i>	
13:00 - 14:00	Goodbye!	

BOOK OF ABSTRACTS



TUESDAY, 04/07/2023

Session 1
16:00 - 17:30

Room 3

**History of
Psychoanalysis**

Chair: Marco Innamorati

Room 13

Crisis Periods

Chair: Renato Foschi

Marie Jahoda, Freud and the Ongoing Dilemmas of Psychology

Ruud Abma (Utrecht University)

In 1977 Marie Jahoda (1907-2001) published *Freud and the Dilemmas of Psychology*. She wrote the book especially for psychologists, to give them a better understanding of what Freud had to offer. Jahoda was born in Vienna into a middle-class Jewish family, studied psychology with Karl Bühler, and underwent psychoanalysis with Freud's pupil Heinz Hartmann. After leaving Vienna in 1937 she worked in the UK and the USA as a social-psychological researcher.

Jahoda's ideas on the study of psychological issues were deeply influenced by her participation in a famous field study, *Die Arbeitslosen von Mienthal* (1932). Careful observation and analysis, yielding detailed descriptions and lively examples in jargon-free language, were to become her hallmark. Psychology should be about the lives of human beings in all their complexity, in Jahoda's view, but in their striving to operate in a scientific way, most psychologists preferred to study aspects of human behaviour in isolation and thereby neglected the unity of the person as it lives in the real world.

Jahoda's approach requires an immersion of researchers into the concrete lives of people, with research questions that are adequate to the problems at hand. According to her, the work of Sigmund Freud was one great example of how this should be done: developing theoretical insights from a variety of case studies, and then bringing these generalisations "back to earth, testing them against further examples taken from ordinary life", in the words of Michael Billig (2018).

The gist of Jahoda's book is that scientific psychologists should take Freud's work more seriously, in order to get a better grasp on the psychological functioning of persons in the real world. This would include a type of causal thinking that is in line with modern 'realist' philosophy of science (Manicas, 2006): reconstruction rather than prediction should be the aim of scientific research and in each case the researcher should weigh the multiple factors in the chain of causation. Or, as Freud (1920) put it: 'We never know which of the decisive

factors will be weaker or stronger. We only say at the end that those which succeeded must have been the stronger. Therefore analysis can recognise causality retrospectively with certainty, whereas prediction is impossible.’

Inspired by Jahoda’s view, I state my position as follows. In our own lives, whenever we are dealing with fellow human beings we recognise them as persons with body and mind, with a life history among their relatives and relations, with conscious and unconscious thoughts and emotions, and with normal and abnormal forms of conduct in various degrees. Moreover, we acknowledge forms of conflict between and within persons. People expect from psychology that it will deal with these phenomena and dimensions in an integrated manner. Current academic psychology habitually focusses on separate variables and dehumanized mental processes, and is therefore less effective than it could and should be. There is a serious gap between scientific psychology and the lives we lead.

In *Freud and the Dilemmas of Psychology* Jahoda advocated a non-mechanistic psychology that focusses on the ‘content, concerns and complexities of everyday life’ and asserted that Freud’s work had a function to fill for the development of psychology. Considering the dominant focus on methodology and the lack of theoretical content within the discipline (see Flis, 2018), I think Jahoda’s admonition is still valid. Using the themes of ‘repression’ and ‘mass psychology’ as examples, I will show how Freudian ideas can be put to use in a wider psychological context.

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A Misinterpreted Psychoanalyst: Herbert Silberer and His Theory of Symbol-Formation

Júlia Gyimesi (Pázmány Péter Catholic University)

The Viennese psychoanalyst, Herbert Silberer (1882-1923) is primarily known for his innovative theories in the field of symbol-formation. Introduced by Silberer, the functional category of symbols proved a valuable contribution to psychoanalysis for several of his contemporaries (Silberer 1909, 1910). His further theories, such as the theory of elementary types or anagogic interpretation, remained thought-provoking, but still represented less familiar elements in the psychoanalytic tradition (Silberer, 1914, 1915, 1921a, 1921b). A prolific author and an enthusiastic member of Freud's inner circle, Silberer published several books and dozens of articles in prominent psychoanalytic journals and received significant attention in and beyond the field of psychoanalysis (e.g., Silberer, 1911). As one of the pioneers who called attention to the socio-cultural embeddedness of the human psyche, his approach and theories comprised a unique contribution to the field of psychoanalysis, while also inspiring authoritative scholars of early psychology, such as Carl Gustav Jung (Jung, 1963) and Jean Piaget (Piaget, 1975). His primary aim was not to overwrite the Freudian understanding, but rather to add a further angle and important complementary theory to the dominant psychoanalytic approach (Silberer, 1914).

The aim of this paper is to give a more detailed exposition of the cultural, personal, and theoretical contexts in which Herbert Silberer's theories were born. Recognised in many respects by the society and scholars of this time, Silberer represented quite a different viewpoint that was significantly influenced by several forms of Western esoteric thinking. Yet his main aim was to contribute to the field of psychoanalysis and develop a theory in which rationalistic psychoanalytic interpretations were combined with nonreductive approaches to mystical experiences (Gyimesi, 2017).

Silberer's name is frequently mentioned in another, specific context in which his tragic suicide is emphasized rather than his innovations (Roazen, 1975). In this context, Silberer's suicide has been explicitly

connected to his rejection by Freud. As a result of this interpretation, Silberer's figure has been integrated into and overshadowed by a popular historical discourse that focuses on the personal, ethical and professional shortcomings of Freud. Upon evaluating the materials recording Silberer's private life, it seems very likely that his suicide was not triggered by the criticism of Freud alone. Silberer's family affairs, his relationship with his father, and his financial and professional struggles could have all contributed to his tragic decision (Fallend, 1988; Nitzschke, 1989). Thus, Silberer's life and work were incorrectly integrated into a narrative depicting Freud's despotism.

In sum, the primary objective of this paper is to provide a more balanced and detailed overview of the theories and innovations that comprise Silberer's contribution while taking into account the broader cultural, psychoanalytic, and personal context of his discoveries. A further aim of the paper is to provide an interpretation of the similarities between Silberer's innovations, and those of Jung. This paper contends that Silberer's oeuvre deserves greater attention and must be evaluated based upon its own merit.

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C.G. Jung and the Magical Revival: the model of Unconscious in Analytical Psychology and British esotericism of the early 20th Century

Krzysztof Czapkowski (Cardinal Stefan Wyszyński University in Warsaw)

Carl Gustav Jung's legacy is frequently placed both in the context of uprising academic psychology and western esotericism. Not only he initially contributed to the development of Psychoanalysis in United States and finally to the depth psychology itself as a wide, independent field, but he also managed to introduce Eastern meditative states of mind to the Western academic discourse, place astrology in the philosophy of mind, revisit alchemy as a metaphor of soul development and even talk to the Dead in his (in)famous VII Sermones ad Mortuos. This wide spectrum of interests guaranteed him a wide range of followers and critics. No surprise his thought was accepted and modified by New Age philosophy after his death - but what about the early development of his thought? Analyzed only as a part of psychoanalytic movement and fruit of social changes in academic society, Jungian thought may not be fully understood – there was another field to which it may be compared. This field is a mixture of British occult movements which were founded at the dawn of XX century.

Of course, there are no direct connections between Jung and British occultists (at least working the other way around). Esoteric Order of the Golden Dawn may be considered as independent cornerstone to raise the British esoteric thought. But still many significant parallels exist. Not only Aleister Crowley cited Jung couple of times in his writings, but he also produced an advanced model of human psyche using esoteric metaphors like Holy Guardian Angel existing as a substitute of later-developed Jungian idea of Self. Austin Osman Spare also directed his system towards the contact with Self and unconscious mechanisms creating his sigil technique in cult classic *The Book of Pleasure (Self-Love)* from 1913. It's not only that the period when Jung started writing his monumental manuscript of *The Red Book (or Liber Novus)* covers the time when many other esoteric classics were published or written

(such as *The Book of Lies* or *Liber Aleph* by Crowley). In fact, comparing attitude toward the Unconscious, many similarities may be noted. A work towards Psychology of the Unconscious (just like the title of a book published by Jung in 1916 in English) was carried on many fields, as the *Zeitgeist* may show.

All above mentioned systems of thought - metaphorically speaking - are just different buckets to carry the same water; water in which mystics may swim but psychotics may sink (just to paraphrase a famous sentence from Joseph Campbell). This speech is aimed to present that many models of unconscious psychic life that were made this time; not necessarily all may be considered as scientific, but they share a centralized image of Self being an expression of outer world (somehow inspired by the Neoplatonists). Comparing Jung's work to British esotericism may show an additional and underresearched aspect of his work. Regardless of whether this similarity was intended or not, it's just a part of *Zeitgeist* that should not be forgot by history - even the history of science. Being an example of so-called New History of Psychology methodology, presented research is designed to outline the basics of comparison and common denominators of Jungian and occult thought.

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Before/After the Great War: Belgium, Social Sciences' Research, and Scientific Internationalism

Margot Elmer (European University Institute, Florence)

Marie Linos (University of Oxford)

In August 1914, the German army invaded Belgium. This invasion had a significant impact on international politics. It not only broke the neutrality of this small European country, located between major opponents in times of war, but it also precipitated the involvement of the United Kingdom in a conflict that would last four years and completely change the political outline of the European continent. These monumental political stakes had a profound impact on intellectual relationships. The burning of the library of the University of Louvain moved the public opinion, both in Belgium and abroad, accelerating the involvement of scientists in the war effort. But, a more lasting phenomenon, within only four years, scientific internationalism was totally reconfigured. Our paper, by approaching and comparing two social sciences' institutions based in Brussels, the Université Nouvelle de Bruxelles (UNB) and the Institut de Sociologie Solvay (ISS), intends therefore to tackle, precisely, the (re)shaping, continuities, and ruptures the war brought in the realm of intellectual transfers.

Several similarities existed between the two studied institutions. First, both were created in Brussels, at the turn of the century. The ISS opened its doors in 1902, after a failed attempt in 1894. The UNB emerged from a conflict occurring at the Université libre de Bruxelles that same year. Second, both institutions were major scientific undertakings in Belgian social sciences, but also fueled international ambitions. While the main protagonists of the ISS and the UNB were Belgian, and their research would be used to place Belgium on the international scientific stage, they developed a rhetoric of scientific internationalism and tried to take part in the combined efforts of European intellectual milieus to nurture this spirit of cosmopolitanism. Third, both institutions were impacted by the Great War. However, the results of the war years completely altered their parallel paths. The UNB definitely closed in 1919, as a direct consequence of its decision to remain open during the

conflict. Whereas the ISS also faced obstacles, especially with the unexpected death of its director, Émile Waxweiler, in 1916, its researchers advocated for its perpetuation to Ernest Solvay, its founder and funder, allowing the institution to remain open and to become a lasting social sciences' institution still existing today. In other words, one institution failed to adapt to the new society brought by the post-war years, while the other managed the transition, although not without difficulties. Therefore, their divergent trajectories after the war allow us to examine the restructuring of scientific internationalism after the war, highlighting its characteristics before and after the Great War.

By comparing the trajectory of the UNB before the Great War, and the one of the ISS after the conflict, our paper intends, on the first hand, to question the notion of scientific internationalism, and assess the rupture that the First World War represented in the European intellectual landscape. Belgium, which is nested between two colossal neighbors that impacted its intellectual course, has immensely attempted to obtain this international recognition, both politically and scientifically. Therefore, the country appears to be a very interesting field for evaluating this posture, discourses, and practices in the social sciences, a scientific discipline that was struggling, at this period, for its recognition and its institutionalization. The disrupted political background of Europe inevitably changed the international "culture" that was shaped during the end of the nineteenth century. On the other hand, the double case of the UNB and the ISS also emphasizes the seesawed lines of continuity in the use and expression of scientific internationalism. On several aspects, the performative application of scientific internationalism remained unfaltering. This paper, based on archival materials from both institutions or related to them, will therefore provide a balanced perspective and a new narrative regarding the ruptures and continuities that can be traced when looking at the international scientific stakes around the First World War.

Primary sources

State Archives of Belgium (AGR)

Records of the Reparations Commissions.

Records of the Foreign Police

Papers of Georges Theunis

Archives of Université libre de Bruxelles, Records of Université Nouvelle de Bruxelles

Archives of the Bureau of International Labour, Papers of Albert Thomas.

Archives of the Solvay family, Papers of Armand Solvay.

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Mapping the intellectual migration from Fascist Italy: the project *Intellectuals Displaced from Fascist Italy*

Francesca Cavarocchi (Università di Firenze)

The research project «Intellectuals Displaced from Fascist Italy. Migrants, Exiles and Refugees Fleeing for Political and Racial Reasons», directed by Patrizia Guarnieri, was launched in 2019 as part of the University of Florence's Memorial Day initiatives. The results of this work in progress are published in the bilingual and open access portal *Intellettuali in fuga dall'Italia fascista / Intellectuals Displaced from Fascist Italy* (<<http://intellettualinfuga.com>>, Firenze, Firenze University Press, 2023-, 2nd. ed., revised and enlarged [1st. ed. 2019-22])

The project aims at studying the phenomenon of brain drain, both incoming and, above all, outgoing, which occurred in Italy during Fascism, and which had significant consequences not only for the protagonists and their families, but also for the entire country. By reconstructing the paths of the intellectuals who left the country because of dictatorship and anti-Semitic legislation, the website intends to bring to light the qualitative and quantitative importance of the phenomenon of intellectual emigration from Italy, which has been underestimated until now, and represented only through a few exemplary cases of great scientists and scholars, such as Enrico Fermi and Arnaldo Momigliano.

First of all, it was a question of identifying these intellectuals: both Italians who expatriated and foreigners who had settled in Italy, mainly to escape anti-Jewish persecution in the Reich and Eastern Europe and who, after 1938, were forced to leave their precarious shelters.

Making use of as yet unexploited sources, mainly from non-Italian archives, the project focuses not only on full professors: there were students, recent graduates, *liberi docenti* who had lost their university teaching qualifications; professionals who had been struck off the registers of the fascist trade unions and were therefore unable to work. A result achieved is therefore to bring out the submerged phenomenon of all qualified scholars with disciplinary and professional backgrounds, who left alone or more often with their families. The

biographies cover various disciplines: in addition to medicine, biology and physics, there is a significant presence in the fields of comparative literature and antiquities, music and visual arts. Various scholars specialised in psychology (Enzo Bonaventura, Renata Calabresi), history (Felix Gilbert and Thomas Goldstein, who became a lecturer at CUNY and the New School for Social Research), history of sciences (Aldo Mieli), anthropology and social sciences, such as Tullio Seppilli and Leo Ferrero (the latter participated at Yale in the “Seminar on the impact of culture and personality”, under the guidance of Edward Sapir).

The pages dedicated to each personal profile include an original scientific article, which reconstructs the biographical events with particular attention to mobility, a timeline highlighting the stages through which these “lives on the move” unfolded, a map that renders the spatial dimension, entries relating to emigrant family members, informal aid activities, international relief agencies, references provided in the applications submitted to these organisations. The photographic section has rapidly evolved to constitute an exceptional collection of hundreds of unpublished sources, that have been gathered mainly thanks to contacts with heirs, often living abroad.

Particular attention is therefore paid to the mechanisms of emigration, including the decision to leave, the procedures for expatriation, the relations with organisations or informal networks that worked to obtain permits and find initial accommodation. Another important issue concerns stabilisation after emigration; reconstructing the stages of each individual “life on the move” has made it possible to highlight much less linear dynamics than what emerged from historiography, from the available biographies and even from memoirs; all these sources are often unwilling to insist on difficulties, on temporary or definitive career downgrades, or on phases of precarious work. These paths proved more difficult for young people, for scholars at the beginning of their careers or for those who could not count on a solid international curriculum. Difficulties were generally greater for women, who were more precarious, less visible and more conditioned by family choices. In fact, a female presence in intellectual emigration has emerged, which until now has been underestimated: their percentage (currently almost 23% of the total) is much higher than the

figures shown in the available studies and even in the general history of intellectuals in Italy.

Another objective of the project is to develop a theoretical and applicative framework that facilitates the adaptation of social network analysis methods to the Intellettualinfuga database. As in all migratory phenomena, a key role was played by family and professional networks. A graphic representation tool allows the visualization of family connections, in order to link individual biographies to collective scenarios: the cartographic analysis will help, for example, to reconstruct the migration chains, and to highlight how personal and family social resources influenced the choice to emigrate and the following paths.

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WEDNESDAY, 05/07/2023

Session 2
9:30 - 11:00

Room 3

**Emotions in History of
Psychology**

Chair: Kim Hajek

Room 13

Child Development

Chair: Sharman Levinson

Picturing the universality of emotional expression: the arrangement of photographs in Charles Darwin's *The expression of the emotions in man and animals* (1872)

Jacqueline Atkin (McGill University)

The subject of emotional expression was immensely popular throughout the second half of the nineteenth century. In his 1872 book *The Expression of the Emotions in Man and Animals*, Charles Darwin offered a controversial perspective on the topic. Of the various contemporary approaches to understanding expression, Darwin's was the first widely-read study to suggest that the complex human expressions traditionally believed to differentiate us from animals are, in fact, proof of our descent from a common ancestor. While Darwin did not believe emotional expression to be exclusively human, he argued that a distinctly human state of self-awareness allows us to orient our will toward the restraint of expressive actions. For him, the evolution of expression in humans is best chronicled as the gradual attenuation of expressive signs. Through practice and repetition, he claimed, the habit of wilfully inhibiting expressions was inherited, and so became an inborn tendency distinctive of humankind.

Expression is the only book by Darwin to contain photographs. It was also one of the first photographically illustrated scientific books to attract a wide audience. The volume, which includes thirty-two photographs, was popular amongst both scientific and lay audiences. Given that Darwin was not a trained artist nor photographer, he was fundamentally dependent on others to illustrate *Expression*. The book reproduced pictures by five photographers, including the Scottish psychiatrist James Crichton-Browne, the London studio photographer Oscar Gustave Rejlander, and the French neurologist Dr. Guillaume Duchenne de Boulogne. Published by John Murray shortly after *The Descent of Man and Selection in Relation to Sex* (1871), the well-known and controversial text in which Darwin proposed that humans share a common ancestor with apes, *Expression* was highly anticipated by men of science and the general public alike. While the premise of Darwin's theory was certainly provocative, the promise of seeing photographs likely made the book all the more popular.

