



CHEIRON

*International Society for the History of
Behavioral and Social Sciences*

VIRTUAL MEETING

JUNE 21 – 23, 2022

BOOK OF ABSTRACTS

54th Annual Meeting of Cheiron: The International Society for the History of Behavioral and Social Sciences, June 21-23, 2022 (Virtual)

Program Chairs: Rodrigo Miranda, Programa de Pós-Graduação em Psicologia, Universidade Católica Dom Bosco

Zed Zhipeng Gao, Department of Psychology, Health and Gender, The American University of Paris

Acknowledgments

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Cheiron Executive Officers:

Larry Stern, Executive Officer

David C. Devonis, Treasurer

Michael Dawson, Communications Officer

Review Committee Members: Rémy Amouroux; Daniela Barberis; Jennifer Bazar; Kim M. Hajek; Alan Tjeltveit.

Hosts: Special thanks to Larry Stern, Kim M. Hajek and David Berman for providing Zoom meeting rooms for the conference.

Cheiron Book Prize Committee Members: Nancy Digdon (Chair), Jennifer Bazar, Michael Pettit, and Kelli Vaughn-Johnson.

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Special Thanks – and appreciation – are given to Michael Dawson for his unflagging support as Communications Officer over the past years.

Note: this version of program, created on May 29, does not contain full information of the session chairs. A complete program will become available on the conference website.

Table of Contents

BOOK OF ABSTRACTS	1
Acknowledgments.....	2
Table of Contents.....	3
Time Zone Chart	4
Conference Schedule.....	5
Tuesday, June 21, 2022	5
Welcome Remarks.....	5
Concurrent Session #1A: Animal and Human	5
Concurrent Session #1B: Clinical Psychology and Psychotherapy, I	5
Concurrent Session #2A: Soviet Psychology	6
Concurrent Session #2B: Clinical Psychology and Psychotherapy, II	6
Plenary Session #3: Cheiron Book Prize	6
Concurrent Session #4A: Mediating Research and Teaching	7
Concurrent Session #4B: Colonization and Indigenization	7
Concurrent Session #5A: Narrative and Literary Approach	8
Concurrent Session #5B: The History of Psychological Constructs	8
Wednesday, June 22, 2022	9
Concurrent Session #6A: History of Psychoanalysis.....	9
Concurrent Session #6B: History of Indigenous Psychologies	9
Concurrent Session #7A: Childhood and Adolescence	10
Concurrent Session #7B: History of Psychology and Psychiatry	10
Plenary Session #8: The Elizabeth Scarborough Lecture.....	10
Concurrent Session #9A: Contextualizing Knowledge Production	11
Concurrent Session #9B: Teaching and Learning with Archives: A Case Study from a Graduate History of Psychology Course	11
Thursday, June 23, 2022	12
Concurrent Session #10A: History of Sociology and Social Problems	12
Concurrent Session #10B: Social Relations and Social Conflicts	12
Plenary Session #11: Brazilian Colonialism, North American and Russian-Soviet Influences on the Peculiar Directions of Psychology in Brazil	13
Business Meeting	13
Abstracts	14
Session #1A Animal and Human.....	14
Session #1B Clinical Psychology and Psychotherapy, I	18
Session #2A: Soviet Psychology	22
Session #2B: Clinical Psychology and Psychotherapy, II	27
Plenary Session #3: Cheiron Book Prize	31
Session #4A: Mediating Research and Teaching.....	33
Session #4B: Colonization and Indigenization	38
Session #5A: Narrative and Literary Approach.....	45
Session #5B: The History of Psychological Constructs	48
Session #6A: History of Psychoanalysis.....	53
Session #6B: History of Indigenous Psychologies	59
Session #7A: Childhood and Adolescence	65
Session #7B: History of Psychology and Psychiatry.....	69
Plenary Session #8: The Elizabeth Scarborough Lecture.....	73

Session #9A Contextualizing Knowledge Production	74
Session #9B Teaching and Learning with archives: A Case Study from a Graduate History of Psychology Course.....	80
Session #10A History of Sociology and Social Problems	87
Session #10B Social Relations and Social Conflicts.....	92
Plenary Session #11A Brazilian Colonialism, North American and Russian-Soviet Influences on the Peculiar Directions of Psychology in Brazil	98

Time Zone Chart

Session times have been chosen to allow a maximum number of scholars to participate from time zones across the Americas, Europe, Oceania and Asia. For ease in reading this schedule, we have used Eastern Daylight Time (EDT; UTC-4) as the default and have included a chart (below) that provides guidelines to “translate” one time-zone into another.

(UTC-7) Seattle/California/Vancouver	07:00-08:30	(-3)
(UTC-6) Alberta	08:00-09:30	(-2)
(UTC-5) Dallas/Chicago/Bogota	09:00-10:30	(-1)
(UTC-4) New York/Mato Grosso do Sul/Toronto	10:00-11:30	
(UTC-3) Rio de Janeiro	11:00-12:30	(+1)
(UTC+1) UK/Ireland/Portugal	15:00-16:30	(+5)
(UTC+2) Central Europe: Paris/Italy/Hungary/Switzerland	16:00-17:30	(+6)
(UTC+3) Eastern Europe: Finland/ Moscow/Ankara	17:00-18:30	(+7)
(UTC+10) Australia EST	00:00-01:30	(+14)

Conference Schedule

Tuesday, June 21, 2022

Welcome Remarks

Larry Stern, Executive Officer; Rodrigo Miranda & Zed Zhipeng Gao, Program Chairs
10:15am – 10:30 EDT

Concurrent Session #1A: Animal and Human

60-minute session, 10:30am – 11:30 EDT

Chair: Elizabeth Yang, Rutgers University

The Primordial Origins of Terror, Horror, and Agony: Imaging Evolution in Charles Darwin's the Expression of the Emotions in Man and Animals (1872), Jacqueline Atkin, McGill University

Ratopolis revisited: Circulations of Knowledge on Rat Breeding, Behavior, and Physiology in Early Nineteenth-Century Paris and London, Sharman Levinson, Université d'Angers and the American University of Paris

Concurrent Session #1B: Clinical Psychology and Psychotherapy, I

60-minute session, 10:30am – 11:30 EDT

Chair: TBD

From therapeutic aid to pathological behaviour: 'seeking reassurance' in twentieth-century British clinical psychology, Eva Surawy Stepney, University of Sheffield

"Skinnerizing" the Psychedelic Experience: LSD Meets Behavioural Therapy in 1960s Child Psychiatry, Andrew Jones, University of Toronto

30-minute breakfast, coffee, lunch break

Concurrent Session #2A: Soviet Psychology

60-minute session, 12:00pm – 1:00 EDT

Chair: TBD

Piaget among Soviet Psychologists: Debates and scientific diplomacy between Moscow and Geneva (1954-1966), Luciano Nicolás García¹, Ramiro Tau² and Marc Ratcliff², ¹Universidad de Buenos Aires and Consejo Nacional de Investigaciones Científicas y Técnicas; ²Université de Genève – Archives Jean Piaget

Researches of Russian Psychologists in the Field of Personality during the Second World War, Veronika A. Rafikova, Saint Petersburg State University

Concurrent Session #2B: Clinical Psychology and Psychotherapy, II

60-minute session, 12:00pm – 1:00 EDT

Chair: TBD

The establishment of therapeutic communities in a rural mental health institution in Argentina during the 1970s, Leandro Ferrero, Universidad Nacional de Córdoba

Carrying the 'first wave' across the ocean. The introduction of American psychotherapy in France: history, trajectory and content analysis of the journal Psychologie (1970-1975), Elsa Forner, Université de Lausanne (UNIL) and École des Hautes Études en Sciences Sociales (EHESS)

30-minute breakfast, coffee, lunch, snack break

Plenary Session #3: Cheiron Book Prize

60-minute session, 1:30pm – 2:30 EDT

Chair: Nancy Digdon, MacEwan University

Killer Instinct: The Popular Science of Human Nature in Twentieth-Century America, Nadine Weidman, Harvard University

30-minute coffee, lunch, snack dinner break

Concurrent Session #4A: Mediating Research and Teaching

90-minute session, 3:00pm – 4:30 EDT

Chair: Cristina Lhullier, Universidade de Caxias do Sul (UCS)

Psychologists' Lives Inside the Mid-Century Lab: Emotion, Affect, and Subjective Appraisals, Julia Brody-Barre, Katerina Mekarnom, William Miner, Sophia Sinins, Alexa Jablonski, Gunter Haug-Pavlak, Andy Lisheng, and Jill Morawski, Wesleyan University

Developing a documental archive on the History of Psychology in Brazil: Reinier J. A. Rozestraten, Anna Carolina Rodrigues Capilé¹, Ana Camila Marcelo¹², Renan da Cunha Soares Júnior¹, and Rodrigo Lopes Miranda¹³, ¹Universidade Católica Dom Bosco (UCDB); ²Coordenação de Aperfeiçoamento de Pessoal de Nível Superior ³ Conselho Nacional de Desenvolvimento Científico e Tecnológico

History of psychology enhanced podcast production by undergraduate students, Cristina Lhullier, Universidade de Caxias do Sul (UCS)

Concurrent Session #4B: Colonization and Indigenization

90-minute session, 3:00pm – 4:30 EDT

Chair: Maria Andre Piñeda, Universidad Nacional de San Luis and Consejo Nacional de Investigaciones Científicas y Técnicas

A decolonial historiographical perspective on Institutional Psychology in Argentina, Ana Maria Talak, Universidad Nacional de La Plata

The uses of Psychology at the Hochschule für Gestaltung in Ulm and their reception in Argentina, Maria Cecilia Grassi, Universidad Nacional de La Plata / Consejo Nacional de Investigaciones Científicas y Técnicas

The letters between Louis Thurstone and Horacio Rimoldi, Maria Andre Piñeda, Universidad Nacional de San Luis / Consejo Nacional de Investigaciones Científicas y Técnicas

30-minute coffee, lunch, snack, dinner break

Concurrent Session #5A: Narrative and Literary Approach

60-minute session, 5:00pm – 6:00 EDT

Chair: Heather Murray, University of Ottawa

Gregory Bateson's Hilterjunge Quex, or Framing and Reframing Narratives, Jerry Sullivan, Collin College