In this paper, I explore the visual strategies Darwin deployed to construct and support his argument that the study of human expression reveals man's connection to a primordial ancestor shared with animals. More specifically, I examine the arrangement of photographs in *Expression* and analyze how Darwin's presentational strategies drew upon popular modes of photographic display already familiar to his Victorian readers. Building on the work of anthropologist Elizabeth Edwards and historian of photography Janice Hart, I consider how the use patterns associated with these pre-existing modes of display, such as family photo albums and cartes-de-visite, shaped the ways in which Darwin's audience interpreted the photographs presented in *Expression*. Further, I expand to consider how the use of photography in Darwin's text was embedded in broader nineteenth-century debates about epistemology and scientific truth.

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Henri Wallon's *La vie mentale* within Febvre's *Encyclopédie* and historiographical project. The role of psychology in the early history of emotional life.

Noemí Pizarroso López (Universidad Nacional de Educación a Distancia - Uned, Madrid)

In this presentation we will shine some light on an item published in France in 1938, Volume VIII of the *Encyclopédie française*, *La vie mentale*. The director of the *Encyclopédie* project, historian Lucien Febvre (1878-1976), assigned the task of writing the volume to psychologist Henri Wallon (1879-1962). Volume VIII is of special interest for the history of 20th-century French psychology and particularly for analysing the relationships between history and psychology, yet it unfortunately tends to be overlooked.

Lucien Febvre himself, an old classmate of Wallon's at l'École Normale Supérieure and a close friend ever since, wrote one of the main entries of the volume's introduction, in which he reviewed the relationships between the two disciplines. Founder of the *Annales* school together with March Bloch (1886-1944), Febvre (1938) thought it a mistake for historians to draw on 20th-century psychology to interpret the emotions, decisions and rationales of individuals from other times. Based on things like the cruelty with which the dying were treated in the Ancien Régime and the intensity with which emotions were expressed in the Middle Ages, Febvre held that different times were populated by starkly different mindsets. He did not stop at describing such differences, however; he aspired to explain them, too, and this he endeavoured to do by invoking the "material" conditions of each age. He proposed to reconstitute the physical, intellectual and moral universe of an "historical collective", in an enterprise combining both erudition (history) and imagination (psychology), requiring an "inventory" of each age's mental materials (which he called *outillage mentale*).

Shortly thereafter, Febvre took his historical and psychological foray farther with a view to tracing out a history of feelings, of "emotional life and its manifestations" (Febvre, 1941, p. 175). Again he insisted on the need to work hand in hand with psychology, to stay abreast of

psychological research, without which “there is no possible history” (ibid.). In this respect, Febvre leaned particularly on Wallon’s approach to emotions; under Wallon’s guidance, Febvre presented emotional life as the first sphere of interindividual relationships, the breeding ground from which language, one of the first “intellectual” tools, arose.

A large ensemble of contemporary psychologists participated in Volume VIII of the *Encyclopédie française* in addition to Febvre and Wallon himself, who signed a good number of the entries. Foremost in the group were Wallon’s most renowned colleagues at the Sorbonne and the Collège de France, such as Henri Piéron (Psychologie de laboratoire, Psychotechnique), Henri Delacroix (L’activité symbolique de l’esprit : le langage), Pierre Janet (La psychologie de la conduite), George Dumas and Paul Guillaume (La psychologie du comportement, La psychologie génétique, La psychologie différentielle, Les anthropoïdes), together with some of their partners, such as Héléne Alphandéry-Gratiot and André Ombredane, and other names from the contemporary psychology scene who leaned closer to psychoanalysis, like Daniel Lagache (La méthode pathologique, Sexualité) and Jacques Lacan.

Our objective is to analyse Wallon’s psychology of emotions in the framework of this encyclopaedical volume and its significance within Febvre’s history of affectivity. In short, our goal is to examine the undoubtedly ambivalent role played by psychological theory in Febvre’s historiographical work, an obligatory reference point for the current history of the emotions. Starting from this foundational chapter of the history of sensibility, our ultimate goal is to set a background in order to reflect on the place that the psychology/psychologies of emotion have occupied since then (from James and Wallon himself to Schachter and Singer, Freud or Ekman), in this thriving historiographical field, whose leading authors include Alain Corbin, Barbara Rosenwein, Jan Plamper, William Reddit, Carol Stearns, Peter Stearns, Thomas Dixon and Robert Boddice.

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The Science of Early Childhood Development, Parenting, and the Concern with Social Economic Inequality: Trends since the 1990s

Dennis Bryson (Bilkent University)

My paper will not deal with the history of a specific discipline within the human sciences, but with an interdisciplinary “movement” focused on the problematic¹ of the relation of knowledge on the development of children and associated childrearing practices, on the one hand, to the phenomena associated with socioeconomic inequality, so rampant in the United States and other nations today, on the other. Since at least the late 1990s, both experts in such fields as child development, neuroscience, sociology, and economics as well as parents have become anxiously concerned with the problem of how economic and racial inequality affect children’s development and, more especially, their future educational and career “success”—and both groups have come to focus on ways of ameliorating this problem by means of enhanced childrearing and educational practices. Subsequently, in the last dozen years or so, a number of widely-read and influential books, including Robert D. Putnam’s *Our Kids: The American Dream in Crisis* (2015), Matthias Doepke and Fabrizio Zilibotti’s *Love, Money, and Parenting* (2019), James J. Heckman’s *Giving Kids a Fair Chance* (2013), and Annette Lareau’s *Unequal Childhoods* (2011) have come to deal with the impact of socioeconomic inequality on children and parenting styles, especially with regard to intergenerational mobility. These books have suggested policy interventions and new perspectives on parenting aimed at alleviating the problems posed to developing children by socioeconomic inequality.

A central theme of the recent concern with the intersection of child development and the problem of economic inequality has been the focus on the brain and its development. The emphasis on the brain was elaborated at two important collaborative enterprises initiated during the late 1990s: the Conference on Early Childhood Development and

¹“*Problématique*,” as Foucault, 1997, would put it.

Learning, sponsored by President and Hilary Clinton in 1997; and the National Research Council's Committee on Integrating the Science of Early Childhood Development (convened ca. 1997). The report issued by the NRC committee, *From Neurons to Neighborhoods* (2000), played an especially important role in advancing brain science and its relevance not only to child development but as an approach to socioeconomic issues and problems. For example, the report was an influence on Harvard social scientist Robert D. Putnam, who stressed in his book *Our Kids* that new knowledge on the brain and its development had come to play a major role in the science of child development. Along such lines, Putnam emphasized the importance of the "healthy" development of the architecture of the brains of infants and children by means of their interaction with parents. According to Putnam, however, the "toxic stress" of poverty—especially as such stress occurred in the form of violent crime, drug-dealing, and the like within neighborhoods in which minority racial and ethnic groups were concentrated—could impede normal brain development.

Supplementing the new approach to child development and its intersection with socioeconomic inequality were contributions from other social scientists, such as economists and sociologists. Thus, economists J. J. Heckman, M. Doepke, and F. Zilibotti, inspired by Chicago economist Gary Becker's concern with the family and intergenerational mobility, have examined the economics of parenting and have made proposals for ameliorating the problems of economic inequality through educational and family and parenting projects.

My paper will critically assess the perspectives and proposals that the child developmentalists and social scientists involved in the interdisciplinary "movement" oriented toward child development and socioeconomic inequality have elaborated since the late 1990s. It will be especially concerned with the visions of "being human" (see Smith, 2007) proffered by participants in this assemblage of experts; it will also examine the relation of their perspectives and proposals to neo-liberal policies.

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Teaming up to test. School readiness as a cross-disciplinary boundary object, actualizing early exclusion in the Swedish comprehensive school 1945-1975

Christian Lundahl (Örebro University)

Anna Ahlgren (Stockholm University)

Since the rise of mass schooling, questions about inclusion/exclusion and diversity has led to extensive debates, actions and reforms. On national levels, these questions have been handled differently, in the expanding attempts to build up educational systems for all citizens. In Sweden, the implementation of the nine-year compulsory and comprehensive school, enhetsskolan (1962), brought about a school-for-all, where all children entered the same school form, and where no ability or intellectually based differentiation were to take place until after the fourth or fifth grade, and then only in terms of second language choice. Many European school systems developed practicing early educational choices and specialization, as well as early grades. In Sweden, it was argued that a later point for differentiation would benefit the students, specifically the ‘less pronounced academic talents’. We suggest, however, that comprehensive methods for early differentiation of students were used already at the time of school entry. Testing for school readiness was a pronounced form of sorting, which took place in most Swedish municipalities between 1946 and 1975. These tests were motivated as help for the individual child, and as means to identify the right time to start school and to receive educational content. At the same time, there was a widespread ambiguity concerning the concept of school readiness, with different connotations and uses, on national as well as international levels (Ljungblad, 1965; Winter & Kelley, 2008). We here try to understand precisely how the ambiguities of the concept can be seen as a prerequisite for the implementation of the tests. Education can be viewed as a cross point for different disciplinary interests; such as medicine, psychology, pedagogy and sociology. In this paper we will investigate how the concept and practice of school readiness, and the testing thereof, constitute what can be called a boundary object for medical, pedagogical and psychological perspectives regarding the child in Sweden 1945-1975. We argue that

school readiness was established as a scientific fact (see Fleck, 1935/1997) meeting theoretical and methodological conditions of these disciplines, at the same time as school readiness fulfilled socio-political needs and was established as a social fact (see Piepenburg & Lundahl, 2022) - yet a very ambiguous fact; a boundary object (Star & Griesemer, 1989). This ambiguity actually contributes to the attractiveness of ‘school readiness’, as advocates of different positions can unite behind it (cf. Lundahl & Waldow, 2009), which in practice made possible an early sorting of students.

By following the development of Swedish school readiness tests, we will illustrate how they came into practice as a mixture of medical, psychological and educational arguments, spotlighting for example body, intelligence and social skills. Additionally, we look at various motives, arguments, and actions when it comes to school readiness tests in the political debate between 1946-1975, when these tests were debated in the parliament and put into use through various reforms, to finally become abandoned.

We argue that the concept of school readiness, and the political debates and decisions behind the tests, can be understood as a way to reframe early differentiation to work better with the overall political ambition of the comprehensive school reform. But even more intriguing, school readiness also works as a boundary object in the scientification of education, aligning conditions of the traditionally school-oriented disciplines of medicine, psychology and education. “Teaming up” on school readiness testing made these disciplines useful, which granted them legitimacy.

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They are not ill, they are just children. About the medicalisation of childhood development and behaviour

Zsuzsanna Vajda (Károli Gáspár University of the Reformed Church in Hungary)

In recent years, we have often heard through the media about the proliferation of childhood mental disorders. A significant group of professionals considers this phenomenon 'medicalisation', referring to the fact that there are individual variations in children's personality and behaviour and these are not necessarily pathological (Olfman, 2006). Others, including many institutions of education throughout the world now hold the view that there has been a large increase in the proportion of children with mental and developmental disorders. This view has changed the functioning and structure of institutions: in developed countries, developmental and corrective pedagogy has become part of healthcare and education. In addition, a significant number of private companies offer therapy to children with „disorders”, often from infancy, and the pharmaceutical industry has also stepped into the fray to help children who have „lost their way”.

The question is which of the two assumptions is closer to reality: are individual characteristics of children who have not yet acquired socialisation norms mishandled as disorders, or are there indeed more and more children who suffer from mental and developmental disorders? It is worth noting - and it is in many respects symptomatic - that no comprehensive sociological and socio-political analysis of the problem has been performed, either by state-funded institutions or for academic purposes. This situation is all the more problematic as the proliferation of perceived or real mental health problems in children (and adults) has created a very favourable market situation for various professionals, especially psychologists.

The fact that children's 'abnormal' behaviour now seems to be widespread in developed countries is a clear indication of a structural - social problem which cannot necessarily be solved by an increase in individualised development and therapy. This is true even in case of the most likely scenario, namely that both hypothesised causes

contribute to the increase in the incidence of behavioural disorders in children.

P. Conrad (2005) attributes the phenomenon of medicalisation in psychiatry to three main factors: 1. Changing attitudes of professionals partly due to the influence of modern neurological diagnostic tools. 2. The activity of those who generate demand for business purposes. 3. Changes in the behaviour of patients and consumers, who increasingly see health care as a service that can be bought. I will present arguments to support my hypothesis that the medicalisation of psychological development in childhood is mainly due to the second and third factor, and to the changes in attitudes that partly accompany and partly trigger them. I would also like to point out that the medicalisation of childhood is increasingly accompanied by poor or significantly distorted scientific evidence.

In Hungary (and in many other Western countries), private practices employing physiotherapists, movement therapists and psychologists offer complex screening of infants from 12 weeks of age. The screening, followed by regular follow-up examinations, is offered not only to babies who were born prematurely or may be at risk of having developmental problems due to other special circumstances, but also to parents who "have any questions about the child's development". In child psychology practices, parents are offered the correction of a number of „developmental disorders” whose existence is not supported by scientific evidence, such as "the persistence of primitive reflexes" or "sensory integration disorders". In the past decade, new diagnostic categories have emerged, which are in fact mostly meaningless and generalised, such as 'immaturity of the nervous system' or 'learning and integration disorders'. It is noteworthy that the symptomatology of these mental 'disorders' overlaps with older, much-debated categories such as ADHD or autism, as well as with each other.

It is a worrying development that medicalisation is gradually reaching every period and aspects of childhood, including an increasing number of common behaviours such as sibling rivalry, transient sleep problems or pickiness about food. The perception of these behavioural variants as mental disorders can lead to extremely negative changes in the relationship between parents and children. It may also decrease parents' self-confidence and sense of competence and make them seek help

from a professional to resolve banal problems. I posit that medicalisation may even contribute to the increase in the frequency of psychological problems among children.

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WEDNESDAY, 05/07/2023

Session 3
11:30 - 13:00

Room 3

**History of
Psychotherapies**

Chair: Renato Foschi

Room 13

Voyage and Immigration

Chair: Antonio Marturano

What are the Magic Words? Textualising Cases of Psychotherapy around the turn of the 20th Century

Kim M. Hajek (University of Amsterdam)

When the term ‘psychotherapy’ gained cultural currency towards the end of the 19th century, it was effectively as a synonym for suggestion, especially as associated with the therapeutic practices of Hippolyte Bernheim (Carroy, 2000). Bernheim (1891) would, for instance, instruct a patient to apply himself to ‘practical studies’ rather than ‘sterile contemplation’, or announce that her abdominal pains would soon disappear. Sometimes Bernheim would hypnotise his patient to a greater or lesser degree, and sometimes he would press down on a painful spot or move a patient’s limbs to reinforce the verbal suggestion. Nonetheless, it was the spoken words of the suggestion that remained central to treating each set of physical or psychical troubles. What historian Jacqueline Carroy has dubbed ‘la magie des mots’ (‘the magic of words’) would remain intrinsic to psychotherapy, even as other practitioners eschewed suggestion for reasoned discussion (Dubois, Déjerine) or recovering buried memories (Janet, Freud). Talking indeed continues to define psychotherapy to this day.

But how did a physician know what words to say? What made a talking treatment effective—the physician’s ‘magic words’, or more embodied practices such as his tone or the patient’s mode of listening? Could one learn the essence of this therapy from material texts, like case histories or clinical observations? Or was becoming a psychotherapist a matter of intangible experience? This paper explores such questions by analysing the textual and narrative practices used by leading psychotherapists when they wrote down cases of psychotherapy and circulated them in medical periodicals and monographs. I focus specifically on cases diffused in the French language from the three leading centres for psychotherapy in the decades 1880–1910: Nancy, where Bernheim used hypnotism and suggestion; Amsterdam, where Albert van Renterghem and Frederik van Eeden established a *Clinique de Psycho-thérapie suggestive*; and Berne, where Paul Dubois counted on rational ‘Socratic’ dialogue to ‘redresser des mentalités faussées’ (‘straighten out warped mentalities’) (1905: x).

Although located in different countries with different vernacular languages, Bernheim, van Renterghem and van Eeden, and Dubois all shared observations and reflections on their methods in texts written in French. Whereas Dubois included various clinical cases ‘in the folds of [his] text’ (Pomata, 2013: 149), Bernheim and his Dutch confreres compiled sets of individual clinical observations in their books. More importantly, these works reveal significant variations in how and when the doctors related their ‘magic’ therapeutic words. After introducing the typical form of psychotherapeutic cases, I analyse—in close textual detail—the ways patients’ and practitioners’ spoken words are fixed in written form. For all that this might seem a straightforward process, we find that suggestions are often elided in Bernheim’s observations, while some of Dubois’s dialogues appear more like stilted exemplary templates than ‘intimate conversation’. To attend to the textual dynamics of case-writing is to illuminate psychotherapeutic practices from a different angle than that of practitioners’ theoretical/methodological statements. The paper thus sheds light on similarities between approaches that were framed as essentially distinct by their practitioners—or the inverse.

It moreover contributes to scholarship on case histories by providing an initial attempt to characterise what therapeutic cases did and do for medico-psychological knowledge, for doctors, and for patients. For, although we know much about how medical cases can define and refine diagnoses, including by assembling them into series (Hess and Mendelsohn), it is much less clear what function is served by cases devoted to therapy, especially to psychotherapy with its emphasis on adapting methods to the subject’s individuality. The paper thus reflects, finally, on the extent to which psychotherapeutic cases served to generate knowledge, to teach, to persuade, or simply to promote a particular practitioner’s expertise or approach.

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Tracing the emergence of American psychology in France through *Psychologie* magazine (1970-1980). A study using digital humanities.

Elsa Forner (Université de Lausanne - UNIL)

In May 1967, Nicholas Charney, a young American psychologist, founded *Psychology Today*, a monthly magazine whose goal was to take psychology out of the academy and make the results of the discipline available to a wider audience. The magazine was a visionary embodiment of George Miller's 1969 speech, when he was president of APA, about the importance of "giving psychology away". *Psychology Today* was the first media outlet to talk about desensitization therapy in 1969.

In February 1970, Jacques Mousseau, a French journalist already known for his position as editor-in-chief of *Planète*, a magazine devoted to "fantastic realism" through paranormal phenomena, returned from a trip to the United States with the project of replicating in France the American success of *Psychology Today*

In 1971, Charney and Mousseau signed an agreement establishing a collaboration between the two magazines. Each month, two articles were translated and published free of charge in the French and American editions. This original initiative offered French and American readers a panorama of "psychology" at the time and linked the editorial destinies of the two magazines.

Both editorial projects seemed to be guided by the same liberal and democratic ambition: to make advances in psychology and the human sciences accessible to a wide audience. Nevertheless, the two journals came to represent two very different representations of psychology. *Psychology Today*, although widely criticized for its detrimental influence on the discipline by addressing issues of popular psychology (Smith & Schroeder 1980, Moran & Moran 1990), maintained strong ties to the American Psychological Association (APA), which even owned the journal for several years in the 1980s (Epstein 2006). On the other hand, *Psychologie* was ignored by French academic circles from the very beginning and soon began to offer articles on areas that were

not covered by academic psychology, such as the psychology of assertiveness, behavioral psychology, and even parapsychology. *Psychologie* took an interest in an entire field of psychology that had been neglected by the French academic world, which at the time was dominated by psychoanalysis. By giving psychotherapies, in their plural dimension, a large place, it created a network of thinkers who were not well known in the academic world and who promoted alternative thinking. On the French side, very little investigation has been made in sociology on the birth of *Psychologie*, mentioned among other newsmagazine dealing with science vulgarization read by emerging middle-class in the 1980 (Boltanski & Maladier 1977). More recent research briefly retraced how *Psychologie* contributed in the contemporary era to position on a wellbeing market and how the editorial strategy of *Psychologie* has developed among the years (Garnoussi 2008, Lemerle 2014), but no research has been made to understand specifically whether the magazine contributed to spread “therapeutic culture” (Illouz 2008) into the French context.

This research uses Optical Character Recognition (OCR) technology based on an initial exploratory analysis of the archive using digital humanities tools. OCR allows us to count the occurrences of words in a large amount of digitized data, such as *Psychologie* by performing an automated analysis of the data. This allows us to track the evolution of a word's occurrence. For example, we can explore the type of context or discourse associated with a keyword. This research aims to document how psychotherapy - and the discourse on the plurality of psychotherapies - has circulated in *Psychologie* using natural language processing (NLP) techniques.

From a historical perspective, this presentation will explore how psychology played an important role in spreading American psychotherapeutic culture to France in the 1970s. The research will trace the gradual emergence of new psychotherapeutic tools and determine whether this phenomenon coincides with, or is at least related to, the rise of criticism of psychoanalysis in the 1970s, using digital humanities and optical character recognition (OCR) on archives. The project will attempt to determine if coherent groupings of OCR techniques can be observed, such as critique of psychoanalysis, psychotherapy, and new psychotherapy tools.

Archives

Jacques Mousseau's personal archives, Paris, France

Psychologie. Comprendre, savoir agir dans le monde d'aujourd'hui (1970 – 1975)

Psychology Today (1967– 1975)

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For a Critical History of Psychotherapy

Renato Foschi (Sapienza Università di Roma)

Marco Innamorati (Università di Roma Tor Vergata)

This presentation intends describe the choices made by the authors relating to their critical history of "western psychotherapy", recently published by Routledge. In particular we critically will discuss the way in which "traditionally" a movement composed of technicians and scholars who emphasized the treatment of mental pathologies developed, through means "à visée scientifique" that were not physical or chemical but behavioral and based on communication.

Because of the monopoly on physical or chemical therapies, Western medicine became in fact the first domain from which psychotherapy of psychopathologies emancipated itself. However, as we will see, discussing psychotherapy implies a broader disciplinary and even transdisciplinary horizon. The roots of western psychotherapy were not merely in the history of western medicine. Many of the pioneers in the history of western psychotherapy were in fact not physicians, and others emancipated themselves from their medical identity to deal with psychotherapy.

Although ours can be considered an attitude of old fashioned historians, we believe it is more useful to use classical distinctions between a psychological and a neurological domain, but also between a magical and a sociological domain in order to "critically" illuminate the path that led us to what is now considered psychotherapy. Therefore, we do not agree with a radical constructivism that considers psychotherapy a domain so full of aporias and ambiguities, a mythical construction of self-celebration of Western psychotherapists, that it is impossible to historicize.

E.g. Psychoanalysis is treated by us as a pivot in the history of psychotherapies. Actually most other psychotherapies either developed form psychoanalysis or used it as a point of reference, even if often a negative one. However, if we saw psychotherapy with the eyes of an orthodox psychoanalyst, but not of Freud himself, we could even exclude psychoanalysis from the history of psychotherapy! In fact, orthodox psychoanalysts consider psychoanalysis as a domain so

different from psychotherapy that it should not be subjected to the laws regulating the professional practice of psychotherapy.

In the same way, according to other categories we could reduce psychoanalysis to a myth with little value for the history of psychotherapy, but also for the history of psychology itself. Psychotherapy then would still be a patchwork full of different things from each other, Western, Eastern, esoteric, magical, initiatory notions, etc.

In all epistemological positions there is a grain of truth, but this grain of truth considered in an absolute way do not help to critically understand the history of Western psychotherapy because, willingly or unwillingly, psychoanalysis has had a central role in the history of psychological techniques for the treatment of psychopathologies. Psychoanalysis has also played a central role in the history of Western ideas and culture. Therefore, this presentation intends to outline a brief excursus of the reasons that led us to consider psychoanalysis a fulcrum of the history of psychotherapy from the late eighteenth century to the 2000s. Well aware of being susceptible to criticism of various kinds, we have accepted the challenge of our “critical history of psychotherapy” that is neither merely an abstract destructive exercise against the western mainstream psychotherapy, nor just a mere celebration of specific professional techniques.

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Chiwa's travel to Italy in 1934: Reconstructing the visit from his diary

Miki Takasuna (Tokyo International University, Japan)

Previously, I roughly sketched the research travels of Hiroshi Chiwa (1891-1978) from 1933 to 1935 (Takasuna, 2008). Chiwa was an associate professor at Tokyo Imperial University when he traveled to Europe in 1933. Until the mid-20th century, Japanese scholars studied abroad in one of two ways: namely, *ryugaku* (留学, literally, to study staying in fewer places) and *yuhgaku* (遊学, literally, to study changing from place to place). *Ryugaku* scholars tended to study longer at a particular foreign university, where many also received academic degrees. In contrast, *yuhgaku*-scholars visited many countries and universities to reap the most varied information. Most of the scholars who received a special national scholarship to study abroad followed the *yuhgaku* style (Takasuna et al., 2000). This standard applied to Chiwa who studied abroad at government expense. Accordingly, he mainly stayed and studied in Berlin, Germany, but occasionally traveled to various countries, including Belgium, France, Switzerland, the UK, and Italy. In this paper, I focus on his 11-day trip to Italy in October 1934.

According to the history of psychology in Italy (Cimino & Foschi, 2012), between 1920 and 1940, there was no significant increase in the number of university chairs, laboratories, or journals. However, by 1938, in all of Italy there remained only two psychology chairs at academic institutions: these were in Rome and Milan. It is not known if Chiwa anticipated the decline; nevertheless, he visited the University of Milan (to meet Casimiro Doniselli) and the Catholic University of Milan (to meet Agostino Gemelli, but Gemelli was in Rome so he instead met Giuseppina Pastori). He also went to the University of Rome (to meet Mario Ponzio and Ferruccio Banissoni). Though he did not publish a report of his experiences after returning to Japan, he wrote a diary, which he left in small notebooks. Now, 90 years since his visit, I have worked to decipher his handwriting to gain his impression of Italian psychology circa 1934.

I assume Chiwa conversed with the Italian psychologists in German. One interesting recording was a conversation he had with M. E. Cohen. (Just to note, the M. likely stands for Mathew, though the Cohen's handwriting was unclear.) Cohen was a young American psychologist visiting from Harvard (a Sheldon Fellow in Psychology). Chiwa noted that Cohen came to Rome because Edwin G. Boring told him to, but Cohen found it boring because it was focused on psychotechnics and populated by medical students, not psychology students. In Berlin, Chiwa went to lectures given by W. Köhler on Gestalt psychology (Takasuna, 2000, 2001). Chiwa relayed to Cohen that Köhler would emigrate to the US but Cohen already knew. Cohen expected that with Köhler and Boring at Harvard, the future of psychology there would be brilliant, but also deplored that it would leave fewer teaching positions for younger professors. In an encouraging response, Chiwa suggested that having prominent names ensconced at Harvard would soon profit the younger generation.

In Chiwa's diary of his visit to Milan and Rome, he wrote that, like in Germany after the fall of the Nazi regime, psychology in Italy trended toward practical themes. These included psychological tests, psychotechnics, and physical exercise, which arose as a result of the deaths of aged, eminent scholars under fascism. Overall, Chiwa was impressed by Gemelli's work but wrote a bitter comment about Ponzo as "he assumed an air of importance".

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Social Research in the Era of Mass Immigration: Epistemic Culture and Gender in the Study of Immigrants in Chicago, ca. 1910-1930

Petteri Pietikäinen (University of Oulu)

Between 1890 and 1915, more than 20 million immigrants entered the US; this was more than in any other period before or after. A considerable number of these mainly Eastern and Southern Europeans moved to the Northern cities such as New York, Pittsburgh and Chicago. In the early 20th century, Chicago was the second biggest city in the US, and in addition to being a city of immigrants (and African-American migrants), it was also a significant centre of academic research: the city's major university was University of Chicago, in which there was a strong research interest in the social life of local people. From the end of 1910s onwards, the sociology department in the University of Chicago was engaged in influential empirical research on the underbelly of Chicago: sociologists conducted "ethnographical" studies on street gangs, dance halls, hobos, criminals, juvenile delinquents, distressed families and slum dwellers.

However, there was also a female -dominated strand of social research in Chicago, and these women were pioneers in the study of immigration, including the "Americanization" of immigrants in Chicago (Americanization was usually understood as "assimilation"). Many of these women had first-hand experience of poor immigrants in the Hull House settlement community, led by the social reformist Jane Addams, where they were trained to do research on social problems of urban lower class. These female scholars, including Sophonisba Breckinridge and sisters Edith and Grace Abbott, carried out numerous studies of juvenile delinquency, housing, child welfare and women in industry between 1900s and 1920s. These field studies were published as academic articles and monographs (such as Grace Abbott's *The Immigrant and the Community*, 1917), and they also provided essential information of, and insight into, the everyday lives of immigrant Chicagoans both to policy makers and sociological researchers at the University of Chicago and elsewhere in the US. Another female pioneer was Frances Donovan, a graduate from the University of Chicago who

was one of the first social researchers to use participant observation as a method: she wrote three books based on her own experiences as a participant observer.

In this presentation, I will discuss the studies conducted by the female social scientists whose institutional affiliation was first Chicago School of Civics and Philanthropy and later the University of Chicago. I will use the concept of epistemic hierarchy to describe how in the academic world the urban studies of the predominantly male Chicago sociologists were deemed to have higher epistemic (hence, scientific) value than the urban studies of 100% female scholars of social work, who were typically regarded as “reformists” or even “do-gooders” both by the contemporary sociologists (such as Robert E. Park) and later historians and other scholars who have discussed the Chicago School of Sociology. I will also argue that, instead of exemplifying patronising middle-class moral reformism, these female scholars in general and the Abbott sisters in particular represented the rational-reformist ethos of social engineering.

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WEDNESDAY, 05/07/2023

Session 4
14:30 - 16:00

Room 3

**The Concept of Energy
in the History of
Psychology**

Chair: Massimiliano
Pompa

Room 13

**Signification Process and
Culture**

Chair: Antonio Marturano

From psychic to moral, through vital: the uses and disuses of the concept of energy in the turn of the 19th to 20th century, with a special focus on Henri Bergson

Bruno Rates (University of São Paulo – Brazil)

The law of conservation of energy and its implications were highly influential in philosophical and psychological debates. One of these can be found in the philosophy of Henri Bergson (1859-1941), a source of many critics that were addressed to the discoveries of Mayer and Helmholtz. In *Creative Evolution* (1907) Bergson affirms the specificity of vital processes through the concept of “*élan vital*” and was considered, since then, one of the forerunners of the so-called “neo-vitalist school” or “biological philosophy” (Canguilhem, 2015). However, despite the strong impact of “*élan vital*” in the anti-mechanistic and anti-deterministic discourses that came afterwards, Bergson’s assertion that energy is not only conserved, but also created, has a long history and is far of being univocal, having scientific, philosophical and political implications.

In my talk I intend to present this history and investigate why Bergson goes from an epistemological framework in affirming the irreducibility of psychic energy in *Time and Free Will* (1889), and of vital energy in *Creative Evolution*, to an ethical approach of the subject in *The Two Sources of Morality and Religion* (1934), where a moral energy is stated through the figure of the mystic. My hypothesis is that this transformation is due to two interrelated reasons.

The first one is related to the discovery of the second law of thermodynamics, the law of *degradation* of energy, by Sadi Carnot (1896-1832) and Rudolph Clausius (1822-1888), discussed by Bergson in *Creative Evolution*. If the first law of thermodynamics predicts the *conservation* of energy, the second establishes that such conservation carries with it a *transformation* from the most to the least organized, from the most to the least unstable: entropy is the law of disorganization. Taken to its final consequence, that is, considering that there are no truly closed systems in nature, entropy would indicate, for some, not only the tendency towards energetic stability of these systems, but the “thermal death” of the universe, where would rule

complete homogeneity. Thus, in Bergson's view, not only the law of conservation was challenged by the law of degradation, but it was science itself that left a door open to think life's creative power as only a momentary resistance to total annihilation.

The second reason is related to a major political event that took place in Europe in the beginning of the 20th century: The First World War. During this period, Bergson wrote several "war speeches" and actively participated in French diplomatic missions in Spain and, mostly, in the United States. But after the end of the war he seems to abandon a more nationalistic position and became the president of the "International Committee of Intellectual Cooperation", an initiative from the *League of Nations*. That was the moment that begun to appear in his texts the idea of a moral energy endowed by the capacity to create new standards of morality. In his last book, *The Two Sources of Morality and Religion*, this notion is proposed with great length, showing that the promises of a non-mechanistic philosophy lie no more in the impetus of biological life but in the notion of "love" brought by the energy of the mystic. The abandon of the epistemological way of dealing with the subject and the defense of an ethical and religion position was caused, I argue, by the assumption that the First World War was a *scientific war*, where technology coincided with destruction and death.

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Energetics of the mind and the *Parallelismusstreit*: the assimilation of the law of energy conservation in German experimental psychology, 1860-1915

Leonardo Niro (University of Essex)

At last year's Berlin conference, I presented a current project titled "From the Forces of Life to the Energies of Mind". As explained there, the project analyses the assimilation of energetic formulations in the late-19th to mid-20th century psychological sciences. The project explores both the appropriation of thermodynamic frameworks in physiological accounts of brain function (a nervous energy) in different contexts, as well as the assimilation of energetic concepts in specifically psychological formulations – such as in concepts of psychic energy and analogous. I maintained that energy conservation (and later, also entropy), became a ubiquitous thematic in psychological formulations of the mind in late-19th to mid-20th century to a great extent due of its capacity to move across disciplinary boundaries as well as for its capacity of local adaptation to address specific problems in different sciences.

My presentation last year focused in the context of Vienna *fin-de siècle*, particularly in debates between Sigmund Exner, Josef Breuer, and Sigmund Freud on the nature of nervous energy. This year, my analysis will turn to the context of the emergence of institutionalised German experimental psychology, with a focus in a debate that was described by authors at the time as the *Parallelismusstreit* (Becher, 1908; Busse, 1900). I will initially consider how Wundt treated the consequences of energy conservation for the new science of experimental psychology. A former student of du Bois Reymond and Helmholtz's assistant in Berlin (Araujo, 2014), Wundt in his earlier works denied that principles of energy conservation were applicable in the explanation of psychological phenomena. In *Principles of Physiological Psychology*, for instance, he claimed that 'psychical processes refuse to submit to any one of our physical measures of energy,' so that there is an 'impossibility, at any time or by any means, of the reduction of the one [psychology] to the other [physiology]' (Wundt, [1873] 1904, p.102). In his later works, however, starting with *Logik* (Wundt, 1883), he would

coin the term *geistige Energie* (mental energy) to designate the magnitude of any mental value in relation to its proper capacity for mental action (Araujo, 2015). The term stood in contrast with the constancy of physical energy, since it implied that the energy in question was unlimited – as stated by his “principle of growing mental energy” (*Prinzip wachsender geistigen Energie*), developed in his *Ethik* (Wundt, 1886). The paper will further explore the role played by energetic concepts in the different formulations of psychophysical parallelism (Wegener, 2009), as well in its arguments against this perspective on the mind-body relation, in particular that of Carl Stumpf (Stumpf, [1896] 1903).

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From Natural Intelligence to Artificial Intelligence: D.O. Hebb, Nathaniel Rochester, and the Origins of Deep Learning

Yvan Prkachin (University of Zurich)

In 1937, the Canadian neurosurgeon Wilder Penfield removed the frontal lobes of a young man suffering from epilepsy. Before the operation, the young man had an IQ of 85; after, his IQ *went up* 12 points. Understanding this outcome became the mission of Penfield's resident psychologist, Donald Olding Hebb. In his attempt to unravel this bizarre occurrence - at odds with much of mainstream neurology in the first half of the twentieth century - Hebb constructed a new theory of brain function that would profoundly influence the emergence of neuroscience and cognitive science. It would also deeply affect arguments over the very nature of 'intelligence' and its formation during the middle of the twentieth century, seeping into arguments about early childhood education, along with race and intelligence. In attempting to understand this bizarre surgical outcome, Hebb produced one of the most influential theories of brain function of the twentieth century, and one of the most widely cited books in the history of psychology, his 1949 masterwork *The Organization of Behavior*. A foundational text in the growing backlash against behaviorism in the 1950s, Hebb's work played a key (if often uncredited) role in inaugurating the emergence of cognitive science.