"Psychology of the Individual": P. G. Wodehouse and the Literary Dissemination of Psychology, Elissa Rodkey¹ and Krista L. Rodkey², ¹Crandall University ²Independent Scholar

Concurrent Session #5B: The History of Psychological Constructs

60-minute session, 5:00pm – 6:00 EDT

Chair: TBD

Conceptions of Boredom - Past and Present, David Berman, York University

What Happened to Aspiration?, Juensung Kim and Michel Ferrari, University of Toronto

Wednesday, June 22, 2022

Concurrent Session #6A: History of Psychoanalysis

90-minute session, 10:00am – 11:30 EDT

Chair: Sharman Levinson, Université d'Angers and the American University of Paris

Jean Martin Charcot and the proposition of a neurological hysteria, Eder Schmidt, Federal University of Juiz de Fora

The (psycho)ontological conflict between C.G. Jung and S. Freud: two psychoanalytical models of soul in 1900-1925, Krzysztof Czapkowski, Cardinal Stefan Wyszyński University in Warsaw

The Neo-Freudians during the Late Interwar Years: Towards a Metatheory for Social Psychology, Sam Parkovnick, Dawson College

Concurrent Session #6B: History of Indigenous Psychologies

90-minute session, 10:00am – 11:30 EDT

Chair: Kim M. Hajek, Leiden University

What is theoretical psychology?: A view from the history of theoretical psychology in Japan, Yasuhiro Igarashi, Yamano College of Aesthetics

Indigenous history of psychological thought – Early medieval Slavs' view on human cognitive processes, Andrzej Pankalla¹ and Konrad Kosnik²; ¹Cardinal Stefan Wyszyński University in Warsaw, ²Adam Mickiewicz University in Poznań

The Recent "Psychology Boom" and the Future of the History of Psychology Course in Turkey, Bilal Afsin, York University

30-minute breakfast, coffee, lunch break

Concurrent Session #7A: Childhood and Adolescence

60-minute session, 12:00pm – 1:00 EDT

Chair: Elissa Rodkey, Crandall University

From Expert to Mother: Medical Advice on Babyhood and the Production of “Healthy” and “Happy” Babies in America, 1850s-1920s, Elisabeth M. Yang, Ph.D., Rutgers University

The knowledges and practices of the psy disciplines in the study of adolescence in Argentina (1980-1989): an analysis through the Revista de Psicoanálisis (APA) (1980-1989), Martina Fernández Raone, Universidad Nacional de La Plata (UNLP) & Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET)

Concurrent Session #7B: History of Psychology and Psychiatry

60-minute session, 12:00pm – 1:00 EDT

Chair: TBD

The Psychology of Martin Buber, Kenneth D. Feigenbaum, University of Maryland Global Campus

Evolution of the concept of dreams in Polish psychology and psychiatry in the interwar period, 1918-1939, Jan Kornaj, Cardinal Stefan Wyszyński University in Warsaw

30-minute, coffee, lunch, snack break

Plenary Session #8: The Elizabeth Scarborough Lecture

60-minute session, 1:30pm – 2:30 EDT

Chair: Barbara Stern, Collin College

Feminist psychology from the clinic to the courts: The case of Rape Trauma Syndrome, Alexandra Rutherford, York University

30-minute, coffee, lunch, snack, dinner break

Concurrent Session #9A: Contextualizing Knowledge Production

90-minute session, 3:00pm – 4:30 EDT

Chair: Ana María Talak, Universidad Nacional de La Plata

A Method So Uniquely Valuable (As Long It Is Quantifiable): Whately Smith's Experimental Psychopathology and the European Roots of 1920s North American Clinical Psychology, Catriel Fierro, Institute of Humanities and Social Sciences, CONICET

Money Matters: Talking about Money in Mid-Century Psychology Research, Sophia Sinins and Jill Morawski, Wesleyan University

Living mirrors and magic lamps: converging metaphors across Victorian controversies on mind and knowledge, Juan Hermoso, CES Cardenal Cisneros, Universidad Complutense de Madrid

Concurrent Session #9B: Teaching and Learning with Archives: A Case Study from a Graduate History of Psychology Course

90-minute session, 3:00pm – 4:30 EDT

Chair: Elizabeth Yang, Rutgers University

Using the Archives of the History of American Psychology to teach history of psychology, Cathy Faye, The University of Akron

Defining Her Legacy: The Life and Work of Erika Fromm (1909-2003), Hannah LaMack, The University of Akron

A History of the Black Student Psychological Association, Sianne Alexis and Audrey Tesi, The University of Akron

Thursday, June 23, 2022

Concurrent Session #10A: History of Sociology and Social Problems

90-minute session, 10:00am – 11:30 EDT

Chair: Larry Stern, Collin College

Changing Valuations of Social Disciplines: Social Ethics, Sociology, and James Ford at Harvard, Lawrence Nichols, West Virginia University

Revisiting the Work of William F. Ogburn, Emy Kim and Mark Solovey, University of Toronto

Navigating Between Internationalism and Geopolitics: Alva Myrdal's directorship at UNESCO as a case of Global Cold War Social Science?," Per Wisselgren, Uppsala University

Concurrent Session #10B: Social Relations and Social Conflicts

90-minute session, 10:00am – 11:30 EDT

Chair: Luciano García, Universidad de Buenos Aires and Consejo Nacional de Investigaciones Científicas y Técnicas

"In Hostile Territory": Racial Segregation and the 1957 American Psychological Association Convention, Tony Pankuch, University of Akron

Social Sciences and the "School Yard Bully": Anti-Bullying Programs in American Schools at the Turn of the Millennium, Heather Murray, University of Ottawa

The Sexual Freedom, and Sexual Compulsion Debate Surrounding AIDS, James Walkup, Rutgers University

30-minute breakfast, coffee, lunch, snack break

Plenary Session #11: Brazilian Colonialism, North American and Russian-Soviet Influences on the Peculiar Directions of Psychology in Brazil

90-minute session, 12:00pm – 1:30 EDT

Chair: TBD

History of psychological knowledge in Brazilian culture: A journey, Marina Massimi, Universidade de São Paulo

Exchanges between Brazilian educators and North American psychologists: the establishment of psychology as a science in Brazil in the first half of the 20th century, William Barbosa Gomes, Universidade Federal de Rio Grande do Sul

The reception of Soviet historical-cultural psychology in Brazil during the 20th and 21st centuries and its impact on the sciences of education, Regina Helena de Freitas Campos, Universidade Federal de Minas Gerais

30-minute coffee, lunch, snack, dinner break

Business Meeting

2:00pm – 3:00 EDT

Abstracts

Tuesday, June 21

Session #1A Animal and Human

The Primordial Origins of Terror, Horror, and Agony: Imaging Evolution 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 non-human 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 and twenty-one original woodcuts, 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*. For example, he collaborated with the well-known British artist Briton Rivière, the zoological illustrator Thomas Wood, the German draughtsman Joseph Wolf, and the up-and-coming teenage artist Arthur Dampier May to produce pictures depicting various emotional expressions in animals. These images were then transformed into woodcuts by the master engraver James Davis Cooper. As for the photographs included in the volume, Darwin 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 expression reveals man's connection to a primordial ancestor shared with non-human animals. First, I discuss the guiding principles of Darwin's theory to elucidate how the text chronicles the evolution of expression as

the progressive attenuation of expressive signs. Next, I conduct a comparative analysis of the images included in *Expression* to illuminate the visual strategies Darwin used to draw connections and distinctions between different groups of beings in service of this argument. Finally, I expand to consider how *Expression* was embedded in broader nineteenth-century debates about epistemology and scientific truth.

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Ratopolis revisited: Circulations of Knowledge on Rat Breeding, Behavior, and Physiology in Early Nineteenth-Century Paris and London

Sharman Levinson, Université d'Angers and the American University of Paris

This paper discusses rats, knowledge and urban spaces in Paris in the first half of the 19th century when laboratory physiology was an emergent but far from dominant space of inquiry in medicine, the life sciences and animal observation. During this period, a concern with public hygiene, occupational health and poverty brought together chemists, pharmacists, veterinarians, *aliénistes*, physiologists, physicians, representatives of industry, and police working with the *Conseil de Salubrité de la ville de Paris (Paris Health Council)* founded in 1802. Some of the members of the *Conseil* took an active interest in rat infestations and different strategies used to deal with these. One remarkable member, Alexandre Parent du Chatelet, in his investigations of sewers, dumps and animal rendering spaces sought out and described the extensive experiential knowledge of those whose livelihoods depended upon catching rats, breeding them, poisoning or otherwise killing them, displacing infestations and even, though more rarely, cooking them for human consumption.

I will argue that early-19th century grey literature writings about rats, public hygiene and the working poor reflected the encounter between different modes of acquisition of knowledge about rats and that these writings both borrowed from and radically transformed a pre-existing 'Ratopolis' genre. I refer here to a long history of literary writing about anthropomorphized rats in the form of allegory, fable and/or satire meant to criticize or shed light on the ways, politics and foibles of humans. This brief highlighting of important continuities and discontinuities of a 'Ratopolis' trope in France, up until the late 18th century will set the stage for the central focus of the paper which examines the circulations of health or hygiene related writings about rats in Paris and then London, and their relationship to concern with the urban poor. In both of these cities, the dissemination of a blended genre combining urban hygiene and urban legends, facilitated new ways of thinking about urban rats, their behavior and their physiology. The success of this blended genre was

amplified when the English journalist Henry Mayhew, inspired by his encounter with Parisian satirical journalism as well as the writings of Parisian hygienists and physiologists began to publish the articles that later formed the first three volumes of *London Labour and the London Poor*. Mayhew's florid descriptions of the occupations of London's rat-workers were given perhaps their most popular (or infamous) portrayals. Circulations between grey literature (such as that produced by the *Conseil de Salubrité* in Paris, and reports for the French Academy of Science, for example) and literature and journalism contributed to popular representations of Paris and London as rat cities. The paper concludes by giving some examples of ways in which American 20th-century ratopolises, like the city of Baltimore studied by psychobiologist and 'relectant rat catcher' Curt Richter drew on some of the earlier observations of French and British authors but also introduced some newer stakes that proved particularly useful in maintaining psychology as a discipline best suited for bridging biology, behavior and post-war urban concerns.