Less well-known is the role that Hebb's theory played in inaugurating the study of artificial intelligence. While Hebb himself had little interest in computers or the cybernetics movement, his theory of learning brain cells, which formed increasingly complex assemblies of interconnected networks, appealed to the IBM computer engineer Nathaniel Rochester, who was attempting to develop new computing architectures that could achieve creative problem solving. Yet the translation of Hebb's seemingly simple model of synaptic learning into the language of computer engineering proved more complex than either party initially suspected, and involved the creation of a deeply productive trading zone between the human sciences (psychology, neurology and physiology) and the physical sciences (physics, engineering and

mathematics). The creation of this trading zone laid the groundwork for the emergence of the so-called ‘deep learning’ computational systems that transformed the landscape of late-twentieth century science and technology.

This paper tracks the fate of Hebb’s theory of cellular learning, from its emergence in the operating theaters of Montreal, through its adoption by early computer engineers, and finally through its death and resurrection during the first so-called “AI Winter” of the 1970s. The story of Hebb and Rochester’s brief but hugely significant collaboration troubles the traditional history of neural networks (which typically place their origin with the work of the psychiatrist Warren McCulloch and the mathematician Walter Pitts). This paper also explores the way in which neurophysiology and early computer science reflected and embodied debates over the concept of ‘intelligence’ in the middle of the twentieth century. Did ‘intelligence’ consist of logic and algorithms? The mental manipulation and computation of symbols? Or was intelligence the product of learning and experience? What was the nature of ‘insight’ and creativity? And could these aspects of cognition be reverse engineered? An understanding of the fate of Hebb’s theory of learning within the emerging world of artificial intelligence can shed light on the rich history of trading between psychology, neurology and computer science in the twentieth century. Moreover, this history also illuminates the promises and limitations of machine learning in the early twenty first century, many of which were already apparent as early as the 1960s.

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The Uncanny World We Live In – Then and Now

Tímea Deák-Kovács (University of Pécs)

The centenary of Sigmund Freud's essay *Das Unheimliche* (1919) was due in 2019, just as COVID-19 was making its headlines around the world.

But what exactly is the "Unheimliche", in English: the uncanny? What is the parallel over the years?

Freud (1919) originally says in his now 104-year-old study that it can be often and easily uncanny when the boundaries between reality and fantasy become blurred, when we are actually confronted with something we have hitherto considered fantastic.

In my talk, I would like to show the similarity between the 'Umheimliche' experience described by Freud and the impressions caused by the difficulties of our present and recent past.

For example, this experience of confinement due to the coronavirus, of quarantine situations, sometimes voluntary, sometimes enforced, permeated our daily lives. When we ventured out into so-called reality, we found ourselves confronted with situations familiar only from dystopian films: lonely, masked people, distanced from each other, roaming the streets. When we stayed at home, digital space became the real stage of our lives, where we consulted online, seeing mostly only each other's faces, the rest of our bodies seemingly ceasing to exist, a figment of our imagination. And when factors such as the Internet or the technical problems of the various online platforms intervened in this machinery and we found ourselves with disconnected images or sound, our imagination played an even stronger role in digital meetings.

Just when it seemed that we had finally got over the viral situation, war broke out, inflation was rampant, prices and, for certain products, the quantities that could be bought were limited. The last few years have seen a turnaround that was unimaginable to us before.

Freud himself says of the uncanny that it means something that is frightening, terrifying and anxiety-provoking, and then immediately adds that the term is not always used in a precise sense. In his analysis, he draws on a 1906 study by Jentsch, who says - and Freud himself agrees - that we must first live with the feeling of the uncanny, and only

then can we analyse it. They both express the difficulty that they have not had such an experience recently, so that it is difficult for them to analyse it. For us, on the other hand, our lives have been sufficiently upside down in recent years that we do not need to search for such experiences.

In Jentsch (1906/1997), he argues that the phenomenon of the 'unheimlich' arises from an experience that is explicitly uncertain or undecidable, when we do not feel at home or at ease in the situation, but are overcome by anxiety, or at least by a strange feeling of strangeness. He says of the word itself that it carries with it the meaning of disorientation, not knowing where to go next! If we think back to the first lockdowns, to the first wave of the pandemic, when we first encountered this unknown enemy, the coronavirus, none of us knew where to go from here. We did not know how long we would be locked in, whether we would keep our jobs, whether the virus could be defeated, whether there was a cure. If we caught it, how dangerous would it be for us and, in general, what was the risk? When will it end? Years later, we still cannot answer some of these questions, so the feeling of being disoriented is still part of our lives.

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Metaphors in student advice literature: On the task of understanding university, knowledge and learning.

Anne Por (Leiden University)

Throughout the eighteenth and nineteenth century, authors of student advice literature (*hodegetics*, *historia litteraria* and *encyclopaedia*) helped students in the German lands answer questions like *What is a university? How should I think about the process of learning? And how can I understand knowledge and its many parts?* They used various, often extensive metaphors to help their students understand these abstract concepts, ridding them of their abstractness. Generally, these metaphors boiled down to three types: agricultural, architectural and geographical/travel-based.

In this paper I will analyse these metaphors from student advice literature (mainly 1742-1845) using concepts from contemporary cognitive science. While metaphors have been extensively studied from a primarily linguistic perspective (Lakoff and Johnson), less is known about the exact relationship between use of metaphors and cognition.

The cognitive scientist Douglas Hofstadter stresses that our ability to associate is essential for all our thinking and understanding. According to the theory of structure-mapping, scientists like Hofstadter differentiate between conventional and novel metaphors. Whereas “highly conventional metaphors” are processed in a rapid, localized way, no different to other ordinary words, metaphors that are unusual, novel or extensive are processed more slowly. This implies that the two parts of such metaphors are more distantly related, and in turn, that novel metaphors have a stronger influence on understanding. Therefore, if we know which metaphors were novel or conventional for 18th- and 19th-century students, we gain insight into the actual impact of metaphors in student advice literature. For example, when the word *Bildung* just started to become used, it taught students quite literally how their education could be understood as unfolding (*bilden*) what was within. Nowadays, it has been widely used for too long enough to still carry this analogical meaning.

By combining the history of (university) education and cognitive science, and taking into account the then novelty and extendedness of

the metaphor concerned, I argue that the type of metaphor used had implications, especially regarding the agency of the various actors (students, teachers, parents, Holy Spirit) involved. Simply put, there is a difference between considering the university as a place where someone will let you grow, or as one where you have to decide to build knowledge, or as one where you have the opportunity to travel through and explore different lands. Using either a metaphor of travel or one of construction, furthermore, influenced how the relationship between different fields of knowledge and therefore the preferred order of studying subjects were understood.

Some metaphors clearly belong to tropes with long traditions. Their use in a new context, however, ensured that they still functioned as if they were novel. Therefore, taking into account the likely associations of readers based on the original context of a metaphor (apart from the implications of the literal meaning of the explanatory metaphor) further allows assessing how its use impacted students. For example, the so-called Parable of the Sower described in among others Luke 8 was widely known and it prioritized the preparation of oneself (to be good 'soil'), patience and a relatively obedient attitude. On the other hand, to regard learning as travel might have been associated with the Grand Tour as well as the Republic of Letters and it therefore implied a certain sovereignty and agency of the (privileged) traveller/learner.

Lastly, while there was a long (practical) awareness of the importance of analogy for thinking, and metaphors were widely and purposefully used as educational tools, explaining/understanding the phenomenon was more difficult. In his 'new psychology' (*neue Seelenlehre*), the post-Kantian philosopher Friedrich Eduard Beneke (1798-1854) gave a material and cognitive explanation for the long tradition of certain techniques for mental development. Beneke, who also gave students advice in his general introduction to academic studying, described how 'flowing elements' connected various impressions on the mind in accordance to specific rules. By paying attention to this metacognitive aspect of the use of metaphors, I will address to what extent practical experience informed psychological theorizing and vice versa.

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WEDNESDAY, 05/07/2023

Session 5
16:30 - 18:30

Room 3

Session
**Children: Agents and
Objects within
Psychological Research
and Education**

Chair: David Robinson
Discussant: Christian
Lundahl

Room 13

Feminism and Sexology

Chair: Júlia Gyimesi

Children: Agents and Objects within Psychological Research and Education

Coordinators: A. Mülberger and A. Graus

The panel analyses psychological and educational discourses related to children. The five papers examine how teachers, psychologists, and parents, used children as their study objects. The documents we study are diverse, from reports about intelligence testing to the child-rearing books of how to nurture a genius, children's drawings and responses to war. Our aim is to understand why and how children of the 19th and 20th century were turned into an object of study. We also try to find out to what extent the historical material exposes a certain level of agency of the children and some information about their personal experiences.

In the 19th century the link between pedagogy and psychology became stronger, as well as the interest in knowing more about children's capacities. At that time, a number of girls were raised and promoted by one of their parents to become a "genius". The first talk by Andrea Graus and Violeta Ruiz takes a closer look at the way these children were treated and views within the context of Spanish society.

The second talk deals with the teachers' interest in measuring intelligence among school children living in the countryside in Spain. Génesis Núñez-Araya studies the way these testings took place, as well as the outcome. She aims to reveal the social and political motivation behind such an effort, related to the bad living conditions in rural areas. The third contribution by Rinske Vermeij deals with the way how in the 1920s and 1930s children's personality was assessed by the psychologists working at the Psychotechnical Institute in Groningen. On the one hand, the institute followed the general trend, offering vocational guidelines and undertaking personnel selection. On the other hand, the historical documents evidence also specific topics and techniques, related to the influence of Heymans' work.

A fourth oral presentation of our panel focuses on children's drawings, more precisely with the way how their products were promoted and used for political purposes after the Civil War. Anna K. Kendrick's comparison of these politics during the early years of the Franco Regime with earlier periods such as the Second Republic evidences an

interesting change from a more idealistic, collective view of children's art toward a more utilitarian and individualistic perspective.

The fifth talk by Annette Mülberger deals with two psychological studies: The first evaluating the way children viewed on of Spain's colonial wars. The second explored the personal memories and psychological effects War had on exiled children and youth after the Second World War. The aim is to evaluate the historical source material. I argue that it serves both ends: to see how children's opinions and performance was politically employed by adults but also offering hints about their experiences and agency.

Raising prodigies: Utopias, parents, and childrearing experiments in the early 20th century

Andrea Graus & Violeta Ruiz (Spanish National Research Council)

Our presentation will analyze the political implications that the nature-nurture debate of the nineteenth century had for the development of utopias, and how this motivated some parents to raise child prodigies during the late nineteenth and early twentieth centuries (Rawlins, 2006). While some parents used their child prodigies for financial gain (Graus, 2020, 2021), others were moved by what they perceived as scientific aims – specifically, to prove that geniuses can be made. Responding to the debate on innate versus nurtured genius that began in the late nineteenth century, parents embarked on biological and educational projects to generate and raise child prodigies in order to prove their eugenic beliefs and support their particular utopian views of society. We argue that these childrearing experiments not only reflected broader political projects for social reform, but actually formed a crucial element in the development of utopian ideals that were so prominent in the early twentieth century. In all cases, however, they were inextricably connected to the scientific understanding of what constituted ‘genius’ (Jefferson, 2015; Probolus, 2020).

Our paper uses childrearing advice books, letters, medical reports, and press reports to address the relationship between different utopian ideals and scientific understandings of genius by focusing on two cases of childrearing experiments undertaken by parents: ‘baby scholar’ Viola Olerich (1897–1994) in the United States, who was adopted and raised by her father Henry Olerich (1851-1927); and Hildegart Rodríguez (1914–1933), one of the most prominent youth advocates of the sexual reform movement in Spain, who was conceived as a ‘perfect specimen’ by her mother, Aurora Rodríguez Carballeira (1879-1955). They were both raised in the early 20th century by their parents to show that ‘genius’ was a matter of planned childrearing and education. Both Henry and Aurora were heavily influenced by Fourierism, a philosophy of social reform that was developed by the French social theorist Charles Fourier (1772-1837), which advocated the transformation of

society into self-managed groups that lived collectively, sharing domestic duties and economic systems; and they both aspired to create profound and long-lasting changes in society (Pro, 2015; Segal, 2005). Coupled with the eugenic beliefs of the early twentieth century, we show that the parents of Viola and Hildegart saw the raising of their children as intrinsically linked to their political and reformist endeavors, where they envisioned a new society based on equality and proper distribution of labour – including reproductive labour (Espigado Tocino, 2002; Grant, 1975). Furthermore, we argue that their sex – both of them girls – was fundamental to the development of these projects, since both Henry and Aurora defended the emancipation of women. As we will show, these two childrearing projects provoked contrasting responses within pedagogical and psychological communities: although they garnered significant support, they were also accused of experimenting with their child. Despite the social values of freedom and equality that sat at the center of Henry and Aurora’s childrearing practices (albeit in different ways), both cases ended in tragedy, with Henry committing suicide in 1927 and Aurora murdering her daughter in 1933, after she began to express dissident and radicalized political views.

Our presentation will reconstruct and compare these two cases to analyse how the scientific definition of ‘genius’ combined with Fourierism and notions of eugenics in each of the two cases, attending to the similarities and differences of the two projects’ aims and the responses that they garnered. Although it focuses on the parents’ utopian visions, it will conclude with the voices of the girls and how they collaborated and resisted their childrearing. In doing so, we aim to shift their role in the historical narrative: from objects of experimentation to subjects with agency, who had an identity of their own beyond that which their parents envisaged for them.

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The Social Functions of Teachers' Intelligence Testing in Spanish Rural Schools

Génesis Núñez Araya (Universidad Autónoma de Barcelona)

At the beginning of the 20th century, the intellectual measurement of children became an area of professionalization for psychologists, with the help of the intelligence test developed in France by Alfred Binet and Theodore Simon. Mülberger (2020) explains that the historiography on mental tests has given more prominence to physicians, psychiatrists, and psychologists, who were appreciated as scientists. Historians have done research on pioneering studies on intelligence and test measurements that took place in the U.S., France and other places. Nevertheless, following Mülberger (2014, 2012), there is still a need to include more contexts to further decentralize historiography beyond big cities and the already known historical actors. Especially, the work of schoolteachers should receive more attention.

In Spain, compulsory schooling in urban areas led to an increase in the school population, making intelligence testing convenient. Mülberger, Balltandre, and Graus (2014) documented the studies carried out by the teacher Lorenzo Cabós in one of the public primary schools in Barcelona. However, intelligence tests were not exclusively used in urban areas but also in rural primary schools.

In this talk, I present new historical material showing the interest of rural schoolteachers in mental testing. Schoolteachers used intelligence tests to denounce the government and society's lack of attention toward the children. My aim is to broaden the view of the history of intelligence tests used in the school context and to explore the motivations and learning processes of rural teachers regarding psychology, in general, and intelligence tests, in particular. I proposed the following questions: How did rural teachers learn about psychology and intelligence tests? What motivates teachers to use intelligence tests in their schools?

Thus, I will deal with the works of three teachers, namely, Joan Capellá Plaja (1922), Juan Ocaña Torrejón (1924), and Antonia Lorenzo Lorenzo (1931, 1932, 1934), who, between 1922 and 1934, used

intelligence tests in small towns and villages in Gerona, Córdoba, and Segovia (respectively). The results exhibited a low level of intelligence of the students. The teachers attributed the low performance to the difficult living conditions such as poverty, isolation, and child labor. Thus, we can see that they used intelligence tests as scientific instruments to provide "objective data" to support certain political and social claims. Their goal was to improve their professional situation and spread awareness about social issues such as the struggle with illiteracy and school absenteeism.

In conclusion, the use of intelligence tests in rural schools during the early 20th century were part of a campaign by teachers to address the social and political challenges faced by them and their students. The results of these tests were used as a scientific basis for teachers to advocate for changes in the educational system and to improve the lives of rural children.

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Children and War: Two Spanish Psychological Studies (1922/1949)

Annette Mülberger (University of Groningen)

The history of mental measurement and psychological testing is often linked to the eugenic program launched by Galton in the late 19th century. Nevertheless, in this talk I will shed light on two less known episodes of psychological testing, that fall out of the mainstream narrative. The talk focusses on two instances in which the voices of Spanish children and youth played a central role within psychological studies.

The first group of studies were undertaken by two Spanish pedagogues and psychologists, namely Mercedes Rodrigo and Pere Rosselló. Both had received training in psychological testing at the J. J. Rousseau Institute in Geneva. Back in Madrid, in 1922 they carried out a study in which they asked the children's opinions about the Rif war. The Rif war was a confrontation initiated by the uprising of the tribes in the north of Morocco against the Spanish colonialist occupation. The two researchers received hundreds of letters from children living in different areas in Spain's capital, expressing their points of views with regard to the long-term benefits and downsides of the war.

The second instance took place towards the end of the 1940s, when a Spanish physician named Antonio Piñar undertook a psychological study with exiled children and teenagers in France. The physician explored the children's memories about the Spanish Civil War and World War II. Through testing, he tried to evaluate the psychological consequences of these dramatic experiences. The study constitutes one of the few examples of an empirical research on the psychological and physical conditions of the Spanish exiled youth at the time.

I argue that the two instances in the 1920s and 1940s are two interesting instances that show how the voices of children and youth were mobilized and instrumentalized by pedagogues, physicians and psychologists at different moments and for different political purposes. Despite the adult-expert framing and the utilitarian purpose, I argue in my talk that the documents are helpful to get a glimpse into the

children's perspectives and experiences. In these specific cases, psychological testing was done in the interest of marginalized groups of children, denouncing social discrimination and difficult life conditions.

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The ‘Campo Plástico’: Children’s Art and Postwar Psychology in Spain (1949-1953)

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This paper is prompted by a series of cognitive, neuroscientific metaphors made by the sculptor Ángel Ferrant (1890–1961), who in 1953 Madrid wrote of the power of ‘electronic brains’ to make people think analytically like computers. Delving into the why and how of this metaphor and other representations of children’s cognitive development, this paper shows how Ferrant’s work with children in the early Franco dictatorship promoted an adapted counternarrative of creativity and individualism.

During the Spanish Civil War (1936–1939), children’s drawings became a central means of propaganda. These drawings also gave an urgent, firsthand view of the emotional and cognitive synthesis Picasso conveyed in his iconic anti-war painting *Guernica* of 1937, discussed in psychological terms in depth by Rudolf Arnheim in 1962 (2006). What Picasso did on the canvas allegedly echoed the mental processes of children, in their sketches that stripped situations down to their structural and spatial essentials (Winner 1993: 32; Gardner, 1990: 30). While Spain fell to Franco’s right-wing, Nationalist forces in 1939, the societal centrality of children’s drawings established during the Civil War made way for a post-World War II children’s art movement, showing the horrors of war through the eyes of exiled children (Roberts, 2017), as attention turned from children’s immediate physical survival to pressing psychological needs (Zahra, 2011: 26). The art of children, it was argued, allowed unique access into experiences of individual and collective trauma and served as a unifying, universal symbol, as represented for example by an UNESCO *Courier*’s 1951 special issue on children’s art.

But art’s political and psychological value moved in both directions. Just as children’s drawings were exhibited during wartime as a rebuke of Fascist violence, so too did postwar psychologists in the victorious Francoist dictatorship use children’s drawings to demonstrate and clinicalize the violence committed by a vanquished, demonized left

(Gómez Rodríguez 2019; Mülberger 2014). In postwar Spain, therefore, children's drawings are uniquely positioned as cultural sources, inherently political yet pedagogically acceptable. Having celebrated children's drawings before the Spanish Civil War as part of a larger social effort in service of cultural expression and self-realization, artists such as Ferrant adapted their work via currents of scientific values in the postwar era. Reading children's drawings during the 'prohibition on remembering' amidst everyday life during the Franco period (Colleldemont 2015: 395), this paper shows how pedagogues simultaneously adopted the language of science and psychology to clinicalize and streamline their work within National-Catholic Spain.

Such efforts kept the child at their center, quietly advancing core developmental principles of pre-war progressive pedagogy, as I show through Ferrant's co-editorship of a book of children's drawings in 1948, his exploration of the 'campo plástico' of children's minds through the act of artistic creation, and his work with the writer and school director Josefina Aldecoa (Josefina Rodríguez Álvarez, 1926–2011). In their hands-on outreach with children at Madrid's Colegio Estilo, founded by Aldecoa, they rejected authoritarian, technical instruction for a form of self-guided, consultative activity. The teacher was meant to be a facilitator, but not to interfere in the child's creative process of growth (Rodríguez Álvarez, 1953). Through intertextual references and visual analysis, I explore how such figures, if limited and elite in their spheres of influence, moved from projecting an idealistic, collective view of the social value of children's art during the Spanish Second Republic toward a cognitive, utilitarian and individualistic angle in which the overriding goal was recapturing creativity itself.

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The role of temperament in vocational guidance at the Groninger Psychotechnical Institute

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Psychotechnics was a popular discipline in the Netherlands during the '20s and '30s. It aimed at the practical application of psychological knowledge, providing vocational guidance, and is considered to be a precursor of industrial and organizational psychology. The rise of this discipline was driven by societal challenges resulting from the industrial revolution. As such, psychotechnical practice demanded a careful balancing of scientific and theoretical concerns on the one hand, and the pragmatic and societal demands on the other.

The new technology was not always received with open arms. Much has been written on how psychotechnics was embraced, resisted and rejected in various national contexts (e.g. Blatter, 2014; Carson, 2004; Killen, 2007; Rose, 1979). These texts make clear that in Germany, Britain and America, the success was closely tied to locally dominant conceptions of democracy, eugenics and social administration, respectively. The Dutch context provides a distinct case with its own political, social and intellectual traditions that gave rise to unique motives, meaning and functions of psychotechnics. Using previously unreported archival findings about the activities of a Dutch psychotechnical institute, my talk will explore how these particular local traditions can broaden our understanding of the discipline of psychotechnics (see also Mülberger, 2014). It will also show how this discipline is heavily informed by the dynamic relation between the “experts” and the “public”.

The case I study is the "Dr. D. Bos Foundation" (1920-1938). This was one of the first psychotechnical institutes in the Netherlands during the high tides of psychotechnics. The director was Henri J.F.W. Brugmans, a student of Gerard Heymans. A few decades prior, the psychologist and philosopher Heymans had founded the first psychological laboratory in the Netherlands. He is also known for developing a typology: the “Heymans Cube”. This all bears mentioning because Heymans’ teachings were central to the way Brugmans directed the

Psychotechnical Institute, influencing the way he and his team conducted intellectual testing and vocational guidance.

Through the particular case of the Dr. Bos Foundation, this talk provides a detailed account of the tensions that arise when organizing a science capable to address societal needs. Moreover, I aim to shed light on the complexity of intellectual testing, and challenge the idea that intellectual testing was uniform. Specifically, I will show the important role that personality and temperament played in the mental testing.

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Popularization and esotericism: common elements in the sexology of Emilio Servadio

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Emilio Servadio (1904–1995) is best known for being one of the founding members of the Italian Psychoanalytical Society, established in 1932. However, before becoming a psychoanalyst, he was interested in the study of parapsychology. In fact, he graduated in law in 1926 with a thesis on hypnosis in forensic medicine, devoting particular attention to the relationship between the hypnotist and the hypnotized person, often characterized by an erotic charge. In 1928, Servadio was called to collaborate at the Institute of the Italian Encyclopedia. There he succeeded in proposing several entries related to parapsychology and psychoanalysis and was also editor of the entry "Sexology", published in 1936. Two years later, because he was of Jewish descent, he was forced to leave Italy because of the racial laws promulgated by the fascist regime. He thus decided to travel to India, fascinated by Eastern culture and art. For eight years, he had the opportunity to merge his psychoanalytic vision with the spiritual aspects of Indian society. There he learned the doctrine of tantrism and was one of the first to blend psychoanalysis with the meditative practices characteristic of Eastern cultures. Moreover, his interest in parapsychological phenomena led him in 1957 to undertake an ethnographic expedition with the famous anthropologist Ernesto De Martino (1908–1965) to study the magical practices of healers in the popular culture of the Lucania region in southern Italy.

Servadio is thus a complex figure, as can be seen from the brief outlines of his biography. By examining his writings on sexuality, it is possible to observe how he was able to move across two poles, the popularizing and the esoteric, making a very personal contribution to the process of sexual liberation and also giving his own interpretation of this social and cultural process. As early as 1954, he contributed to the start of the *International Journal of Sexology* by publishing articles in it from the very first issue. During the 1960s, in parallel with his work as a psychoanalyst—he was president of the SPI from 1963 to 1969—he

devoted himself to an intense activity of disseminating the basic notions related to sexual education, to the point of proposing his own global vision of sexuality. In the following decade, between 1970 and 1979, he published three books on sexology: *L'educazione sessuale* [Sex Education] (1970), *Psiche e sessualità* [Psyche and Sexuality] (1972), and *Sesso e psiche* [Sex and Psyche] (1979). His conception of sexuality not only confronts popularized elements and esoteric contamination, conservative and progressive positions, but also stands in a dialectical relationship with the sexological research of Kinsey (1948, 1953) and Master & Johnson (1966), who significantly influenced this field of study.

This paper has two objectives: The first one is to provide a profile of a complex scholar with vast interests, probably little known abroad and known in Italy almost exclusively for his psychoanalytic work. The second one is to highlight, through the analysis of the author's most important contributions dedicated to sexology, the existence of an epistemological dichotomy related to research on sexuality, what Tiefer (2012) calls the medicalization and demedicalization of sexuality, and to advance a third, particularly original vision offered by Servadio's work capable of integrating medico-biological and anthropological-cultural elements underlying the study of human sexuality.

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A chronological approach to the history of sexological science in Spain

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The history of sexology has been widely developed in Europe by authors such as Herzog and Kościańska, or in the Latin-American context by Giami and Russo. But in Spain, it has been long neglected. The approaches to this subject have been either time restricted or not considering a gendered approach, offering incomplete pictures of the overall development. This chronological approximation fills a void in the historiography of sexuality as a whole and, in the Spanish historiography, points to the participant key figures that configured the sexological science. The choice of time frame, from the end of 19th century to the 1970s, allows us to comprehend the particularities of Spain's sexological science as well as the transnational flow of knowledge.

In this paper, I will analyze publications by the key figures of the history of sexology in Spain, like Marañón, Vallejo-Nájera or Amenzúa; as well as publications made by the *Institute of Sexual Sciences* and specialized Spanish sexological journals. International publications would also be considered to further understand the differences and connections between Spain's sexology and the rest of the sexological world.

Sexology as a science emerged in the 19th century and its most accepted classification divides it into two stages: the founding era, led by European sexologists, and the modern era, post-World War II and led by American sexologists. In Spain, the founding era adopted international ideas as well as bringing their own, having the key figure of Gregorio Marañón, founder of Spanish endocrinology. One of the most pronounced problems of the late nineteenth century, in relation to sexuality, was the concern for onanism and the pathologization of this and other "sexual problems," including homosexuality, fetishism or other acts that were considered morally reprehensible. Marañón played a key role in the debate on sexuality and feminism in the 1920s and 1930s, as well as in medicalizing sexuality to give a scientific value to

prevailing moral ideas, such as the innate female need to be a mother from a biological determinism point of view.

These developments of sexology came to an abrupt stop during the Civil War, and once the dictatorship was established, two subtypes of sexology emerged: academic and liberal. The first acted in the early years of the dictatorship, in service of Francoism, and was used to legitimize conservative sexual morality and ethics in a “scientific” manner. The figure of the psychiatrist Vallejo-Nájera stands out. The second began to emerge in the later years of the dictatorship, when the borders were opened and international ideas regarding sexuality made an entrance. Different collectives, such as feminists, neighborhood associations or the LGBT+ collective, had great relevance in the fight against Francoism and in the change of sexuality discourses and practices. In this context arises the key figure of Efigenio Amenúa, founder of the Institute of Sexological Sciences (InCiSex) in 1975 and the *Spanish Journal of Sexology* in 1979.

The consolidation of sexology in Spain has had a particular route, due to the francoist dictatorship and the democratic transition. Also, the role played by the Catholic Church should be noted for its importance in society and its tight relationship with the regime. Its morally shameful ideas about sexuality remained rigid during the first half of the 20th century, and slowly adopted a more “progressive” way of thinking from the Second Vatican Council (1962-1965) onward.

To sum it up, in this paper we map the 20th century construction of sexological science in Spain to help us understand how national and international influences helped to consolidate it.

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Liberation of the Female Psyche: Therapy, Psychology and Feminism in 1970s West Germany

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The international women's liberation movement reached Germany in the late 1960s and spread quickly. In the following decade every major and most smaller cities housed an autonomous women's center where feminist theories were discussed and political actions planned. While uncovering patriarchal power relations, the question of the activist's own entanglement arose. Protesting against sexist structures in society was one thing, but how should internalized forms of oppression be dealt with? Feminists began to ask themselves how patriarchy affected the female psyche and how these effects could be overcome? All the while, mainstream male-dominated psy-disciplines were not considered to be particularly helpful in this case, as these were rather suspected of contributing to the oppression of women by naturalizing women's traditional roles and pathologizing deviance (cf. Chesler, 1972).

The first published, written in German source I found on this discourse is a resolution created at an international feminist congress in Frankfurt/Main, Germany in 1974. Here mostly unknown authors demanded governmental support for the development of “our own women's therapy on a feminist basis” to overcome “our internal oppression” as a “result of patriarchal ideology” (BIFF, 1975, book cover). After taking a closer look on the resolution itself and its conditions of origin I want to follow up one particular group, which was involved in its creation: the collective Counselling and Information for Women [Beratung und Information für Frauen; BIFF] from Berlin. Shortly after the congress they published on feminist therapy and founded the first psychosocial women's counselling center in Germany. Almost simultaneously psychologist working in academia brought feminist ideas and organizational practices into the German Psychological Society. At the 29th. congress of this powerful association two attendees realized that even though almost half the participants were women, female presenters and research on women were almost absent. An unofficial women's meeting was called in to build up a women's network in academic psychology. The initiative was

a success and led to the founding of the Organization for Women in Psychology [Organisation für Frauen in der Psychologie; OFP]. Even though the OFP did not exist for long, its history is quite instructive. It shows us how attempts to represent women's interests in German speaking psychology were already made in the 1970s.

In my paper I want to show how concepts and strategies of the international women's movement shaped both events. International role models for strategies used by the upcoming OFP will be considered. Afterwards, I want follow the historical traces of both women's groups. Along these cases I will elaborate how the initial impulses were received in the fields of psychosocial practice and academic psychology in Germany. In doing so I want to contribute on the one hand to finding an answer to the question why — until the last decade — feminist perspectives were so strikingly absent in German speaking psychology (cf. Sieben & Scholz, 2012; Luckgei et al., 2020; Ruck et al., 2022) and on the other hand show how the niches evolved were feminist psychosocial knowledge flourished in despite all the obstacles. The initial research results presented in the article were compiled within the research group normal#verrückt, funded by the German Research Foundation, in the sub-project "*Frauen in verrückten Lebenswelten*" - *Discourses and Practices in Dealing with "madness" in the West German Women's Health Movement from the 1970s to the 1990s* under the direction of Prof. Karen Nolte. In addition to primary and gray literature, the Munich Women's Health Movement Collection and various movement archives of the second women's movement in Germany were consulted.

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“... feminists are not pleased when we point out the effects of this factor...”: Interactions between psychoanalytic and feminist discourses in the early 20th century

Anna Borgos (Institute of Cognitive Neuroscience and Psychology, Budapest)

Feminism and psychoanalysis were two influential theories and movements of the early 20th century. Both endeavors sought to provide possible answers to individual/social crises and needs; they partly had similar goals: raising awareness, making the unconscious conscious, inducing change. The roles and relationship of the sexes, sexuality, the body, illness, socialization, society and its institutions were central themes of both trends. At the same time, their image of the sexes and the relationship between the individual and society in general differed on many points. The relationship between early feminism and psychoanalysis was a rather “ambivalent alliance” (Anderson, 1992), moreover, feminist views were not unified either in themselves or in their relation to psychoanalysis. The presentation aims to explore traces of passage, tensions and interactions between the two trends, focusing on the references of Hungarian feminist literature to psychoanalysis and the views and notes of psychoanalysts (primarily Sigmund Freud and Sándor Ferenczi) regarding contemporary women’s movements.

In Hungary, there are relatively few traces of direct connections: feminists knew the basic ideas of psychoanalysis, but apart from mentions in a few articles (mostly in connection with education or sexual enlightenment, e.g. Bédy Schwimmer, 1907), it was not their point of reference. There was not much connection from the direction of psychoanalysts either, apart from a few educational lectures held (e.g. by Alice Bálint) at the Feminist Association. At the same time, in their analytical point of view and practice, there was a conscious reflection on women’s roles and experiences, the early mother-child relationship and the role of education, which was characteristic of the Budapest School of psychoanalysis.

In Vienna, one can find more diverse connections between psychoanalysis and women’s movements, both in the references to psychoanalysis by feminist authors (e.g. Rosa Mayreder) and in

references to women's movements by psychoanalysts (e.g. Margarethe Hilferding or Freud himself). Austrian feminist activist and Adlerian analyst Margarethe Hilferding was the first female member of the Vienna Psychoanalytic Association in 1910 (List, 2006). The socialist Therese Schlesinger-Eckstein, who dealt with social deviance and emphasized the importance of controlling instincts, held Freud in high esteem. Rosa Mayreder, a prominent figure of the Austrian civil women's movement, on the other hand, questioned the theory of the Oedipus complex and believed that placing this process in a social context is more relevant than its sexual-biological interpretation (Anderson, 1992). The psychoanalytic professional life as well as the women's movements of the two cities were also linked by many threads (Czeferner, 2021).

Freud showed rather liberal and egalitarian views on sexual education, contraception, prostitution, or marriage equality (Freud, 1908). At the same time, Freudian theory largely echoes contemporary cultural stereotypes of femininity (e.g. Freud, 1933). This ambivalence also indicates the changes and tensions regarding gender in the era. Freud's views were commented on and debated by many of his colleagues (Grigg et al., 1995). In the 1920s, the question of female sexuality, and more broadly, "femininity", the question of women's roles became a significant sub-discourse within psychoanalytic theory, but the debates about femininity can be traced already in the 1900s, in the Psychological Wednesday Society and then the Vienna Psychoanalytic Association.

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THURSDAY, 06/07/2023

Session 6
9:30 - 11:00

Room 3

Session
**Between History and
Psychology: Issues of
Interpretation in the
Early Twentieth Century**

Chair: Sonu Shamdasani

Room 13

**History of Social
Sciences in the Central
Eastern Europe**

Chair: Sharman Levinson

Between History and Psychology: Issues of Interpretation in the Early Twentieth Century

Coordinators: Gaia Domenici, Tommaso Priviero, & Arthur Eaton

In the early 20th century intellectual history, a great deal of experimentation between the arts and science was taking place, marking a crucial turning point in the unsettled development of the history of psychology. The proposed session will explore this process by looking at the use and misuse of interpretative methods when thinkers coming from a psychological background came into contact with several other disciplines, especially philosophy and literary culture. From a variety of enriching angles, this session provides a historical perspective on a few key protagonists and ideas of this interdisciplinary interaction. In particular, the panel focuses on the complex issue of interpretation and mis-interpretation by drawing on the works of C. G. Jung, S. Freud, F. Nietzsche, W. Stekel, and N. Kazantzakis. The papers elucidate the critical implications of the intersections between psychology and literature, by equally focusing on the creative dynamics of this encounter as well as the misunderstandings and misreadings that arise in this process. Conceptually, the session addresses the historical and epistemological problem of perspectivism, i.e., the relationship between knowledge and the interpretive perspectives of those defining it, and thus explores the points of contact and dissonance between the history of psychology and hermeneutics. It will also consider the many challenges that are posed to the intellectual historian when a particular perspective instead of another arises to the status of “truth” or, at the very least, “trope”. On this basis, the presentations will shed light on three topics of discussion that have been so far largely ignored in the history of psychology and affiliated disciplines, thus offering a fresh outlook based on sound historical research and a multidisciplinary framework. Dr Gaia Domenici will focus on Jung’s problematic reading of Nietzsche’s *Zarathustra*, particularly in relation to the concept of the “anima” and his controversial use of the term psychological “inflation” in order to read the capital work of the German philosopher. Dr Tommaso Priviero

will offer an alternative counterpoint to the popular misconceptions that surround Jung's views of eros, by historically contextualising the development of the ideas of the Swiss psychiatrist and founder of analytical psychology around this theme. Finally, Dr Arthur Eaton will situate and make sense of Stekel's encounter with N. Kazantzakis, against the background of Stekel's underappreciated theories of psychopathology and therapeutic practice. Altogether, the panel offers a multifaceted perspective around themes such as the art of understanding and communication, history and the construction of mythologies, transmission of knowledge, and the dialogue between creation of meaning and failure of comprehension. The panel will encourage discussion and debate regarding the intersections between interpretation and intellectual history. It will explore questions around how tracing, exploring, and explaining interpretation is arguably at the very heart of an intellectual historian's work, within and beyond the history of psychology.