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Session #1B Clinical Psychology and Psychotherapy, I

From Therapeutic id to Pathological Behaviour: 'Seeking Reassurance' in Twentieth-Century British Clinical Psychology

Eva Surawy Stepney, University of Sheffield

The practice of 'giving reassurance' - meaning to remove doubts and fears through encouragement- has become a point of controversy in contemporary mental health debates in Britain. Psychological literature relating to a range of mental disorders defines 'reassurance' both as a pathological behaviour ('seeking reassurance') and as a corresponding therapeutic technique (withholding reassurance). In psychiatric settings, mental health professionals frequently highlight how giving reassurance to patients can reinforce negative behavioural patterns, such as compulsions or self-harm, leading to an increase in symptoms and a worsening of psychiatric distress. In contrast, high profile mental health activists and service users have highlighted the damaging, and even fatal, implications of patients being denied reassurance by clinicians and health workers across the United Kingdom.

The framing of 'reassurance' as something to be withheld from patients indicates a fundamental transformation in how the term has historically been used in the clinical context. Traditionally the provision of reassurance had been employed in both medicine and psychiatry to sooth the 'nerves' of patients and make them more receptive to therapeutic intervention. In many cases the extent to which a clinician possessed a 'reassuring' character was deemed essential to their perceived stature and efficacy. My presentation will trace the changing concept of 'reassurance' from its provision as a therapeutic aid in early to mid-twentieth century mental health care, to its abrupt reconceptualisation as something that exacerbates pathological behaviour in 1970s British clinical psychology. It will show how patients 'seeking' reassurance first became a 'problem' in experimental studies on obsessive-compulsive disorder (OCD)

conducted at the Maudsley hospital in South London, and how attempts to ‘modify’ compulsive behaviours led to ‘reassurance-prevention’ being developed as a distinct behavioural technique. In the context of a behavioural model of compulsions, derived from animals, the anxiety-reducing properties of reassurance were viewed as a key mechanism sustaining the persistence of compulsive symptoms.

The presentation will subsequently illustrate how the psychological technique of ‘withholding reassurance’ gained traction in relation to broader social and contextual changes in Britain. The closure of large asylums from the 1970s onwards prompted Maudsley psychologists to teach ‘reassurance-prevention’ to family members so that they could control the obsessional behaviour of their loved ones in the community. The discourse of ‘individual responsibility’ characterising 1980s healthcare once again widened the utility of the reassurance concept: patients were increasingly instructed that refraining from ‘seeking reassurance’ was a tool by which they could learn to manage their own distress. Critically, the transformation of the reassurance concept- as it emerged in relation to OCD- has led to its extension across a wide range of mental health settings and disorders. The effects of this shift are rippling through mental health debates in Britain today and thus require thoughtful (and so far, absent) historicization.

The presentation will draw predominately on psychological material published in the journal *Behaviour Research and Therapy*, which was started by Maudsley psychologists and edited by the OCD specialist, and a key figure in the reconceptualising of ‘reassurance’, Stanley Rachman. The sources will be contextualised within broader ‘psy’ literature and historiography relating to the intersection between British clinical psychology and the growth of behaviour therapies.

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**“Skinnerizing” the Psychedelic Experience: LSD Meets Behavioural Therapy in 1960s
Child Psychiatry
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In the 1960s, at UCLA's Neuropsychiatric Institute, the psychologist Ole Ivar Lovaas and his colleagues launched a behavioral therapy program for children who were diagnosed as schizophrenic or autistic. In a highly controlled environment, the program aimed to reinforce linguistic and social behaviors for “isolated” or “withdrawn” children. While positive reinforcement techniques were incorporated into the program, Lovaas also explored the efficacy of aversive stimuli – such as slaps, screams, and shocks – for children who engaged in dangerous self-destructive behaviors (Moser, 1965). Although Lovaas' use of aversive stimuli generated much controversy, behavioral therapy, or “applied behavioral analysis,” made its way into the autism community during the 1970s and 1980s as many parents adapted behavioral techniques to meet the specific needs of their children (Vicedo, 2021).

The story of Lovaas' behavioral therapy program is well known among historians of autism (Donovan and Zuker, 2016; Silverman, 2012; Eyal et al, 2010). Less examined, however, is that Lovaas' colleague, the psychiatrist James Q. Simmons III, conducted several studies that incorporated the hallucinogenic drug LSD into this behavioral program. In the early 1960s, LSD was used as a therapeutic tool for institutionalized children by Laretta Bender, the well renowned child psychiatrist in New York (Bender et al, 1963). Simmons, who was the Chief of the Children's Inpatient Services at the Neuropsychiatric Institute, was interested in Bender's results with this drug and wanted to produce better controlled studies to test Bender's claims (Simmons et al, 1966; Simmons et al, 1972; Simmons et al, 1974).

These studies provide a unique opportunity to explore how LSD therapy was incorporated into a behavioral paradigm or “Skinnerized.” The term “Skinnerize” was used in the 1960s by the teacher, author, and mother of an autistic child Clara Park to describe the use of behavioral principles to teach children language or emotional contact. In her words, parents and psychiatrists could “Skinnerize love, or affect” by reinforcing behaviors step by step (Vicedo, 2021, 118). Park’s term provides a useful tool for considering how another subjective experience was broken down into its behavioral components: the LSD experience. In contrast to the many psychoanalytically-oriented psychiatrists who used LSD in the 1960s to explore the subjective lives of their patients, the drug was rarely discussed among behaviorists. In the case of Simmons though, we not only see how LSD was used in child psychiatry, but we also see how the value of LSD was uniquely understood through the lens of behaviorism. Instead of recovering repressed memories, or inducing spiritual experiences of ‘one-ness,’ Simmons paid close attention to LSD’s impact on learning and its usefulness as a positive or negative reinforcer. In this way, the LSD experience was ‘Skinnerized.’

Drawing on published scholarly and journalistic reports about these LSD studies, I will examine how Skinner’s “technology of behavior” (Rutherford, 2009) extended to and shaped the setting and rationale of LSD therapy for children at UCLA’s Neuropsychiatric Institute. Psychiatrists who worked with LSD in this period were careful to construct comfortable settings within which their patients could enjoy the LSD experience (Dyck, 2008). At the Neuropsychiatric Institute however, the children experienced LSD inside a “human Skinner box” (Rutherford, 2009), a contrived structure with a two-way mirror that allowed for detailed observation and manipulation of behavior (Lovaas et al, 1963). Behaviorism also uniquely shaped how Simmons viewed the therapeutic value of LSD. Although Simmons and his colleagues noted positive experiences and found that LSD often led to a “marked elevation in smiling and laughing behaviors” in the children (Simmons et al, 1966), they also considered LSD valuable as an aversive stimulus as panic reactions and negative experiences drove children to make emotional contact with an attending adult who represented a “safe haven” (Simmons et al, 1972).

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Session #2A: Soviet Psychology

Piaget among Soviet Psychologists: Debates and scientific diplomacy between Moscow and Geneva (1954-1966)

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This presentation revisits a common place in Piagetian literature where the ideas of Piaget about child psychological development are contrasted to those of Lev Vygotsky, usually seen as incompatible and rival frameworks, and focusing on the comments Piaget made on the 1962 US edition of *Thought and Language*. That focus on epistemic differences has shaped an assumption that the Geneva school and Soviet research program have worked as bulkheads, working in parallel yet mostly unconnected. Shifting the attention away from the purely theoretical and methodological discussions, the aim is to reconstruct when and how Piaget started to have contacts with Soviet scholars and what they meant from the perspective of scientific international exchanges and the disciplinary organization of psychology. The focus is on how Piaget was able to interact and promote scientific exchanges beyond the specific epistemic differences himself and his research team had with their Soviet counterparts. Hence, we highlight Piaget's role in the international institutionalization of psychology, his organizational skills, and the kind of conditions he favored for promoting the articulation of psychological research done in different contexts. This presentation will be centered in the years following the Soviet Thaw begun in 1953, though it will present some information on Piaget early contacts with Soviet psychologists and psychoanalysts in the 1920s, and some exchanges with Marxist's psychologists and philosophers

during the 1940s, such as Henri Wallon and Lucien Goldmann, that provide the background for his later engagement with Soviet scholars after Stalin's death. The presentation is centered on two of his trips to the USSR; the first in 1955, when he was invited as President of the International Union of Scientific Psychology to meet the leading figures of Soviet psychology and be informed about their research agendas and installations. That visit was made as a series of increasing exchanges among scientists from the socialist block and western countries, after two decades of ostracism, both to exchange knowledge and to serve as an example of peaceful and productive coexistence. In that context, it is possible to consider Piaget's involvement with Soviet scholars as a form of scientific diplomacy, where the exchange of research information and the promotion of collaboration was heavily determined by ideological struggles and exceeded the disciplinary boundaries as a form of political stance in itself. This first institutional visit was followed by a regular correspondence among Piaget and Soviet scholars such as Leontiev, Luria and Rubinstein, and further exchanges with French Marxist philosophers and psychologists, that show some basic agreements on a proper scientific outlook for psychology. It was during this period that Piaget wrote the commentary on Vygotsky's book, an intervention that showed his pivoting position between East and West, rather than a one-time commentary from a estranged position. The presentation closes with Piaget's prominent presence in the XVIIIth International Congress of Psychology, held in Moscow in 1966. There, Piaget talked in both the opening and closing lectures, and he and his team from the Centre international d'épistémologie génétique were part of several symposia. In conclusion, the aim of this presentation is to provide newly revised evidence from the documentary funds of the Jean Piaget Archives in Geneva, and arguments to broaden the representation of Piaget as a scientist and intellectual, from the usual consideration of him as a psychological and epistemological theorist, to his involvement into institutional organization, research policies, and intellectual stances towards ideological debates. All which points toward a major stance of scientific diplomacy.