‘Where Maidens Were Dancing Together’: Jung’s Interpretation of Nietzsche’s Anima in *Zarathustra*
Gaia Domenici (Institute for Advanced Studies, University College London)

In his *Seminar on Nietzsche’s Zarathustra* (1934-1939), Jung interprets the chapters ‘The Dance-Song’, ‘The Night-Song’, ‘The Grave-Song’ and ‘The stillest Hour’ as literary manifestations of Nietzsche’s inflation with the Wise Old Man archetype, and his subsequent immature experience of the Anima. To the aforementioned chapters, ‘The Second Dance-Song’ and ‘Among the Daughters of the Desert’ are also cross-referred — which Jung never managed to interpret in the seminar. The aim of this talk is to integrate Jung’s interpretation of Nietzsche’s Anima with the marginalia Jung drew on his own exemplar of *Zarathustra* (kept in Künsnacht), as well as with his own fantasies, recorded and interpreted in *Liber Novus*. This will contextualise Jung’s understanding of Nietzsche in a more historically-sound frame, and help facilitate its comprehension, which, to most scholars, still remains unclear.

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‘The Injured Deity’: An Invitation to Re-think Eros in C. G. Jung’s Psychology

Tommaso Priviero (University College London)

When it comes to Jung and eros, a number of popular myths and misconceptions arise. The most common one being the general assumption that Jung, in comparison to Freud, downplayed the importance of eros. This is far from true, as this talk will illustrate. On many levels, Jung did give an enormous importance to the significance of sexuality for the modern man and it is an interpretation that still needs to be properly explored. The motif of eros permeates Jung’s scientific works and seminars in compelling and often remarkably timely ways. At the core of his vision, an alternative myth of eros seems to arise, one which is counterposed to the opposite limitations of Platonic love and biological reductionism. The aim of this talk is to elucidate the genealogy of this idea, by tracing the hitherto largely overlooked history of Jung’s mercurial encounter with eros.

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‘On Lilies and serpents’: Nikos Kazantzakis’ analysis with Wilhelm Stekel

Arthur Eaton (University College London)

In 1922, the Cretan writer and philosopher Nikos Kazantzakis entered into a psychoanalytic treatment with Dr. Wilhelm Stekel in Vienna. Kazantzakis was suffering from a psychosomatic ailment, an affliction of the skin, which Stekel cured by suggestion. The episode is mentioned in the foreword to the American edition of *Spiritual Exercises* (Ασκητική). This talk reconstructs what is known about the treatment, situates it within Stekel’s theories of psychopathology, and develops how themes that emerged in the analysis are reflected in Kazantzakis’ later works of fiction and philosophy. The aim of this talk is to shed light on an important interaction between one of the key figures in the early history of psychoanalysis and a world-famous writer and thinker, and looks at what it tells us about the interaction between literary culture and early psychoanalysis.

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Vocational guidance in late soviet Lithuania: Its (un)intended outcomes

Junona S. Almonaitienė (Lithuanian University of Health Sciences)

The decisions made by the central government of the USSR in the 1960s were conducive for development of the vocational guidance system in Lithuania during the late soviet period, in about 1960–1990. Following the instructions from the central institutions, vocational guidance was embedded in the educational system collaborating with training and production organizations and applied to children and youth. The second generation of Lithuanian psychologists, educated in 1945–1955 at Vilnius Pedagogical Institute, contributed willingly to the development of the system. In 1964, Leonas Jovaiša created theoretical basis for the system of vocational guidance in secondary school. In 1978, all the municipal centers in Lithuania maintained vocational guidance offices. That was one of the fields, alongside with health care institutions and industry, where the third generation of psychologists, graduates from Vilnius University in the 1970s, could work.

The rationale of vocational guidance prioritization by authorities was economical, first of all. Severe shortage of skilled blue-collar workers was particularly noticeable, and the system of vocational guidance was expected to solve the problem. However, the reality was far from intentions all over the USSR, as disclosed by Herwig Reiter (2006), because the influence of institutions on youth was overestimated.

The implemented system of vocational guidance in Lithuania brought increasing psychologization of the youth's transition from secondary school to higher and specialized secondary education, instead of its primary aim. However, the psychologization itself was evaluated quite ambiguously by historians of education in the 21st century. As Rūta Grišinaitytė (2017) claim, the soviet modern pedagogy and pedagogical psychology were intended to make influence on youth and their indoctrination easier, first of all.

To shed more light on the situation from the perspective of psychologists who worked in the institutions of vocational guidance in late soviet Lithuania, I conducted a study including analysis of their

semi-structured interviews and documents. I found that psychologists working in the system of vocational guidance prioritized individual consultations provided for the secondary school pupils of senior classes, relying on psychodiagnostics. I presume that during the consultations, they were able to boost subjectively experienced agency and self-efficacy in the youth, instead of making them more susceptible to indoctrination. Psychologists also consulted parents and the schools' staff whose direct responsibility was to supervise each pupil individually.

My analysis also implies that the scope of psychologists' influence was quite limited, in comparison with the aims of the system of vocational guidance. They were quite innumerable, lacked appropriate training and skills. On the other hand, being a part of the system provided opportunities for experience exchange and raising qualifications.

Either way, the system of vocational guidance was a lucky chance in seeking to develop psychology as a discipline and its institutionalization. Private psychological practice was not possible in the USSR. Thus, psychologists were completely dependent on placement in state institutions. The very idea of the network of vocational guidance offices across municipalities was very attractive for leading personalities among Lithuanian psychologists, and they took the opportunity to participate. Another, parallel network of vocational guidance intended for young adults was started to be developed outside the system of education in the 1980s, again, under instructions from Moscow. A number of this network's offices outgrew into psychotherapy centers with a wider profile quite soon.

To sum up, I find that the omnipresent phenomenon of "underlives" in state socialism were characteristic to psychologists working in the system of vocational guidance in late soviet Lithuania. Its reality was multifarious and remains understudied.

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A Unique Institutional Model for Childcare. Revisiting the Legacy of the Child Counseling Centers in Hungary

Kata Dóra Kiss (University of Pécs)

The objective of this presentation is to re-examine the historical significance of the Child Counseling Centers in Hungary, highlighting their exceptional structural design, innovative therapeutic approach, and collaborative teamwork, which could still serve as a valuable legacy today. The study is part of a larger historical research project that investigates the repercussions of the political regime change in Hungary during the 1990s on the psycho-scientific institutions of the country. The presentation will delve into the Child Counseling Centers during their developmental apex and subsequent decline, spanning from the 1970s to the early 1990s. A comprehensive analysis of this distinct institutional network will be conducted by utilizing diverse sources, including written reports, professional materials, and in-depth interviews with eight psychologists who previously worked at the centers.

The Child Counseling Centers in Hungary was a network of institutions with a unique structure, teamwork, and therapeutic approach. Established in Budapest in the 1960s, the Centers gradually expanded into a country-wide network providing free and comprehensive care for children, including psychological, pedagogical, and family support. This presentation revisits the vibrant intellectual life of the Centers, through written resources and qualitative interviews with professionals who worked there for decades. These personal experiences and reflections provide fruitful insight into the teamwork and therapeutic approach of the Centers, making them an exemplary model for childcare.

One of the most remarkable features of the Child Counseling Centers was their multidisciplinary teams. The Centers had well-trained clinical and educational psychologists who provided assessment and psychotherapeutic care for the children. They worked in collaboration with pediatricians and child psychiatrists delegated by the national health service, as well as with family care and development teachers. This approach provided a differentiated solution for families with a

wide range of problems. In addition, counsellors also considered mental health care among teachers and support for parents as their key tasks. The collaboration of different professionals made it possible to provide a comprehensive approach to childcare.

Another critical aspect of the Centers was their collaboration with nurseries and schools, which had slowly become established at multiple institutional levels. This collaboration made it possible to offer comprehensive support to children who were experiencing difficulties at school or home. The Centers also offered specialized professional training, which was provided informally on a mutual basis and free of charge. Child psychologists brought theoretical and practical knowledge to the Centers, and regular exchange of professional experience training courses allowed for continuous improvement in their work.

Despite their successful professional work, the Child Counseling Centers were repeatedly targeted for abolition by government forces. Their legitimacy was called into question on several occasions, and their existence was often threatened. However, the united stand of the childcare professionals saved the institution on numerous occasions. For almost thirty years, the Centers maintained their high professional standards and provided much-needed psychological support to children. Their work was especially vital for children from disadvantaged social backgrounds, who could benefit greatly from the free care provided by the Centers.

In conclusion, the Child Counseling Centers in Hungary played a crucial role in providing free and comprehensive care for children. Their multidisciplinary teams, collaboration with other professionals and institutions, and specialized professional training made them exemplary models for childcare. The personal experiences and reflections of professionals who worked at the Centers provide insight into their unique teamwork and therapeutic approach. The possible disappearance of the Centers raises concerns about the future of psychological support for children in Hungary, underscoring the importance of preserving their legacy and the institutional model that they represented.

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Functionalist psychology twice charged in the Hungarian parliament: 1897 and 1947

Csaba Pléh (Central European University, Budapest)

At the turn on 19th century all “new psychology”, i.e. all empirical psychology opposing classical armchair and philosophical psychology was criticized in Europe in the name of classical values and new spirituality. One chapter of this criticism were the tensions between conservative social forces including Christian orthodoxy and new functionalist approaches to the mind. These tensions were not constrained to Western Europe. I shall present and compare two cases from Hungarian history where the Catholic conservatism in its political versions criticized new psychology for its intrusion into educational matters, in very different historical circumstances. These were the only times psychology figured in the Hungarian parliament over a 150 years period. In the presentation I shall present the cases with actual parliamentary mud throwing.

Posch case

Setting End of 19th century. A liberal conservative political force is running the country, with legal and intellectual liberalization, but arch conservative forces challenge the easy regulations and assumed lack of values.

Target Jenő Posch (1859-1923) a high school teacher theoretical psychologist outside academia. He was challenged in 1896 by István Vajay a catholic priest MP from the ‘independence party’. The parliamentary case was related to freedom of speech and freedom of faith. Posch publicly announced he was non-denominational, and was publishing progressivist-materialist papers on the mind, and the MP asked him to be removed from schools.

Outcome The challenged minister Wlassics defended that you are free to choose your denomination provided you do not teach anti-religious doctrines. Reply accepted. Posch was later silently relocated and his license to teach philosophy revoked. BUT he has become a very productive proponent of a Spencer related "objective psychology" that appeared in two bulky volumes at the beginning (Posch, 1915, see 1923). The radical element in Posch is that his elaborate motor theory

of the mind was phrased in terms of adaptation rather than in terms of mental attitudes as was true for some of the early German motor theories. Movement innervation itself can become the basis of representation. *Image is nothing but an initiated gesture.* (Posch, 1915: 37, 39).

The 'ostracized' radical functionalist became an academy member, and his farewell talk was held by a new generation Catholic scholar, Gyula Kornis.

Mérei case

Setting: After the war multiparty pseudo democratic system from 1945 to 48, with preparations for communist takeover. Mérei as a communist education authority fight for the compulsory 8 year elementary schooling, that would result in nationalization of denominational schools.

Target: Gleiman and Mérei (1947) produced a very modern 'human life' text for 7th grade combining physiology, genetics, evolution, psychology and social knowledge, in a progressive evolutionary frame. On October 28 1947 Margit Schlachta a Catholic nun MP from the small Christian Womens' Camp party challenged the book on a stormy session. The 'monkeying with humans' was criticized, and the valueless nature of the image of humans was challenged with no promise for the future.

Outcome: Nothing in the parliament against Mérei. But due to the anti-soviet remarks of the intervention the mandate of Schlachta was suspended for 60 days. The Catholic cardinal intervened with the minister. The book was examined and cleared, but it was never introduced. Teaching complex knowledge of humans disappeared for ever from schools due to Catholic fundamentalism. After the communist takeover, Mérei was removed from all his positions. He was too child centered for his own party. (Mérei, 1948). Schlachta had to escape to the US to avoid conspiracy charges. Mérei (1949 after many troubles with his fellow communists has become a father figure of new psychology (Erős, 1991, 2017) The antifascist and anticommunist Schlachta is now shining as an idol of conservative values.

The moral: The indoctrination of the young mind is a church privilege, was the message at the beginning and in the middle of 20th century. We can only cross our fingers this will not happen in our 21st century.

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THURSDAY, 06/07/2023

Session 7
11:30 - 12:30

Room 3

**Dance and music in the
history of psychology**

Chair: Antonio Marturano

Room 13

History and Politics

Chair: Annette Mülberger

Dances of human interaction - The history of the ‘movement movement’ in the humanities.

Janka Kormos (University of Pécs)

The study of gesture took a central role in the 20th century in the arts, social theory and even in science. This fascination with the hands was demonstrated not only in the rise of gesturalism within dance, but also in the growth of scientific interest and research of movement behaviour. The kinetic organisation, cultural, psychological and communicative function of gestural behaviour preoccupied various groups of scientists in the humanities which engendered the so-called ‘movement movement’ in the USA. These researchers began to look at nonverbal expression and movement behaviour as symbolic tools. Some approached the study of movement behaviour from the perspective of structural linguistics, others looked at the sociocultural processes that influence movement expression and the cultural meaning associated with particular forms of movement. This paper presents the history of the movement behaviour research in the humanities with its first wave forming around the 1930s and the second gaining momentum in the 1960s in the USA.

The history of the ‘movement movement’ demonstrates a cross-fertilization between the aesthetic and the scientific as researchers began to view human interaction consisting of complex choreographic structures and specific rhythmic compositions. They seemed to have a specific interest in scientifically conceptualising the dancers’ movement literacy, at times drawing upon movement theories developed by dancers. The first systematic studies of movement behaviour were conducted around the 1930-1940s by Gordon Allport and anthropologists David Efron and Elliott D. Chapple. Allport investigated individual differences and the organisation of personality through surveying the qualities of expressive movement and writing style. Chapple’s studies of interactional chronography examined patterns of movement flow between participants in various interactional situations. Efron looked at the kinesthetic structure of gestures, their change during cultural assimilation processes thus their relation to a person’s cultural identity. In the 1960s the focus shifted onto studying

the kinetic elements of meaning transfer, rhythmic organisation of movement behaviour, attunement, echoing and mirroring in nonverbal interaction. These researchers were eager to understand the role of rhythm and temporality in social behaviour. The somewhat insular new discipline of movement behaviour research came together under the umbrella organisation, Institute for Nonverbal Communication Research (INCR) which published the *Kinesis Report* journal (1972-1982).

The main sources of this study are the conference proceedings and publications of the Institute for Nonverbal Communication Research which are housed at the Clarice Smith Library of Performing Arts at the University of Maryland, USA where the author had the opportunity to conduct archival research in 2022 with the generous support of the Hungarian Fulbright Foundation.

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“Vernon Lee’s ‘Hearers’ and ‘Listeners’: Their Contemporary Reception and Place in the History of the Experimental Psychology of Music”

Marta García Quiñones (TecnoCampus Mataró-Maresme, UPF and Universitat Oberta de Catalunya, Barcelona)

Besides her notable literary talent, British writer Violet Paget (1856-1935), who published under the pseudonym Vernon Lee, was also an outspoken pacifist, an expert in the Italian Renaissance, and an active contributor to contemporary debates in aesthetics. Having spent most of her life in a villa near Florence, Lee authored notable essays in aesthetics such as *Beauty and Ugliness* (1912), written with Clementine Anstruther-Thomson, and *The Beautiful* (1913), and elaborated an empathy theory of art based on informal empirical research and on a wealth of readings of contemporary psychologists (Lanzoni 2009).

A music lover and an interdisciplinary reader on musical topics (Towheed 2010), Lee was also interested in the experimental psychology of music, which was the subject of various essays penned by her, among which “Varieties of Musical Experience” (1918), and the voluminous *Music and Its Lovers: An empirical study of emotional and imaginative responses to music* (1932), which was in elaboration for twenty years. Lee’s research was based on written answers to slightly different questionnaires that she had circulated in English and French among her friends and acquaintances. A German version of the questionnaire was published by the *Zeitschrift für Aesthetik* (Lee 1907) and was replied by readers unknown to her. Even though it did not follow the procedures of laboratory psychology of that time, for instance of the experiments in attention to music conducted at the Cambridge Psychological Laboratory (Vernon 1930), and it did not revolve around phonographic listening, Lee’s empirical research through questionnaires was a notable effort in data gathering and analysis aimed at understanding individual differences in responses to music (though *Music and Its Lovers* also included a collective experiment on musical meaning).

This paper will focus on Lee's writings on the psychology of music in order to explain the fundamental distinction she made between "hearers" and "listeners", comparing how she formulated it in "Varieties of Musical Experience" and *Music and Its Lovers*. I will show how this distinction related to the physiological, emotional and imaginative elements that she identified in music, and the extent to which her reflections on the matter were in line with contemporary developments in the psychology of music both in Europe and the United States. The paper will also briefly examine the reception of this aspect of her research at the time, particularly in the United States by psychologist Max Schoen (1888-1959), who commented on it in various essays (Schoen 1928 & 1945).

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A Social Sciences International? Rudolf Broda and the Question of Global Progress, c. 1907-1932

Anna Diem (Geneva Graduate Institute)

In 1907 Rudolf Broda, professor of sociology in Paris, launched an ambitious project to discuss, study, and ultimately organise progress on a global scale. It was an almost instant success: Within just a few years, two institutions were founded, the *Institut international pour la diffusion des expériences sociales* and the *Ligue pour l'organisation du progrès*, and periodicals appearing in European capitals in French, German, English, Russian, Hungarian, and Esperanto carried the debate across linguistic boundaries. The web of more than two hundred correspondents contributing to the publications and reporting on local progressive developments expanded beyond Europe, reaching across empires into all inhabited continents. To this project dedicated to global progress, the convergence of two distinct, if often entangled, schools of thought and their respective 'milieus' was central: the social sciences, particularly sociology, and socialism or social democracy. Taking Broda's project as a lens, particularly its first *fin-de-siècle* episode, I argue that looking at debates about progress can illuminate a moment in the history of the social sciences in which they were used in the interest of social democracy and thus became a 'laboratory of the future' with great ambitions not only to understand the present, but also to build a better world. In other words: It was the joining forces of two distinct but not-so-distinct schools of thought and 'milieus', one with a political vision and an interest in certain themes, the other with a specific understanding of the systematic study of society and method, that laid the ground for, and culminated in, the debate of global progress in the early 20th century.

The social sciences, and particularly sociology, were central to the project of progress in two respects: in terms of method and personal, institutional, and journalistic 'milieu'. Sociology as the new, synthetic science was considered to be best suited for the systematic study of the development of human society at large. Comparative analysis of different societies' progressive tendencies should bring to light the mechanisms at work behind human progress, and these mechanisms

could then be politically enhanced in order to create progress for everybody. So sociology was considered central both to studying and to organising progress. The question of how sociology as a scientific discipline was to contribute to a better future was discussed in detail in Broda's periodicals in the form of surveys addressed to the most prominent sociologists of the time, making the productive potential of the social sciences a prominent theme in the publications. Not surprisingly, several key members of the collective from Portugal to Russia were either formally trained as sociologists or were recognised as sociologists within the scientific community and held positions at educational institutions. Others had no academic title in the social sciences but engaged with sociological questions as publicists or activists. Before launching his project, Broda himself studied political science in Vienna and Paris, and later Sociology with Franklin Giddings at Columbia University in New York. In 1909 he became professor of sociology at the *Collège Libre des Sciences Sociales* in Paris, and after a period of exile in Switzerland during and after the First World War taught sociology again in the United States. The particular 'milieu' in Paris within which Broda's project was founded and experienced its quick success was arguably more politically radical than the milieus of the social sciences in other European capitals like Berlin or London. The Paris milieu was created by an ensemble of institutions that combined the (teaching of) multidisciplinary social sciences with debates about social democracy and more radical political movements represented both by Western European scholars and by exiles from the Russian empire. The *Collège Libre des Sciences Sociales*, the *Institut International de Sociologie*, and the *Ecole Russe des Hautes Etudes Sociales* in Paris and the *Université Nouvelle* in Brussels were nodes that connected the biographies and intellectual training of several of the international collective's members.

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A new structural appraisal of the history of Marx's political theory

Antonino Drago (University of Naples Federico II)

Among the various kinds of historiographies of social sciences the interpretative one relies on interpretative categories appealing to basic features of these sciences. But what are the foundations of these sciences? Eighty years ago Talcott Parsons suggested a celebrated list of five pattern variables constructed as polar opposites that give the range of possible decisions and modes of orientation for a social actor (Parsons & Shils 1951). Fifty years ago Johan Galtung remarked that this list is incomplete. Moreover he reduced all them to only two, which he considered as independent dichotomies. By crossing them he obtained four couples of choices on them; each couple determining one out four Models of Development (MoDv) (Galtung 1976, sect. 1.2). Some years later, through independent studies, I qualified these dichotomies in structural terms: 1) the two kinds of social Increase (or infinity): either an increase of the Personal relationships or an increase tending to achieve an Absolute, mythical target; PI/AI; 2) the two kinds of social Organization: either one aimed at finding out a method for solving a crucial problem (e.g. social justice) or one ruled by Authoritative laws; PO/AO. Through them I improved the definitions of the four MoDvs (Drago 2007, sect. 7; Drago 2012/13, sect. 6). They constitute the best categories for interpreting the main revolutions occurred in the last four centuries; the first MoDv for the English, American and French political revolutions; the second one for Russian and Chinese revolutions; the remaining two MoDvs for respectively the revolutions of the year 1989 and the Arab Spring.

Moreover, through the above basic choices on the two dichotomies I interpret the history of the two main social phenomena of last centuries: capitalism together with its main alternative theory, Marxism and its corresponding movement. I define the social phenomenon of capitalism through two choices: an unlimited process of accumulation, materializing Absolute Infinity within society (AI), and a program for authoritatively organizing the populace (AO). The most famous theory of capitalist economy is Adam Smith's. It is based on the two

corresponding choices; an Absolutely Infinite growth of Nations' wealth (AI) and an Organization of the market by an "invisible hand", which actually represents the Authoritarian capitalism's rule (AO). A century later, Karl Marx based his theory on the alternative choices: the Increase of workers' inter-Personal solidarity ("Unite!") (PI) and the search for a method capable to solve the historical problem (PO): i.e. how to overcome capitalism in order to organize proletarian class' society. This theory deserves the merits of having as first interpreted in structural terms, i.e. through their couples of choices, both the history of the capitalist society and the birth of its alternative. These merits explain why this theory engendered among the workers a worldwide political movement.

Being the two foundational choices on each dichotomy incompatible one to another, the two different couples of choices characterizing Smith's and Marx' theories make them mutually incommensurable; that gives reason of their ideological antagonism, which enhanced class struggle as an irreducible conflict. Marx did not theorize in general the conflict resolution, although in the same times the Trade Unions started a new experience, i.e. they solved workers' conflicts with the factory patronage in a cooperative way and even in a non-violent way (e.g. strike's invention).

By interpreting through the four MoDvs the history of Marxism, I recognize six negative factors which have obstructed Marxist theory to obtain its historical goals. First, Marx' political theory arrogantly covered the role of the unique alternative to the capitalist MoDv. However, in the years 1989ff. in Eastern Europe's countries have occurred surprising revolutions cancelling socialist states and denying so much of Marx's historical forecasts to leave little credit to his theory. More in general, two scholars collected a data-base of all the revolutions (called "campaigns") occurred in 20th century and studied them in a statistical way. After Gandhi's leadership of Indian non-violent revolution, numerous non-violent revolutions occurred worldwide and in all years. Moreover, the percentage of their successes in abating dictatorships, even the cruelest ones, is the double (53%) of that of the violent (Marxist) ones (24%) (Chenoweth and Stephen 2011). A change in Marxist political program followed; it is manifested by the disappearance of Marxist guerrilla in the world.

At present, Marxism results to be the political theory of only one out the four MoDvs. As a fact, the present conflict in the international arena is no longer the Marxian one, engendered inside factories and then extended to the national and the international levels; rather, it concerns directly the level of international politics: the mutual interactions of the four MoDvs substantiating a political pluralism, although 1) Marxist MoDv, based on the ethics of the social justice, has to be re-shaped, 2) two remaining MoDvs, the grosso modo defined as Arab MoDv (whose ethics (sharia) subordinates right) and the Gandhian-ecological MoDv (based on not only ethics but also conflict resolution of a cooperative kind) have still to full emerge through the births of new specific kinds of state.

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THURSDAY 06/07/2023

KEYNOTE LECTURE

14:00 – 16:30

ROOM 3

Vygotsky and the “difficult childhood”

Luciano Mecacci

Chair: Renato Foschi

Vygotsky and the “difficult childhood”

*Luciano Mecacci (Past Professor of General Psychology,
University of Florence, Italy)*

The ways in which Vygotsky’s work was disseminated and discussed, on the one hand in Russia during and after the Soviet era, and on the other in Western countries, represent two case studies in themselves for the historian of psychology. Until the 1990s, these Russian and Western readings of Vygotsky’s work prevented adequate reconstructions of his complex activity as a psychologist and generally as one of the brightest members of the intelligentsia of post-revolutionary Russia.

Regarded as Piaget's antagonist, in a simplified version of the historical-cultural conception of the human mind, and as a forerunner of social constructivism, Vygotsky was generally celebrated as a “Mozart of psychology”, who died prematurely before elaborating a complete theory. We now know that this view of Vygotsky’s work was based on partial and censored reprints of his writings and inaccurate Western translations.

The research stay at the Moscow Institute of Psychology in the early 1970s and the close relationship with Gita Vygodskaya (Vygotsky’s daughter) and Aleksandr Luria allowed us to approach Vygotsky's work from a different point of view. We were given unpublished documents and very relevant historical information. The first systematic result was the introductory report at the conference dedicated to Vygotsky, held in Rome in 1979, before other conferences were held in Russia and Western countries.

We immediately pointed out that there was a different Vygotsky than the one generally known as the author of *Thinking and Speech*, a book however read in an abridged version and with serious translation problems.

First, Vygotsky held marginal positions in the Moscow Institute of Psychology, while far more important were his positions as a teacher and researcher in both the fields of pedology and that of defectology. Furthermore, Vygotsky had direct relations of a political nature with Anatoly Lunacharsky, head of the People’s Commissariat for Education, and Nadezhda Krupskaya, the chief collaborator of the

Commissariat, as well as Lenin’s powerful wife. It should also be noted that Vygotsky adhered to Trotsky’s political views. This political background must be borne in mind in order to historically understand the 1936 decree against pedology and why Vygotsky’s works were banned.

Secondly, Vygotsky started from the concrete problems that psychology should have faced, and first of all the psychological development and education of children with both cognitive-affective and social difficulties. Post-revolutionary Russia was plagued by the existence of millions of children with disabilities and by children wandering in groups in search of food and shelter (children known in Russian as *besprizornye*). This situation was made even more serious by the coexistence of different nationalities, with different social and cultural patterns.

Overall, Vygotsky’s research on “difficult childhood” led him to elaborate an interesting view of the concept of normality in psychology, and of the “political” use of the differentiation between normal and pathological.

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FRIDAY, 07/07/2023

Session 8
9:30 - 11:00

Room 3

History of Psychiatry

Chair: Petteri Pietikäinen

Room 13

**Exploration of the Mind
between the 19th and the
20th Century**

Chair: Kim Hajek

Psychiatric histories: The case of a Dutch mental asylum
Kees Bertels (Leiden University, the Netherlands)
Johann Louw (University of Cape Town, South Africa)

Eric Engstrom’s dictum that “Histories of psychiatric institutions help to underscore historical contingency and local specificity, thereby resisting presentism and undermining easy generalizations about ‘social control’ or ‘scientific progress’ ” (2012, p. 487) we believe still holds true. As a result, we would like to make use of a happy coincidence of the presence of a psychiatric hospital virtually in the first author’s backyard in aid of retaining historiographic interest in such institutions.

The history of psychiatric institutions is a well-established field: the work of authors like Gerald Grob, Roy Porter, Andrew Scull and Edward Shorter need no introduction. Leslie Topp and Carla Yanni did important work on the history of asylum architecture, while in the Netherlands, Geertje Boschma and Marijke Gijswijt-Hofstra, Harry Oosterhuis and Joost Vijselaar are important contributors.

Blok and Vijselaar examined the history of Endegeest, a mental asylum situated on the outskirts of the university town of Leiden in the Netherlands, from 1897 to 1997. The “gesticht voor krankzinnigen” (asylum for the insane), called Endegeest, was established in 1897 on an estate in the village of Oegstgeest, Leiden. In 1903 a sanatorium, called Rhijngeest, was added for persons with “nervous diseases” and in 1912 a separate unit for juveniles (“zwakzinnigen”) was opened, called Voorgeest.

We have identified at least five contextual strands to consider in the establishment of this asylum:

1. National, provincial, and local government involvement. In many Western European contexts in the early 1900s, local authorities took responsibility for people in need of mental health care. Similarly, the city of Leiden took the lead in the establishment of Endegeest.
2. Treatment modalities. As the shift from custody to treatment accelerated, a crucial question became: What treatments were

used within a new therapeutic regime, such as hydrotherapy and occupational therapy, for example? Furthermore, who took responsibility for these modalities, in terms of medical specialists and administrators?

3. The University of Leiden. The presence of a university in the vicinity of new psychiatric institutions had significant mutually supporting effects on institutes of higher education as well as hospitals in many parts of the world.
4. Class distinctions. Differentiation in diagnosis and treatment of mental illness overlapped with distinctions in social class. The medium-sized industrial and university town of Leiden forms a useful illustration of the intersection between social and medical modalities in health care.
5. Architectural design features of the institution. The buildings were planned to promote the prevailing consensus that treatment would be enhanced via separating the inhabitants into different diagnostic and social groupings.

Where does one start in writing this history? Broadly following the “material turn” in writing the history of psychiatry, we propose that the architectural design of Endegeest and Rhijngeest could serve as a starting point. We will limit ourselves to the transition from custodial care to visions of treatment, and differentiation in terms of social class.

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Gustaw Bychowski (1895-1972) – the overlooked pioneer of the psychotherapy of psychoses

Jan Kornaj (Cardinal Stefan Wyszyński University in Warsaw)

Both psychosis and psychotherapy are complex terms with no universal definitions. According to ICD-11, psychosis can be described as an impaired capacity for reality testing followed by positive symptoms such as delusions, hallucinations, disorganized thinking and behavior, and negative symptoms such as affect blunting, avolition, and psychomotor disturbances (WHO, 2019). Psychotherapy can be broadly defined as “[...] the treatment of emotional or physical ills by psychological means” (Cautin, 2010, p. 3).

Sigmund Freud was pessimistic about the possibility of the psychoanalytic treatment of psychotic patients which could have impacted lesser interest in this field (Alanen, 2009a). Nevertheless, many physicians decided to apply psychoanalytic ideas in the treatment of psychoses. In Europe, the earliest attempts at psychotherapeutic work with psychotic patients were made in Burghölzli hospital by Eugen Bleuler and his students (Hoffman, 2009). Another clinician that greatly contributed to the development of psychotherapy of psychoses was Paul Federn (Alanen, 2009b). In the United States, evolution in this field was influenced, among others, by Harry Stack Sullivan and Frieda-Fromm Reichman (Silver & Stedman, 2009). Beyond the German- and English-speaking world, little is known about the early development of psychotherapy of psychoses in peripheral professional contexts, in Polish psychiatry for instance. The aim of this paper is to present the work of the Polish pioneer of psychotherapy of psychoses – Gustaw Bychowski.

Gustaw Bychowski (1895-1972) was a psychiatrist and psychoanalyst. He graduated in 1919 from the Burghölzli where was a student of Eugen Bleuler. Years 1919-1923 he spent in Vienna, attending meetings in Sigmund Freud’s house. In 1928 Gustaw Bychowski published an article entitled *W sprawie psychoterapii schizofrenji* [“On the matter of the psychotherapy of schizophrenia”]. In this work, Bychowski (1928) expressed a conviction that a sufficient degree of

positive transference in the therapy of schizophrenic patients is possible. He observed that psychosis had many different forms, varying in patients' access to – unaffected by the schizophrenic process – conscious, reflective self. Nevertheless, he agreed with Freud that the standard psychoanalytic technique was not suitable for psychotic patients. He proposed a modified treatment called “analytic psychotherapy”. As he saw schizophrenia as a disturbance of the relationship of the self with external reality, the main task of the psychotherapist was to help the patient to rebuild, maintain, and strengthen this fundamental rapport. Working with schizophrenic patients required, in Bychowski's view, a flexible interchange of two techniques: passive and active. The former, consisting of an empathic understanding of the psychotic world and less interpretative work would fit in working with patients having trouble with establishing and maintaining a positive transference relationship. The latter, consisting of persuasion and suggestion, would be better applied to patients exhibiting more neurotic symptoms and a stronger resistance to a therapeutic process.

In 1939 Bychowski emigrated to New York. His therapeutic attitude, based on empathy, humor, and openness, was in contrast with the ideal of neutrality promoted by ego psychology, a dominant psychoanalytic paradigm in post-war America (Kobylińska-Dehe, 2017). In the United States, Bychowski wrote several articles on psychoses and psychotherapy but it is the book *Psychotherapy of Psychosis* (Bychowski, 1952) the most complete account of his views on this topic. It consists of a broad discussion of philosophical, biological, psychodynamic, and interpersonal factors contributing to the psychotherapy of the psychoses. In this book, Bychowski further developed a technique of interchanging passive and active attitudes which he called “minute analytic working”.

Bychowski, a student of Freud and Bleuler, developed sensitive, humanistic, and person-centered psychotherapy of psychoses. He considered therapeutic endeavor as “[...] a fight with nothing to lose but the whole personality of the patient to win” (Bychowski, 1928, p. 69).

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Diagnosing political madness during the Popular Front: the “strike psychoses” of the Sainte-Anne asylum (Paris, 1936-1939)

Florent Serina (Université de Lausanne - UNIL)

What role do psychiatrists attribute to context in the aetiology of mental disorders? Do major socio-political crises systematically had pathogenic effect? Do psychiatric admissions always vary during these exceptional periods? Were some crises more pathogenic than others? In the wake of the recent historiographic movement to “decompartmentalize” the history of psychiatry and to integrate this discipline into the “great” history (Murat, 2014; von Bueltingsloewen, 2015; Guillemain, Tison, 2016), my research aims to examine the psychiatric impact of the major socio-political crises that have changed the course of contemporary French history. In this oral presentation, I will focus on the history of the psychiatric impact of the major socio-political movement that followed the coming to power of a left-wing majority known as the Popular Front (*Front populaire*) in the spring of 1936 (Jackson, 1988; Prost, 2006; Margairaz, Tartakowsky, Lefevre, 2006).