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Researches of Russian Psychologists in the Field of Personality during the Second World War

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The period of the Second World War was a time of intensive development of Russian psychology: at that time, the fields of neuropsychology and clinical psychology were actively developing. However, as before, for several reasons, domestic sources do not adequately reflect the development during the war of such a sphere as personality psychology. The work aims to analyze the factors of development of the domestic psychology of personality in the specified period based on available historiographical works.

On the one hand, it is known that the development of psychology in the period 1940-1945. was dictated by the military-political conditions of that time and required the mobilization of all forces to fight the enemy. This was reflected in the justified V.A. Koltsova principle of the unity of theory, experiment, and practice [1] and also concerned the sphere of personality psychology in that part of it that is associated with the study of personal characteristics.

The psychology of personality during World War II was most fully revealed in the field of studying the personal characteristics of participants in hostilities, which directly affect the effectiveness of military operations. In this regard, the personal qualities of both ordinary fighters and commanders were widely studied.

The circle of personal characteristics necessary for participants in hostilities, first of all, included the concept of "will" developed by N.D. Levitov - a Soviet psychologist who was actively engaged in research in the field of character psychology. There are several approaches to the concept of will, or willpower as a psychological characteristic: it is included in the regulation of emotions, in the components of motivational activity, and is also considered as an independent psychological quality. N.D. Levitov considered will as an independent component of character; Moreover, the will, in his opinion, is a fundamental part of the character, which, in turn, includes several components, one of which is purposefulness - a person's awareness of the direction of his actions and deeds. In the context of the period of hostilities, this "clearness of goals" is manifested in the fighter's understanding of the correctness of his actions, the awareness of the duty to his country, and the clarity of the tasks that he faces in order to achieve goals as at a higher level (realization of the greatness of the mission of fighting the enemy, defending the Motherland), and on a smaller one (understanding one's own tasks as a fighter) [2, p. 40].

N.D. Levitov did not always clearly separate the concept of character and will, which is manifested in the structure of will proposed by him: firstly, some of the manifestations of the components of will intersect with character traits, and secondly, in his works the researcher interchanged the concepts of determination and will. "Volitional effort must be understood as an order to oneself to do everything capable of achieving the goal" - in this definition one can see a view of a person as an active, subjective being, capable of fully controlling his actions [2, p. 41]. Of particular interest were studies of the personal characteristics of the leaders of military units at all levels, since the outcome of military operations largely depended on their decisions and manifestations of personal qualities.

The personality of the commander was actively studied by B.M. Teplov, a Soviet psychologist, who was one of the founders of differential psychology and the psychology of abilities. Even before World War II, B.M. Teplov studied the problems of military camouflage, and during the hostilities, he engaged in some studies on the qualities and peculiarities of the thinking of military leaders. In continuation of the theme of the will, developed by N.D. Levitov, B.M. Teplov asks about the relationship between the concepts of the mind and willpower of the commander and proposes to consider them in conjunction, since, in his opinion, the sharpening and activation of all mental forces and the mobilization of mental abilities in a situation of danger is the feature that distinguishes good military leaders.

On the example of famous commanders B.M. Teplov raises the question of the relationship between activity in normal, peacetime, and a situation of hostilities. Thus, Teplov gives examples of commanders both with a relatively measured, even manifestation of productivity during both periods, and those who in peacetime show a kind of economy of mental forces and in times of hostilities are prone to their maximum mobilization and sharp increase mental productivity. Describing the situation in which the military leader is forced to work, B.M. Teplov writes: "For the intellectual work of the commander, the extreme complexity of the source material and the great simplicity and clarity of the final result are typical. In the beginning - the analysis of complex material, in the end - a synthesis that gives simple and definite provisions" [4, p. 223–305]. Another direction of studying the personal qualities of fighters was the problem of forming the motivational sphere of participants in hostilities, ways of revealing their moral qualities, and patriotic sentiments, which can be generally described as a "phenomenon of heroism." Among such works, we can single out the work of K.N. Kornilov "Education of moral qualities", M.M. Rubinstein "Courage and its upbringing", M.P. Feofanov "Education of courage and courage", S.Kh. Chavdarov "On Courage and the Ways of its Education", etc.

Thus, on the one hand, the works presented above allow us to say that the problems of personality psychology, like any other field of psychology, responded to the social demand of that time. But on the other hand, one can distinguish such a deterrent for the development of personality psychology and, as a result, subsequent reflection in the works of our contemporaries, as political conditions, in the interests of which there was no desire for a holistic study of personality in its diversity. The need to reduce the personality to a set of manageable characteristics is defined as an obstacle to the development of personality psychology during the Second World War: its development was expected only up to a certain limit. A.V. writes about this factor. Petrovsky: "He [Stalin] needed unconditional submission, alien to doubts and in general any reflection, denial of even the very possibility of the unconscious and reduction of the formation of consciousness to the formation of "consciousness", which meant, in essence, automatic following the orders "from above". a tempting opportunity to present a person as a conditioned reflex machine, controlled by signals of various levels of complexity", "... personality psychology found itself in no less difficult position for many years. It goes without saying that in the years of Stalinism the possibilities of an objective study of a holistic personality were extremely narrowed." [5, p. 183]. So, we can say that if some areas of psychological science during the Second World War, due to the mobilization of all resources,

reached their peak (for example, neurophysiology, represented primarily by the works of A.R.Luria), then personality psychology, as a sphere more flexible and less strict in its methods, found itself in a situation of engagement, forced to adapt to the demands of socio-political conditions. This is generally natural for wartime: in other countries, science was also put at the service of military needs. In particular, this is typical for Germany, where, according to U.Geuter, this played a role in the professionalization of psychology, and for the United States, when after the Great Depression psychology again established itself as a successful area for solving population problems. However, the field of personality psychology in Soviet psychology during the war period acquired specific features that were different from world science: in contrast to the United States, where psychometrics and professional selection became the main reference point of psychological science, Soviet personality psychology took the path of exploring the possibilities of maximizing the use of resources, as in in the physical sense - the resources of the body, and in the psychological sense - the use of all the possibilities of the individual.

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Session #2B: Clinical Psychology and Psychotherapy, II

The establishment of therapeutic communities in a rural mental health institution in Argentina during the 1970s

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The system of therapeutic communities was conceived as a new method of approaching the treatment of patients in mental institutions. Initially developed as an experiment during World War II, it spread widely in the western hemisphere during the decades of 1960s and 1970s. In a wide sense, this approach comprises a series of measures that tend to "humanize" mental institutions undertaking certain reforms to the conception of the classical asylum (Fussinger, 2011). In the case of Argentina, this subject has been addressed describing some isolated cases,

most of them regarding experiences that were set in the grand mental asylums of the city of Buenos Aires (Ablard, 2003; Carpintero & Vainer, 2007). However, the reconstruction of the application of therapeutic communities in rural institutions of mental health care, which played an important role in the reorganization of the public mental health system since 1968, has been sparsely documented.

In order to compose a broader perspective of this particular field, the purpose of this article is to describe the application of therapeutic communities in mental institutions in Argentina during the 1970s, focusing on a rural mental institution as a case study, the *Hospital Santa María de Punilla* (Córdoba, Argentina).

Adopting a historical-critical perspective, first, this study contextualizes this subject reconstructing the characteristics of this hospital during that period. In order to achieve an accurate composition of the demographical data of the inpatients, a survey of 420 clinic histories is conducted. Second, this research reconstructs the circumstances in which the approach of therapeutic communities was set, its outcome, and the socio-political factors that were involved in this process through interviews to key witnesses that were part of the hospital's staff during that period.

As a key result, the INSM -*Instituto Nacional de Salud Mental*- (National Institute of Mental Health), a state agency, had a crucial role in the configuration of this hospital. Regarding the composition of this hospital's population, more than a half of the patients residing in this hospital were transported by orders of this agency, from several mental institutions located in Buenos Aires to the *Santa María de Punilla* by train and in large groups. These patients were chronically ill, and most of them had nearly no contact with the outside world for many years. The interviewees describe this group of patients as being marked by a phenomenon they referred to as *desubjetivación* (loss of subjectivation).

At the same time, the INSM was also responsible for the effective application of the system of therapeutic communities in this hospital through the employment of an adviser from the World Health Organization who was an expert in this field. Nevertheless, the performance of the therapeutic communities, which received the support of a group of young psychiatrists and psychologists, was eventually reduced as the opposition from part of the hospital's staff grew. Finally, in 1976, the *de facto* national military government intervened the hospital with military actions, replacing the institution's authorities and canceling all the innovations carried on so far.

On a more general perspective, considering similar cases in Argentina, this study concludes that the application and continuity of the therapeutic communities during the 1970s was highly dependent on external political factors.

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**Carrying the 'first wave' across the ocean. The introduction of American psychotherapy in France: history, trajectory and content analysis of the journal *Psychologie* (1970-1975)
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In May 1967, Nicholas Charney, a young psychologist who had recently graduated from the University of Chicago, moved to Del Mar, California, and created *Psychology Today* (PT), a monthly magazine whose goal was to take psychology out of the academy and disseminate the discipline's findings to a wider audience, giving special prominence to Skinner's inspired behavioral therapy in its early days. Notably, PT was the first media talking about desensitization therapy in 1969. With a glossy, full-color, A4-size magazine, *Psychology Today* quickly reached a million copies print run per month by 1970.

In February 1970, Jacques Mousseau, a French journalist already known for his position as editor-in-chief of *Planète*, a magazine exploring "fantastic realism" through paranormal phenomena, came back from a trip to the United States. He returns to France very impressed by what he had seen and with the project of replicating in France the American success of *Psychology Today* and Charney's "cultural effort" (Mousseau 1971) to make psychology and the humanities accessible to a wide audience. The first issue of *Psychologie* appears in the French press with an auspicious print run of 50,000 copies.

In 1971, Nick Charney and Jacques Mousseau signed an agreement that defined a collaboration between the two magazines. Each month, two royalty-free articles were translated and published in the French and American editions. This original initiative linked the editorial destinies of the two magazines and offered French and American readers a panorama of

"psychology" at that time. *Psychologie* was soon to be nicknamed the "little French sister" of *Psychology Today*.

Both editorial projects seem to have been guided by the same liberal and democratic ambition: to make advances in psychology and humanities accessible to a wide audience. Some scholars have briefly documented the history of *Psychology Today* as part of an overall American project to create educational media (Alexander 2010, Alexander 2014) in a post-Sputnik era in which the advent of newsmagazines corresponded with the emergence of a liberal middle class concerned with social issues (Fox & Lears 1983, Sharp 2000). Two successive content analyses (Smith & Schroeder 1980, Moran & Moran 1990) showed the decreasing proportion of academic psychologists writing articles over the years in favor of journalists. These research have pointed out that the magazine moved away from its original editorial ambition of presenting the content of an academic discipline in a popular format to a lifestyle newsmagazine dealing with pop psychology issues. As such, observers have noted PT's damaging influence on the discipline and profession of psychology, having made it difficult to position them as a scholarly scientific discipline (Epstein 2006). 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 & Maldidier 1977). More recent research has 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 *Psychologie* contributed to spread "therapeutic culture" (Illouz 2008), and behaviour therapy into the French context.

From a historical perspective, the beginning trajectory of the magazines, the networks that contributed to create it and the study of its content evolution have remained largely unexplored. How similar were the careers of *Psychology Today* and *Psychologie*? In this first exploratory archival analysis - letters, first-hand archives, published testimonies of the founders through the magazine – this paper will briefly do a first synthesis of the trajectories of each magazine, from their creation in the early 1970s to their successive mutations until the late 1980s. Focusing on the destiny of PT and *Psychologie*, we will highlight the impact that the French magazine had on the circulation of psychotherapeutic knowledge between the United States and France, through a brief analysis of the main contents of the first period of both magazines (1970-1975). What does the French magazine reveal about how American psychology was understood at the time? How does the project of "giving psychology away" to the masses, by democratizing research through a magazine and make it accessible has been fulfilled among the years? This research will pay particular attention to the way psychology and their tools – and psychologists - are represented in the magazine - in order to understand to what extent *Psychologie* has been a major intermediary in the diffusion of American psychotherapeutic culture in France.

Main Sources

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Psychologie (February 1970 – June 1975)

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Plenary Session #3: Cheiron Book Prize

Cheiron (The International Society for the History of Behavioral and Social Sciences) awards the 2022 Cheiron Book Prize to Nadine Weidman (Lecturer on the History of Science, Harvard University), for her book *Killer Instinct: The Popular Science of Human Nature in Twentieth-Century America* (Harvard University Press, 2021).

Members of the Book Prize Committee – Jennifer Bazar, Michael Pettit, Kelli Vaughn-Johnson, and Nancy Digdon (Chair)

**Killer Instinct: The Popular Science of Human Nature in Twentieth Century
America**

Nadine Weidman, Harvard University

How do scientists make pronouncements about what they deem the human condition? Trained in narrow specializations, often focused on animal subjects, how do they transcend those limits and appear in public as authorities on human nature? What strategies do they use to claim and maintain their authority on matters that touch us all?

My book addresses these questions by focusing on the development of a certain genre of popular science writing: books that claim to tell us why we humans are the way we are. The present-day practitioners of this genre are probably instantly recognizable, among them the evolutionary psychologist Steven Pinker and the primatologists Robert Sapolsky, Frans de Waal, and Richard Wrangham. Preceding them, the entomologist Edward O. Wilson stands out as a prototype of the genre. But even before Wilson, Konrad Lorenz, the ethologist, and Robert Ardrey, the playwright, took lessons from animal behavior to explain human nature to broad audiences. I begin with Lorenz and Ardrey to understand how the popular science of human nature developed and why it looks the way it does today.

In the 1960s, these two men wrote bestsellers arguing that an urge toward aggression was the defining feature of the human condition: a killer instinct that humans shared with many animal species and a legacy of their evolutionary ancestry. Aggression, these writers claimed, was inborn and ineradicable but when properly channeled could have constructive outcomes, leading to spurts of creativity and cementing social bonds. Lorenz, Ardrey, and their fellow aggressionists were ubiquitous in the violent 1960s, but their claims were never undisputed. The anthropologist Ashley Montagu led the opposition, arguing for a dramatically different view of human nature, marked by drives toward cooperation, altruism, and love: a claim based also on biological and psychological evidence.

Between these two sides a debate raged from the mid 1960s to the mid 1970s. What surprised me most was how the debate took shape over time. Instead of unfolding as a clash between two different but equally biologically based views of human nature, the debate became a stark opposition between “nature” and “nurture.” The aggressionists consistently portrayed Montagu (unfairly) as an “extreme environmentalist,” denying any influence of biology on human behavior. The portrayal was a caricature, but an effective one. Readers and reviewers picked up on it and reinforced it, and Montagu could not escape it.

When E. O. Wilson burst on the scene in 1975 with his blockbuster *Sociobiology*, the stage was set: Wilson took the same tack in arguing against his critics as Lorenz and Ardrey had toward Montagu, and as a result, the rancorous and highly public debate over sociobiology also took shape as a nature versus nurture opposition. Participants in the debate who tried to disrupt this framing, notably the feminist biologist Ruth Hubbard, were marginalized. And when Steven Pinker set out to define human nature at the start of the twenty-first century, he adopted a time-honored strategy: demonize the opponents of evolutionary psychology as in “biodenial.”

In this talk I will discuss the three aims of my book: first, to recapture the richness of the mid-twentieth century sciences of human nature, reanimate alternatives that have been forgotten or deliberately suppressed, and move past the simplistic dichotomy that has long defined and limited the discourse; second, to interpret nature versus nurture as a strategy that pop ethologists, sociobiologists, primatologists, and evolutionary psychologists have used to assert their authority in a public facing and highly contentious field; and finally, to make us more savvy readers of popular science, to see the ways expertise gets constructed and thus how it can be dismantled.

Session #4A: Mediating Research and Teaching

Psychologists' Lives Inside the Mid-Century Lab: Emotion, Affect, and Subjective Appraisals

Julia Brody-Barre, Katerina Mekarnom, William Miner, Sophia Sinins, Alexa Jablonski, Gunter Haug-Pavlak, Andy Lisheng, and Jill Morawski, Wesleyan University

Contributing to the positivist ethos then ascendent in U.S. psychology, S.S. Stevens (1943) observed that there is not much to say about psychologists “for in all science the experimenter is assumed. He is a being capable of performing the elementary fundamental operations of observation in the same way that other scientists perform them” (p. 328). This ethos (objectivity, reductionism, operationalism) assumably assured a laboratory cleansed of extraneous subjectivity and interaction. As described in a 1953 textbook, researchers have the capacity to regard the human as an “organism” and need not “hypothesize forces other than those he can measure and manipulate” (Townsend, 1953, p. 10). If, as Hull (1943) suggested, experimenters must sometimes regard subjects as “a completely self-maintaining robot,” depictions of experimenters intimate that they, too, display robot-like attributes (p.27). Scholars from William James onward questioned the objective researcher; in particular, Rosenzweig suggested that there was an entirely different dance going on (Rosenzweig, 1933). This ideal of the pristine experiment has persisted. Emerging in the postwar decades, however, were contentions to high-science assurances of objectivity, control, and the distanced observer. Numerous psychologists apprehended the psychological complexities of the lab (Morawski, 2015), describing experimental episodes replete with emotion and exchanges (e.g. Masling, 1966; Orne, 1962; Rosenthal, 1963). Nevertheless, these scientific ideals have been largely retained, albeit with the introduction of some techniques to control unlicensed laboratory life.

Recent studies again beckon our attention to the dynamic ways that beings inhabit laboratories, showing, for instance, how neuroscience imaging experiments depend on intimate relations between experimenter and participant (Cohn, 2010) and how serving as a subject in psychology experiments entails far more than attending to stimuli (Martin, in press). The proposed paper examines further evidence of bi-directional social and emotional exchanges that can transpire in research; these are found in psychologists' responses to a 1968 open-ended survey. Conducted by the American Psychological Association (APA) which was developing a code of research ethics, the survey gathered empirical data on psychologists' encounters with

ethical problems during research. The survey respondents were not limited by the formal constraints of scientific writing. As such, they constituted something akin to a Latourian “reassembling of the social:” open-ended, anonymous surveys enabled reportings of subjectivities and relations that are excluded from scientific publications. The approximately 2000 surviving survey responses have been analyzed using digital coding software and 17 central coding categories. The analysis gives light to respondents’ plentiful and varied feelings, entanglements with subjects, and personal appraisals of subject’s affect states. For instance, conducting research in a mental hospital, one respondent (and collaborators) “wondered what patients would feel if they refused. Did they see us with power to retaliate against them if they refused.” The researchers were never certain that “coercion was not involved” (4545c440sIIfB1b1). One research team withheld contacting child protective services when suspecting prior child abuse of subjects because “(1) the other parents would hear of this and be less cooperative” (007c434sIffF5). Another respondent recalled a study in which “an Experimenter-Subject relationship very similar to therapeutic relationship [sic] was established.” The respondent queried the researcher’s use of this relationship to “manipulate the subject in ways relevant to the research,” possibly delaying the subject’s obtaining therapy (344c433sIffF1). Additionally, respondents variously pondered the use of college students as subjects, sometimes attributing to them distinct motivations, personality characteristics, and limited agency. Criticizing the use of college students as subjects, a respondent challenged the assumption that college students are “independent” and, therefore, resistant to coercion, adding, “In spite of the prevalence of college student protest, though, the vast majority of college students still will do what they’re told to do by someone in authority, even at the expense of considerable personal discomfort” (4211-3c442sIXfA).

Analysis of these accounts invites appreciating the entanglements of affect and method whereby respondents’ identification of ethical and methodological problems depended on their departing from the canonical stance of objectivity. Though the APA committee examining the surveys elided attention to an epistemological crisis that was signaled in many responses, more needs to be understood about the science’s continuing, resolute commitment to a particular epistemic notion of “objectivity” and its disregard of complexities of moral appraisal.