As early as June 1936, several Parisian psychiatrists reported and discussed cases of madness caused by the political and social turmoil within the Société médico-psychologique, one of the most prestigious associations of French psychiatrists (Claude, Sivadon, Fortineau, 1936; Dupouy, Leconte, 1936; Dupouy, Neveu, 1936). Three years later, an intern named Maurice Leconte (1906–1987), devoted his thesis to what the medical director of the Sainte-Anne asylum, Dr Henri Claude (1869–1945), called “strike psychoses” (*psychoses de grève*) and drew up an assessment of the psychiatric effects of the turbulent period in the social and political history of the country (Leconte, 1939. See also Dupouy, Leconte, 1937; Leconte, Leconte-Lorsignol, 1937 and 1938; Claude, Leconte, 1938). In particular, Leconte highlighted the alleged pathogenic nature of the general strike that followed the change of political majority. Based on statistics and case studies, his thesis, which sought to provide “evidence of a close relationship” between workers’

strikes and the outbreak of mental disorders, interpreted social movements as possible agents of conflict of a pathological nature. Even though the social movement seemed to have led to various fits of madness (most often in patients, adult men and women, already suffering from mental disorders, but not only), I will show that in the light of the archives of the Sainte-Anne asylum (admission registers, patient medical records, reports to the prefect) Leconte's works seem to distort much of reality, not without reviving controversial political conceptions inherited from the 19th century, such as the *morbus democraticus*, or the "democratic plague" (Murat, 2014). They eloquently illustrate how psychiatric practices and theories cannot be separated from their socio-political contexts, and considered as "pure" scientific data without any ideological background. In seeking to address the authorities directly, Leconte's work also illustrates the desire of psychiatrists to be heard by politicians (Goldstein, 1987) and thus to gain legitimacy within the medical community. More generally, my research aims to show that the study of the pathological and morbid face of great historical crises, despite its strangeness, can open the way to an original historiography that sheds light on complex and ignored debates and phenomena.

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Early experimental research on deductive reasoning

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The philosophers and psychologists Gustav Wilhelm Störring (1860 – 1946) and Johannes Lindworsky (1875–1939) were pioneers in the experimental psychology of deductive reasoning. In 1908/1909 and 1916 respectively, they published the findings of the first experiments in this area. Those publications and the ideas presented in them have, however, largely gone unnoticed. One observation, which for instance Störring made, was that his participants drew conclusions from given premises with the help of a process of insertion. In his experiments, he also paid attention to the thought processes that accompany the process of reasoning. According to Lindworsky, reasoning is an act of apprehending relations. In his experiments, he dealt with syllogistic reasoning and so-called “natural reasoning”, which denotes reasoning processes which occur in our daily lives. Hence he used everyday life content in his task materials and not abstract letters, like Störring. Given their importance as pioneers, it is surprising that the work of Störring and Lindworsky is hardly studied and almost forgotten. The aim of our talk, which is based on work-in-progress, is three-fold: (1) we want to raise more awareness of their important groundwork, (2) trace the work of Störring and Lindworsky as precursors and their role for later developments in the psychology of logical reasoning and (3) situate them within the scientific community and history. After a brief overview of Störring’s and Lindworsky’s lives and their most important contributions in philosophy and psychology, we will focus on their experiments on deductive reasoning. In particular, we will discuss Störring’s (1908) and (1909) papers, as well as Lindworsky’s dissertation, which was published in the first experimental-psychological book on deductive reasoning in 1916. The latter was also inspired by Störring’s work. We will illustrate the pioneering experiments with task materials on simple argument forms including syllogistic, spatial, and temporal inferences. Moreover, we will provide insight into Störring’s and Lindworsky’s connections and positions within the scientific community of the time. We will discuss their positioning towards psychologism, which was a complex and multi-

faceted development in the psychology of their time. In a narrow sense, it is the grounding of the laws of logic in how people actually draw conclusions from given premises. We will try to ascertain their position towards psychologism in this regard. This is particularly relevant to Störing and Lindworsky, because both of them worked at the intersection of psychology and philosophy at a time when the psychologism debate was at its peak. Furthermore, we will discuss the influence members of the Würzburg School, in particular Lindworsky's teachers Oswald Külpe and Karl Bühler, had on Störing and Lindworsky. We argue that their work in the psychology of reasoning can be seen in the tradition of the Würzburg School. In addition, we will explore their connections to the Vienna Circle, specifically to its founding figure Moritz Schlick, who attended several courses of Störing and even served as a participant in his experiments in Zürich during 1907 and 1908. The work of Störing and Lindworsky is still relevant today, because they conducted important groundwork for the psychology of reasoning with which they can be seen as precursors to later developments in the psychology of deductive reasoning (e.g., meta-cognitive concepts like the feeling of rightness, mental models, or philosophical ideas from embodied cognition). Our talk as a whole aims to shed light on the almost forgotten early history of the experimental psychology of deductive reasoning.

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“Dictated by Thought”: Reframings of Automatism in Breton’s Surrealism

David G. Horn (The Ohio State University)

This paper explores new projects of automatic writing, and the reframing of the narratives that had made such automatisms intelligible, in the early twentieth century. Focused on the work of surrealist André Breton, it traces a double dislocation. On one hand, Breton sought to disqualify claims made by spiritualists about the exterior sources of movement of the writing hand, recasting these as “verbo-aural” relations within the self—that is, as practices of dictation. On the other hand, he worked to redistribute automatism as a resource available to anyone—no longer the sign of a special ability (as in the case of mediumship) or of an underlying pathology (as in the work of Pierre Janet). In place of these narratives, Breton offered a model of automatic writing as a vehicle of revelation linked to “indifferent” practices of listening.

Automatic writing had first begun to be widely produced in spiritualist circles in the middle of the nineteenth century: women and men in trances wrote out texts they did not consciously compose, and that contained information (even forms of language) about which they professed to have no conscious knowledge. Mediumship and the kinds of automatic writing produced in séances were in turn made objects of investigation by philosophers and psychologists, and later stimulated experiments by writers and painters. If for spiritualists automatic writing seemed to offer the possibility of communication with disembodied others, and for psychologists such as Janet and Alfred Binet it promised to reveal something about the structures of normal and pathological consciousness, for writers and artists it promised a kind of creative spontaneity, unhindered by forms of rational judgment. Automatic writing occupied a privileged place in the writings and practices of the surrealists. Indeed, for Breton, writing in 1924, surrealism *was* automatism: “pure psychic automatism, through which one proposes to express, either orally or in writing, or in any other manner, the real functioning of thought.” Surrealist work was imagined to be “dictated by thought, in the absence of any control exercised by

reason, without any aesthetic or moral preoccupation.” In his essay on automatic messages (1938), Breton argued it was no longer possible, in light of the “violent economic and social contradictions of the last few years,” to take an interest in “the ‘beautiful’ and ‘clear’ composition of all those works which are happy to float on the superficial, conscious level of being.” A “torrential flow” of automatic writing promised to “clean out the literary stables.”

Though Breton was intrigued by the automatic practices of some mediums, he was dismissive of spiritualism. Samples of medium-based automatic writing had, in his judgment, proved “far less interesting” than drawings purporting to have the same origin. Breton suggested this was “largely the fault of the pathetic spiritualist literature with which they have usually been contaminated from the start,” and which located the “dictating element”—the imagined spirit—external to the self.

Breton also drew attention to the stories told by mediums of the development of their own abilities, and of a shift from “verbo-motor” to “verbo-aural” automatism—in one case, a “feeling of being pushed” gradually gave way to an ability to perceive “the thought being dictated.” Breton’s foregrounding of the aural not only evokes the power relations of the clerical workplace, but also the dynamics of the psychological laboratory, in which investigators of automatism might whisper suggestions in the ears of hypnotized or distracted subjects. But in Breton’s project, the exterior stimulus to write is once again replaced by an inner voice, and states of distraction that were imagined as pathological, as signs of hysteria, are reframed as a productive kind of absentminded attending.

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Setting the Stage for Synesthesia: Image as Hallucination and Mind as Reducer in the Work of Hippolyte Taine (1845–1870)

Leonardo Capanni (University of Parma)

Scholarly opinion is pretty consistent that the last quarter of the 19th century was the «golden age» of synesthesia research (Dann, 1998; Jewanski, 2020; Nicolas, 2020). Deriving from the two Greek terms *syn* (together) and *aesthesia* (sensation or perception of something), we could describe this phenomenon as a non-pathological condition where the sensory stimulation of a specific stream leads to a vivid, automatic, and usually consistent perception in (at least) a second and unstimulated stream. For example, when the letter “A” evokes a pale shade of red (unimodality) or a particular set of vertical lines triggers a smell of burning wood (multimodality).

Considering this as the prevailing representation of synesthesia today, however, it remains an image far from being fully accepted in the literature. We do not yet know, for instance, the exact way to describe the underlying neural mechanisms (Fisher & Tilot, 2019), the role played by genetics and learning (Ward, 2021), or the relations that exist between these unusual experiences and higher and more diffuse cognitive functions (Klempe, 2022). That is probably one of the reasons why, even from the standpoint of history, the situation is far more complicated than it appears. It is very difficult, particularly from a 19th century perspective (the period in which the notion has begun to be used in a scientific way), to keep “genuine” neuropsychological synesthesia separate from its cultural counterparts – whether they be rhetorical, aesthetical, or spiritual.

The strategy adopted by most recent histories has therefore been to reconstruct the most accurate line of ancestors: names, dates, places, influences, and discoveries that could have led to the actual concept of synesthesia. It is a complex narrative, that usually starts with the doctoral thesis of Georg T. L. Sachs in 1812, a German medical student who discusses an unprecedented case of association between serial elements (such as numbers, letters, musical intervals, etc.) and colors, as part of a natural history of two albinos; then continues with the Swiss

and French mid-century comments (Cornaz, Perroud, Chabalier) on those and similar observations, shifting the framework to ophthalmology; and comes to a turning point with the transformation of synesthesia into a proper mental phenomenon in the 1880s, thanks in particular to the 1873 Nussbaumer article (first testimony of two “sane subjects” unintentionally pairing sounds and colors) and the 1881 Bleuler and Lehmann extensive monography, based on their statistical survey.

Of course, a risk of this kind of approach is to end up in some kind of Whig, fully internal history of synesthesia. After a general introduction to the topic, my presentation aims to show that not only (and, probably, not primarily) scientific sources can be held accountable for the emergence of such a notion and the distinctive “fad” that it provokes. To do so, I choose the case study of French-speaking countries (that will later become a symbol of this *fin de siècle* fad) and I try to shift the focus to the 1845–1870 period, where a big debate on hallucinations and the first occurrences of what would later become famous as *nouvelle psychologie* style of research have taken shape. Due to time constraints and to my training, I will restrict the field to a possible converging point for medical (de Boismont, de Tours, Michéa, etc.) and humanistic debates (Gautier, Baudelaire, Lévi, etc.): the “scientific” philosophy of Hippolyte Taine. In particular, the discussion will focus on his highly influential *De l’intelligence* (1870) and his conception of images (not only visual, but of all senses) as a result of the «struggle» between a tendency to hallucinate and a tendency to correct this flow.

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FRIDAY, 07/07/2023

Session 8
11:30 - 13:00

Room 3

**Psychology and
Governmentality**

Chair: Arthur Arruda Leal
Ferreira

Room 13

Session
Historiography

Chair: Tal Davidson

From Imperial Philanthropy to Open System: The Intellectual Evolution of the SSRC's Committee on Transnational Social Psychology 1963–1974

Verena Lehmbruck (Erfurt University)

This paper presents new archival research findings on the intellectual trajectory of the Committee on Transnational Social Psychology [henceforth: Committee]. Established in 1963 by the American Social Science Research Council (SSRC) and under the leadership of social psychologist Leon Festinger (1919–1989), the Committee aimed at overcoming the culture-boundedness of US social psychological research by creating indigenous social psychology research centers in Western Europe, Eastern Europe, and South America.² In his memoirs, Committee member Serge Moscovici (1925–2014) described the Committee as a Fleckian thought collective, “a group of individuals having intellectual contact with one another, exchanging ideas, mutually influencing each other in pursuit of the same goal” (Moscovici & Markova 2006: xvi).

However, on the basis of the SSRC files, this paper questions whether the Committee's members actually pursued the same goal. Using Ludvik Fleck's additional concept of style of thought, I will trace the ways in which the subsequent extensions of the network challenged its original intellectual integrity. Once the Committee ventured into Europe, reflected by additions and replacements in membership, the group came to reflect upon its own style of thinking in most explicit ways. The Committee acquired a new interest in implicit theories underlying social psychology, which began to challenge its previously unquestioned epistemology.

Prior to this development, the Committee had increasingly taken the form of an open system, which reflected certain structures and values of its sponsor, the SSRC, and which can count as an important precondition for the Committee's trajectory. The paper concludes not only by readdressing whether the Committee can be considered a thought collective having a collective style of thought. It also highlights

² SSRC records, various files, Rockefeller Archive Center, Sleepy Hollow NY.

the importance of studying how institutional frameworks can shape knowledge-making processes. Analyzing the Committee's meta-scientific trajectory, this paper challenges both previous characterizations of the Committee as a Fleckian thought collective and 'imperial' interpretations of US philanthropic research funding.

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A radical mutation in mental health practices in Brazil: The psychiatric reform movement and new government techniques based on freedom.

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Tracing its beginnings to the end of the 1970s, the Brazilian Psychiatric Reform proposed changes in mental health policies, in accordance with other international movements (such as Democratic Psychiatry in Italy). These changes are related to the presence of new laws, institutions, places, concepts and responsibilities concerning professionals and citizens. Theoretically, it opened the way to some concepts that were considered before incompatible with psychiatry, such as ‘freedom’, ‘citizenship’, and ‘human rights’. At the same time, the reform opened new places to the patients: the space of the cities, assemblies, independent work, consumption, and the responsibility of self-management. Moreover, new characters entered the scene that was formerly a monologue of the psychiatrist: psychologists, sociologists and social workers appeared as protagonists. These innovations were supported not only by a number of new ‘open-door institutions’ (especially the Center for Psychosocial Attention – CAPS), but also by changes in laws and national governmental policies (Brasil, 2002; Ministério da Saúde, 2004a/b). In general, this process is celebrated as a kind of revolution that freed madness from the chains of the old psychiatry, and the triumph over the old conservative forces (Amarante, 1995) and open space to a kind of progressive history. Nevertheless, a critical historical perspective (Foucault, 1965; Rose, 1998 and 1999) can support a different comprehension of this movement. First, the historian can do this by considering this ‘psychiatric reform’ as a much more complex techno-scientific process related to an assemblage of political and governmental practices. Second, such an approach opens space to more problematization and to analysis of new questions about these reformist processes (Huertas, 2001). In a more specific way, we

will use Foucault's (2004a and b) concept of governmentality, with a special emphasis on liberal management techniques, which build on the freedom of, and veridical discourses about, the governed. This discussion opens a space for the analysis of the management techniques regarding people's conduct, which are not only present in the old psychiatry, but also in the new reformist process. This is the main objective of this work: to analyze the changes of governmental practices present in the Brazilian Psychiatric Reform, or how concrete cases are managed in daily practice.

To observe these radical changes in treatment, our research group investigates a 'grey area' of history: the medical records of the patients located in two CAPS in Rio de Janeiro. We denote these archives and files as 'grey' to contrast them with most historical narratives of the Brazilian Reform, which feature great actors, heroic social movements, important laws, and epic and revolutionary outcomes (a 'blue genealogy', Nietzsche, 1887). We decided to research these medical files for specific reasons: 1) the historical life of the patients encompasses the periods before and after the Brazilian Psychiatric Reform process (in 1996 was created the first CAPS in Rio de Janeiro); 2) it is possible to observe the new mental health policies implemented in daily activity; 3) special kinds of governmental practices can be observed in everyday practice by taking into consideration how the cases are managed.

We can already confirm one radical change in the quotidian practices related to patient management: if freedom was an exception before (if there was suspicion of madness then the patient had to be interned by medical or familiar indication), after the Psychiatric Reform freedom became an imperative (interning a patient only in very chronic cases and only for short periods). We also notice that these new practices of management through freedom reveal two main strategies present in the 32 medical files analyzed in the CAPS of Rio de Janeiro:

- A) There is management through direct deals and agreements with patients (when they answer positively to a range of requirements for self-managements): to look for a job, a course or another social project;

- B) There is management through actors of the patient environment (through relatives and friends, when patients do not respond well to the treatments).

Detailed examples of both strategies will be exposed during the presentation. At the end of this presentation, we want to explore the political meaning of these new governmental policies, especially what we can learn about practical senses of freedom.

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Writing histories we're a part of: Constructing histories about, within, and for our communities

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The goal of this session is to facilitate a conversation about what it means to do historical research about communities that we also feel we are a part of. For many people, doing history is a lot more personal than is often explicitly discussed, and we propose that there is a relationship between the stories we choose to tell, how we choose to tell them, and how we see ourselves fitting into them. In effect, we propose that history projects can even be said to constitute interventions into the communities that we give story to, especially for those of us whose projects have an overtly personal dimension. This session will explore the dichotomies we place ourselves into as we produce histories of communities that we are a part of: The ways we toe the lines of advocacy versus critique, of talking about ourselves versus observing from the outside, and of wanting to be a part of the things we study while needing to maintain enough distance to perceive them in broad context. We became aware of these dichotomies through our own particular involvements in historical scholarship. For example, Tal's historical research explores the application of psychotherapeutic principles and techniques to the countercultural movements of the 1960s, with a particular focus on how the search for personal authenticity took on a politically radical dimension. Their case studies may be based 60 years in the past, but as a feminist and ecological activist training to become a psychotherapist, Tal's research is about the conditions that brought these communities into being, and uses history to muse on the question of how psychological and social healing can be brought into harmony. In her history of the feminist anti-violence movement from the 1970s to today in what is now called Ontario, Canada, Desiree's research examines the nexus of domestic violence, Psychology, feminist activism and advocacy, and state policy.

Straddling two worlds, as both a feminist researcher in the discipline of Psychology and an advocate within a violence against women emergency shelter, she draws on this foundation of academic and lived experience to guide her inquiry and praxis. Emelie's and Nora's historiographic work aims to re-write the history of feminist psychologies in the German-speaking realm. Building on Oral History interviews with feminist psy-workers in Vienna, biographical profiles of their professional careers are made available to the public. In asking how to write feminist biographies and what it takes to do so, their work strives to disclose how doing historical research with contemporary witnesses and contributing to science communication can become possible whilst serving a feminist purpose in theory and practice. Together, our projects reflect that our engagement with historical work does not only come from an allegiance to the discipline of history itself, but from our commitments to the communities that we write histories about. Paradoxically, rather than indulging these communities with celebration or promotion, these commitments encourage our historical projects to remain critical, rigorously researched, and intellectually honest. We thus want to engage our community of historians in a conversation about the ways that our personal connections to the subject matter we study can support the historical robustness of our projects when we are aware of and intentional about these connections. Likewise, we wish to discuss the methodological challenges that emerge when we research histories with personal importance, in hopes that together we can construct a framework for navigating the reflexivity between our work, our identity, and our relationships.

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