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Developing a documental archive on the History of Psychology in Brazil: Reinier J. A. Rozestraten

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The historiography of Psychology has been developed, amongst others, through the establishment of historical archives with materials whose circulation is limited or have not been published (grey literature). This type of documentation is characterized, roughly, as primary sources of historiographic research; they are the raw material of History. Accordingly, this paper aims to present ongoing efforts in the cataloging and categorization of grey literature related to Reinier Johannes Antonius Rozestraten (1924-2008) enclosed at the *Universidade Católica Dom Bosco* (UCDB). Our activities are based on methods for the conservation of a memorial, thus facilitating access to information on one of the pioneers of Psychology in Brazil. This effort appropriates strategies from archival science and, specifically, its procedures in progress in the constitution of Brazilian Psychology's historical archives. Our work was organized into three stages. Firstly, the number of materials enclosed in the institution were accounted for. Furthermore, these materials were classified based on titles that have been assigned by Rozestraten himself before his passing. In a third moment, the materials with similar titles and topics were gathered and stored inside the 17 lockers and 8 drawers available in the classroom in

which they were enclosed, at UCDB. Stemming from such methodology, the number of materials enclosed in the institution was listed: 36 boxes of documental archives and 26 instruments. In his archives, various topics studied and developed by Rozestraten were found, such as: Perception, Psychophysics, Cognitive Psychology, Learning, Accidents/Prevention, among others. However, a large portion of his work is related to Traffic Psychology, followed by Experimental Psychology and Learning. This initial step of our study has allowed us to observe the multiplicity of types and modalities of sources. The densification of the cataloguing process, still in development, will allow us to contribute to the preservation of Rozestraten's memory more efficiently. This will have potential impacts in the memory of Brazilian Psychology which, in turn, will be able to create a space for future investigations in History of Psychology and other fields, for example, Traffic Psychology.

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History of psychology enhanced podcast production by undergraduate students Cristina Lhullier, Universidade de Caxias do Sul (UCS)

The present work is a report on the experience of history of psychology enhanced podcast production by undergraduate students taking the Psychological Practice Laboratory I (PPL1) course during the Covid-19 pandemic. The LPP-I course is being offered twice a year for psychology undergraduate students in partnership with the Cultural and Historical Memorial Institute of the University of Caxias do Sul (CHMI-UCS), starting in August of 2017. The course's objectives are: a) to allow the students to have contact and to develop an understanding

of the past by means of critical analysis of historical documents; b) to foster an understanding of the relationships between professional practice and public policies regarding health, culture and citizenship; c) to organize a cultural/educational intervention combining documentary sources and one psychological theoretical approach; d) to present said intervention to the university community. This intervention is a major component of the course's final grade. Between 2017 and 2019, the intervention exhibits took place in physical locations at the university, gathering visitors and creating discussion opportunities. However, the move to online activities in March of 2020 created the need for alternate forms of exhibition. In 2020 and 2021, the intervention emphasized themes of psychology's role during exceptional times and its relationship with mental health. By "exceptional times", it is meant civil or military conflicts, mass exodus or migration, natural or human-caused disasters, dictatorships, pandemics and other health emergencies. The chosen format for the intervention was the enhanced podcast, an audio recording supplemented with images. Each student prepared their podcast from a template provided by the course's instructor and was recorded with Google Meet as this was the platform the students already had experience with. After all students had access to one another's enhanced podcast, some decided to share their productions to a larger public by means of a video playlist on YouTube. By the course's end, the students reported having learned the following: that historical documentary source choice is a good starting point for intervention planning; that the choice of theoretical perspective is important to establish relationships with the documentary sources; the skills necessary to select content, prepare a script and plan an intervention without physical attendance by the public. The students also listed the difficulties they had: defining the specific theme for their enhanced podcast; selecting content; using digital recording technology; lack of public feedback on the interventions presented. From the course's instructor's point of view, some aspects of this experience deserve emphasis: 1) despite the difficulties reported by the students, the enhanced podcasts produced were of good theoretical e technical quality, with deep exploration of conceptual topics and critical analysis from the documentary sources; 2) the themes chosen were quite varied, with no repeats in the four terms the podcasts were produced; 3) the students started seeing themselves as content producers in psychology and not only as consumers of information produced by others; 4) the students realized the need for science communication in psychology, particularly about mental health, in social media; 5) the students noticed the role of psychology in understanding social relationships and the need to do interventions beyond the clinical space. In conclusion, the study of history of psychology and documentary sources can generate important and necessary reflection on psychology's social dimension and its role in the understanding of social relationships and how they are affected by socio-historical conditions. It can also help develop a critical stance by the students regarding psychology's theories and concepts and also how these are presented in social media.

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Session #4B: Colonization and Indigenization

A decolonial historiographical perspective on Institutional Psychology in Argentina Ana Maria Talak, Universidad Nacional de La Plata

We propose here that a decolonial perspective on the history of psychology in Latin America should identify the agenda of relevant local problems and the ways in which psychologists and people with whom they work coproduce together knowledge and transform their reality and their affective and intellectual sensibilities, their conditions of lives and their aims and projects. Far from an analysis limited to the psychologists' ideas and practices, we propose that a decolonial perspective could show the ways in which psychologists confront (or not) their academic knowledges and their epistemic and no epistemic values with the social practices they find and they try to modify. The institutional psychology in Argentina, developed from the end of the 1960s and the 1970s with authors as José Bleger, Enrique Pichon-Rivière and Ricardo Malfé, continued with a renewed tradition after the last civil-military dictatorship that took place in Argentina between 1976 and 1983. The aim of this paper is to analyze the ways of approaching the production of knowledge as a co-production in institutional psychology, focusing here especially on the teaching, research, extension and clinical practices developed by the team led by Virginia Schejter (2018) at the University of Buenos Aires, Argentina, during the 1990s and 2000s. First, we compare three moments of the development of institutional psychology in Argentina: 1) its inclusion in the syllabuses of the first psychology university studies in the 1960s, and its referents José Bleger and Enrique Pichon-Rivière; 2) the teaching and production of Ricardo Malfé and Fernando Ulloa in the 1990s, and 3) the teaching and production of Virginia Schejter from 1996 to 2017. From the very beginning, institutional psychology included

foreign and local psychoanalytical perspectives, integrated with mental health perspectives that were being built and discussed during all those decades. Second, we focus in the third moment on the ways in which problems are constructed with the subjects in different institutions, the joint search for solutions, the interventions and the production of new knowledge. We identify the approaches and thematization of what does not work, the friction (in the sense of feminist epistemology) that make researchers or professional psychologists review their assumptions or their interventions. The demands, protests and agreements that occur in the interaction with the professionals are examined, as well as their elaboration in the production of new and relevant knowledge for the subjects themselves and the impact on the psychologists themselves. The role of the excess of credibility that is granted to the professional (which can lead to a situation of epistemic injustice) is analyzed, but also the attempt to overcome that excess of credibility through a joint construction of knowledge. Conclusions: The institutional psychology in Argentina incorporated from its inaugural period a reflection on the political aspects involved in the interventions. The integrated efforts of Virginia Schejter's most recent production stand out, as well as the openness to the design of a device that promotes friction and self-criticism as an epistemic, political and clinical challenge. We consider that this way of co-producing knowledge from academic self-criticism is a valuable contribution to the decolonization of psychology.

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The uses of Psychology at the Hochschule für Gestaltung in Ulm and their reception in Argentina

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The history of the relations between Psychology and Art in Argentina has not been extensively researched. However, Psychology and, in particular, *Gestalttheorie*, has a relevant place in the academic teaching of the Arts, Architecture and Design of several careers in this country nowadays. We call *psychologization of the study of form and colour* to the process of introducing Psychology in those fields and it began with the *Bauhaus* (Germany) (Boudewijns, Behrens, Danilowitz, Huff, Spillmann, Stemberger & Wertheimer, 2012; Behrens, 1998) and the *Vkhutemas* (Russia) (Graham, 2019) at the beginning of the 20th century and continued with the *Hochschule für Gestaltung* (HfG) in Ulm (Germany). Later, this process spread throughout the world and flourished in Latin America (Fernández, 2006); for example, in the *Visión* [Vision] courses, created in the mid-1950s in some universities in Argentina.

The HfG created in 1953, whose first director was Max Bill, had the objective of contributing to the moral and cultural reconstruction of Germany through architecture, design and the production of objects with an impact on daily life. The school was organised into areas - Architecture, Visual Communication, Industrial Design, Information, and later Cinematography. It also had a one-year basic course (*Grundlehre*) of a scientific, sociological and design nature (Spitz, 2002; Krampen, 2003; Fernández Campos, 2018).

This article explores how the process of psychologization of form and colour was carried out at the HfG and its influence through Tomás Maldonado, in the constitution of the *Visión* courses in Architecture, Art and Design careers in Argentina between the 1950s and 1960s. The relationships between the HfG and Argentinean architecture and design have been addressed in numerous historical works (Blanc, 2022; Devalle, 2016; Carranza, 2013) but they only mentioned the presence of Psychology without going deeper in the selected theories and their specific uses.

From the perspective of the critical history of psychology, in this work we carry out a qualitative and interpretive analysis of teaching programs, articles and testimonies of the HfG and *Visión*. Although it was an active reception that implied transformations and reinterpretations, we show that *Visión* took as a model the German school and incorporated Psychology into its contents to provide a scientific and solid basis for the teaching of the visual disciplines. Essentially, this meant the introduction of *Gestalttheorie* to teaching, which continues even to the present day.

In Germany, around 1956, the Argentinean abstract artist Tomás Maldonado replaced Bill as director because the latter gave much importance to art in teaching design and this was not consistent with the goals of the school (Takayasu, 2017). Maldonado carried out a radical transformation of the *Grundlehre* that involved incorporating scientific knowledge into training. The basic course was structured in four groups of disciplines: *Visuelle Einführung* -visual language learning-, the block called *Darstellungstechniken* or representation techniques and tools, exact

sciences and theoretical subjects. In the *Visuelle Einführung* course, Maldonado's classes consisted basically on exercises based on Mathematics, Topology, Theory of Perception and Theory of Symmetry, among others, for the teaching of colour and form. For example, Maldonado used the laws of the *Gestalttheorie* for explaining the interdependence and relativity of colour. These exercises took up the proposals of Josef Albers in Germany and the United States but also included some ideas of Concrete Art from the 1940s in Argentina (Fernández Campos, 2018).

Towards the end of the 1950s, inspired by Ulm and often with the direct advice of Maldonado, the first *Visión* courses were created in Argentina, whose name referred to the *new vision* of Moholy-Nagy (Ibarra, 2020; De Ponti, 2012; Devalle, 2009). In these programs, Psychology appeared as the science that taught to understand visual phenomena and the laws that regulate them. Similar to the goals at Ulm, it was about "training visual perception" of students through the exploration (practical exercises) and the systematic study of form, structure, texture, etc. Some of the most important teachers in the process of modernising the teaching of design disciplines that had begun in those years were Carlos Méndez Mosquera, César Jannello and the artist Jorge Vila Ortiz.

In summary, the incorporation of Psychology to the teaching of Arts, Architecture and Design was key in the model of the HfG and it was welcomed in Argentina in the *Visión* courses of different universities in the country. In this frame, Tomás Maldonado can be considered a crucial figure in the circuit that contributed in both cases to the introduction of the *Gestalttheorie* as a useful means of reflecting on and experimenting with form and colour.

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The letters between Louis Thurstone and Horacio Rimoldi

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There is currently a growing interest in local histories with a polycentric perspective that focuses not only on recovering forgotten aspects of psychology in certain countries but also on highlighting the relationship between psychology in different countries. From this perspective, it is relevant to reconstruct stories of successful migrations, as well as of misunderstandings, resistances, and hostilities when analyzing the fate of psychological concepts, theories, and practices when attempts have been made to transplant them to latitudes different from those in which they were conceived.

Correspondence between academics is the valuable raw material for documenting such processes. It allows us to explore the subjective as well as the communitarian and institutional dimensions of the past world of others, to understand their interests, conflicts, and contradictions.

This paper analyses the correspondence that occurred between 1948 and 1955 between two scholars from very different cultures. On the one hand, Louis Leon Thurstone (1887-1955), a professor at the University of Chicago who was president of the American Psychological Association (1932) and became one of the most important psychometricians of the 20th century.

On the other hand, his Argentine disciple Horacio Rimoldi (1913-2006) who between 1939 and 1941 trained in factorial methods under the direction of William Stephenson (1902-1989), a disciple of Charles Spearman (1863-1945). In 1947 he settled in Chicago on a Guggenheim Fellowship to pursue doctoral studies under the direction of Thurstone. He developed important research on cognitive processes and problem-solving and spread his influence in Latin America and some European countries.

These 13 unpublished letters reveal aspects of the close relationship between the two of them. How to write and publish in the leading psychometric journals in order to be assimilated by the American public, not being a native English speaker? This was the subject of generous recommendations from the teacher who - being the son of Swedish immigrants - had also experienced the difficulties of adapting to the language of a community in which he considered himself a foreigner. At the same time, he encouraged Rimoldi to develop original contributions to the factorial study of intelligence and problem-solving processes that he had addressed, seeking to surpass Spearman.

Between 1951 and 1952, Rimoldi had moved to Uruguay. In those years, a process of professionalization of psychology was taking place in Latin America, and university programs were beginning to be organized. The University of the Republic (Uruguay) invited him to organize an Institute of Psychology and the first psychology program in the country. On that occasion, Rimoldi asked Thurstone for advice on how to set up a psychometry laboratory on the Chicago model. However, this laboratory did not see the light of day due to political and academic resistance to the project. Indeed, South American psychology was predominantly based on a humanist culture permeable to French psychopathology and psychoanalysis, and reluctant to experimental psychology. Moreover, Rimoldi, being a medical doctor, was seen as a rival to the medical field that sought to dominate local psychology associated with psychotherapy. In this context, Thurstone made it clear to Rimoldi that, whatever his good wishes, the doors of his laboratory in Chicago were always open for Rimoldi's return. Academics close to his laboratory recommended Rimoldi in different academic positions to promote his return to the United States until he managed to settle in Princeton, and from 1955 to 1969 at Loyola University. He then returned to Argentina, where he was able to develop a successful scientific career on the fringes of the local psychology undergraduate programs.

In other letters, Thurstone updated him on his lectures and plans to establish himself at a new university after his retirement from the University of Chicago. Finally, when he settled in Chapell Hill to set up a new laboratory for further research with his wife Thelma Gwinn (1897-1993), he continued to invite his disciple.

The letters also reveal that Rimoldi took the American model of psychology training. He understood psychology was a rigorous science and an autonomous, widely legitimized profession. It was clear that his idea was based on the model of psychology as natural science, which was far removed from that developed in Latin American universities, where there was little room for statistics and laboratories.

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Session #5A: Narrative and Literary Approach

Gregory Bateson's *Hitlerjunge Quex*, or Framing and Reframing Narratives

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By 1942 Gregory Bateson had published *Balinese Character* (Bateson and Mead:1942), a pioneering work in visual anthropology, and essays on National Character (Bateson 1942a) and deuterio-learning or learning to learn (Bateson 1942b) as well as been introduced to early cybernetic notions when he turned to a study of Nazi films. Based on a novel of the same title, *Hitlerjunge Quex* opened in Berlin in September 1933, with Baldur von Schirach, head of the Hitler Youth, giving a speech. Bateson produced two studies of the film, a relatively short, initial report which appeared in *Transactions* of the New York Academy (Bateson 1943) and a much longer piece distributed as a mimeograph by the Institute for Intercultural Studies (Bateson 1945).

Margaret Mead and Rhoda Métraux included excerpts from both of Bateson's pieces in *The Study of Culture at a Distance* (Bateson 1953). Portions of the initial report were republished in Douglas Haring's revised edition of *Personal Character and Cultural Milieu* (Bateson 1956). More recently, the University of Pennsylvania Libraries have brought out a complete version of Bateson's 1945 text (Bateson 1980); they have also added a small number of stills from the film to the text.

Peter Harries-Jones (2016) mentioned this aspect of Bateson's work, but only in notes. Anthony Chaney (2017) did not even do that.

Bateson had access to a number of Nazi films. He chose *Hitlerjunge Quex* largely because of the popularity of the film. He could analyze the film as a type of mythology which, while speaking to emerging Nazi self-understanding and preferences, was not overtly propagandistic in the way that Leni Riefenstahl's *Triumph of the Will* was. He could address the questions "What sort of people are the Nazis?" because the film "(1) showed Nazis on the screen, (2) the film was made by Nazis and (3) the film was used to make Nazis, that is to induce a Nazi frame of mind in the audience."

Bateson first piece largely recounted the film's plot. His second piece, the major source for this paper, repeated the plot summary verbatim. Bateson then provided five further reconstructions of the film, each intended as an analysis of a theme intended to help answer this major question: "What sort of people are the Nazis?" These narrative reworkings of the film take up, in order, (1) Various time perspectives, (2) The structure of conflict between Nazis and Communists, (3) the Protagonist's family of origin in relation to the two proceeding themes, (4) His future family, that is, the Nazis considered as a system of age-grades or cohorts, and (5) The protagonist's martyrdom. Bateson then added two further recapitulations, (1) an analysis of Nazism's organization nature and appeal to pre-Nazi Germans, and (2) a return to two of his own previous themes, learning and cultural process, as these relate to a new question: what makes propaganda work for whom?

This paper explores both Bateson's framings and reframings of thematic elements of *Hitlerjunge Quex* and his framings and reframings of his previous practice. In his previous work he had used images to convince; here he sought to understand how others used images to convince, to induce a frame of mind. He had explored abstractly the relations of morale to national character; here he reexamined those relations using a single extended example. He had been concerned with how individuals learned not only about the contexts of various stimuli but also thereby about their relations with the world; here he turned to a specific example of such learning.

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“Psychology of the Individual”: P. G. Wodehouse and the Literary Dissemination of Psychology

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"I still don't get it."

"Well, it's a matter of psychology, he said."

There was a time when a remark like that would have had me snookered. But long association with Jeeves has developed the Wooster vocabulary considerably. Jeeves has always been a whale for the psychology of the individual, and I now follow him like a bloodhound when he snaps it out of the bag.

"Oh, psychology?"

---Right Ho, Jeeves (1934)

Psychology looms large in P. G. Wodehouse’s famous Jeeves and Wooster stories. These comic short stories and books are all variations on the same basic plot: amiable but none too bright young gentleman Bertie Wooster gets into a social scrape (becoming accidentally engaged, angering one of his formidable aunts, etc.) and his brainy “gentlemen’s personal gentleman” Jeeves uses “the psychology of the individual” to resolve the dilemma. The frequent invocations of psychology are not limited to this plot device. Jeeves is described in almost phrenological terms: he has a very large head that “sticks out at the back.” Bertie attributes Jeeves’ genius to his large head and the fact he eats a great deal of fish. The motives of various characters are described in psychological terms, as in the description of a Boy Scout with a “kink in his psychology which made him...a menace to society”, and there is a recurring psychiatrist character, Sir Roderick Glossip, variously described as “eminent loony doctor”, “nerve specialist”, “brain specialist”, and “janitor to the loony bin.” Much hilarity results from misunderstandings that convince Glossip that Bertie is insane or otherwise mentally deficient.

The Sir Roderick Glossip character was apparently inspired by Dr. Henry Crawford MacBryan, who ran a psychiatric nursing home, Kingsdown House in Ditteridge (originally a “Mad House” founded in 1615), and who was on the Council of the Medico-Psychological Association of Great Britain and Ireland. A historical project reconstructing P. G. Wodehouse’s exposure to psychology would be an interesting one, but this presentation explores a different methodology for exploring Wodehouse’s connections to the history of psychology. While it is true that Bertie Wooster is not bright, his comment (in the quote that opens this abstract) that in the past the mention of psychology “would have had me snookered” has less to do with his intelligence than his (fictional) historical location. The first Jeeves and Bertie short story appeared in 1915, when psychology was still establishing its usefulness outside of academic spaces. While Wodehouse (1881-1975) continued to write stories featuring the duo up until 1974, the stories are set in a fictional world that seems roughly located in the inter-war period (although WWI is rarely, if ever, mentioned) which is also when the foundational short stories were written. Given this historical context, it seems reasonable to analyze these stories through Foucault’s lens of “technologies of the self”—novels that helped make the psychological self real

and intuitive to a wide lay audience. Other scholars have pointed out how this was a process—initially there was a tendency to regard what we would today understand as psychological disorders as purely physical problems (as indicated by the names of “Railway Spine” and “Shellshock”). Adding “psychology” to the vocabulary and mental categories of the public must have happened via numerous routes, but Wodehouse’s wildly popular Jeeves cannon of 35 short stories and 11 novels, must have contributed. Indeed, there are other parts of Wodehouse’s oeuvre that deal with relevant themes, such as eugenics.

Ultimately, this presentation will explore themes that are larger than Wodehouse’s “psychology of the individual.” This presentation will attempt to make the case for taking seriously “literary psychology” as a rich, underexplored archive of historic attitudes towards psychology. The piecemeal nature of literary references to psychological concepts may have convinced historians that there is too little payoff for such a project (how much does a stray description of Mr. Rochester’s physiognomy in *Jane Eyre* really tell us?). However, I will argue that strategically choosing authors (such as Wodehouse) or genres (such as detective novels) with sufficient psychological material allows us enough data to see important patterns in the dissemination of psychology. Borrowing from other disciplines the scholarly tools for analyzing literary sources, genres, etc. will likely be important for learning to adequately read such sources. I will argue that the “literary psychology” doubtless present in thousands of books published in the early decades of the 20th century is too valuable an archive to ignore, and invite others to join me in developing a methodology for handling such works.

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Session #5B: The History of Psychological Constructs

Conceptions of Boredom - Past and Present

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With protracted efforts by psychologists to establish an essentialist boredom meeting with limited success, this paper attempts to understand the subjective experience of boredom and its historical trajectory by adopting a broad theoretical framework. Theoretical considerations include boredom’s relationship to the rise of neoliberal ways-of-being (Mirowski, 2014), the

biography of psychological constructs (Daston, 2000), existential concerns associated with modernity, especially in art (May, 2009; Gilliam, 2013; Tochilnikova, 2020), and the impact of Looping Effects in the interchange of ideas between the public and psychology (Hacking, 1995). While some recent research has attempted to incorporate philosophical understandings of boredom (Westgate & Wilson, 2018), the debates continue over whether boredom is best understood as a unitary concept, an amalgamation of different constructs, or a high arousal or low arousal state (Goetz et al., 2014; Westgate & Wilson, 2018; Elpidorou, 2021). It is my contention that while boredom can be understood as a biological reaction to an inability to maintain attention in an unstimulating environment, this definition is incomplete as it fails to capture boredom's emergence in modernity as an inability to establish personal meaning in a capitalist-dominated society.

To facilitate this investigation, a qualitative analysis of Western public discourse was deployed in hopes of detailing a rich conceptualization of boredom that honors shifting human subjectivities. In particular, this project included the uses of boredom in the 1970s and 1990s articles of the New York Times to investigate how boredom usage has changed over time. Given the American 'lurch to the right' in the 1980s, and insights provided by Levine et al. (1992), the uses of boredom were noted for themes consistent with the growing emphasis on individualism. Inspired by Braun and Clarke's (2006) thematic analysis, major themes for the two decades were extracted and compared which revealed both stable and changing characteristics. Of the more notable findings, references to workplace boredom greatly decreased coinciding with the trend of outsourcing manufacturing which presumably also outsourced the monotony associated with manufacturing work. A decline was also observed in the use of boredom by artists as a catalyst for meaning generation and challenging the status quo. While this finding conflicts with the notion that modern art often deploys boredom, it is consistent with the entertainmentization of gallery spaces (Tochilnikova, 2020). More generally, the boredom of the 1990s shed some of its associations with isolation and alienation (Benjamin, 1940; Ringmar, 2017), giving way to a simplified version that was seen as a catalyst for consumeristic behaviors and heavily associated with aesthetic distractions and marketplace solutions. Also of interest was the emergence of a number of resilient themes documented in the New York Times. These included the public's understanding of boredom as a state rather than a psychological trait (revealing a partial looping effect (Hacking, 1995)), depictions of boredom as a negatively valenced state that followed a period of heightened stimulation and as a problem that was common in youth.

As the uses of boredom became more consistent with neoliberal ways-of-being, it is possible the ubiquity of modern boredom has been effectively submerged by the proliferation of mobile technologies as an ever-ready distraction. If the 'attention economy' has been successful in thwarting boredom from rising to the level of conscious articulation, then this could explain why results from Google Ngram and the NYT show the use of the word to be plateauing or decreasing. More widely, when boredom is recognized as a problem it often appears in Ted Talks or self-help books as a means to improve the individual self, rather than explored as a broader social commentary or potential catalyst for social change. While it is possible boredom

can be suppressed through technology, the underlying problem of meaninglessness persists (May, 2009; McDonald, 2019; Tochilnikova, 2020). Perhaps this explains why boredom still appears as a prominent motivator in popular media, including the series *Squid Game*. In observing these trends, I am left to wonder whether boredom, as it is pushed below the level of consciousness, has become the black mold of society, silently affecting our well-being as we fail to address the human need to establish personal meaning. Additionally, in light of the pandemic it must be asked what role this has played in the proliferation of boredom and our reliance on technology to dull its effects.

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What happened to aspiration?
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Recent work in the philosophy of self-transformation has identified a key solution to Paul's (2014) argument that changing values cannot be a rational process. Where Paul argues that changing values requires one to reason from values they do not hold, Callard (2018) contends that it is possible to reason towards such values, a process she refers to as "aspiration." Callard draws on elements of classical Greek philosophy, particularly from the Socratic tradition, to illustrate the logic of valuational change and how it once played a central role in philosophical education. In doing so, she leaves historians of psychology, particularly personality, moral, or educational psychology, with an interesting question: Where did aspiration go?

Examining present-day programs purporting to teach for moral character, wisdom, and other such aspirational virtues (Ferrari & Kim, 2019), we find them apparently empty of the notion that wisdom and virtue are not only things that one should embody, but desire to embody. As Stalnaker (2010) observes, while an individual might develop some level of experiential wisdom over the course of a normal lifespan, human societies also have a long tradition of educating their young, and even adults, in what might be variably called "spiritual exercises" after Hadot, or "technologies of the self," after Foucault. The goal of such and education was not to simply produce wisdom and virtue, which was understood as arduous at best and impossible at worst, but to train citizens to reliably seek them, using them as a compass point to guide aspirations to wise and virtuous actions. Such education recruits the student's imagination and intention, to inducing them to aspire. Someone might fall short of the mark sometimes, but if they could be trained to aspire to higher things, they would not likely stray for long.

Such practices, and the theories of personality and moral psychology that underwrote them, comprised much psychological material written until the formal dawn of psychology as a discipline in the 19th century. Many pre-modern theories of psychology, from Aristotle's model of the soul to Mengzi's Four Sprouts, existed predominately to support normative theories of personal development. Apparently beginning with the 19th Century, however, we see a decline in the normative aspect of psychological theorising outside of the merely clinical. Such a decline is clearly demonstrated in the example of the Kohlbergian tradition of moral reasoning. Whereas antecedent theories of "virtue as excellence in moral reasoning" such as Plato's clearly suggest particular virtues to strive for, Kohlberg himself explicitly argues against a normative "bag of virtues" (Kohlberg, 1984). While the emphasis on imparting reasoning abilities remains, the aspirational perspective of reasoning towards a set of values apparently falls away.

The present paper examines the history of aspiration and similar concepts in psychology and philosophy of mind, examining the Western tradition and contrasting it with comparisons to Buddhist and Confucian perspectives where aspiration and the desire to attain human perfection play a central organising role in psychological theorizing. We demonstrate that histories of character education in the West exhibit a decline in the emphasis on aspirational concepts beginning with approximately the Industrial Revolution, beginning a period in which aspirational virtues either disappeared from education altogether or began to be defined in more rigid terms

of success or failure without accounting for the valuational change of the student. We discuss what it might mean to bring aspiration back into serious discourse in relevant areas of psychology, and what it might mean especially for theories of education and personality.

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Wednesday, June 22

Session #6A: History of Psychoanalysis

**Jean Martin Charcot and the proposition of a neurological hysteria
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In the historiography of mental disorders, Charcot and hysteria are invariably linked to each other. The less careful approaches to the Salpêtrière Master's work often assume that his understanding of hysteria started from his early substantive misconceptions, progressing to a later anticipation of early psychoanalytical proposals for the hysterical condition.

Charcot's ideas quickly achieved remarkable international recognition, only to enter into rapid decline soon after his death in 1893. In a presentist view, his approach to hysteria is often described as a progression from important misunderstandings to a late rapprochement with psychoanalytic conceptions.

However, it is unquestionable that, in his perspective, the disease emerged through a set of sensory and motor impairments, mainly anaesthesias, hyperaesthesias, paralyzes and contractures, widely observed, described and referred to as neuropathological hypotheses. For Charcot, hysteria was ruled by the same principles as other pathologies of the nervous system, being thought of in anatomical and physiological terms. Its anatomophysiological mechanism was still to be clarified, and he intended that it should be done through the anatomoclinical method in use at the Salpêtrière.

In other words, a hysteria fully characterized as a pathology of the nervous system. Using neuropathology as a support to the understanding of the disease, he obtained, in return, a significant portion of the knowledge on neurological diseases that emerged at the end of the 19th century.

There are, however, authors who point to a deviation in Charcot's approach, when he started to use hypnosis as a method of investigation, supposedly adopting a psychological conception for the disease. Indeed, mainly from the 1880s, Charcot began to resort to the realms of psychology; but did this mean a break with neurology and a move towards what has become psychoanalytical theory?

The answer is no, if we look at what psychology Charcot resorted to. In fact, he was in agreement with physiological psychologists such as Théodule Ribot and Charles Richet. His references to an unconsciousness, as opposed to a consciousness, was nothing like anything that psychoanalysts could accept as analogous to the notion of the Unconscious that Freud came to formulate.

In a faithful approach to Charcot's text, what can be read - and inferred only from what is read - is that the phenomena considered as hysterical are invariably referred to neuroanatomy and neurophysiology.

In a literal reading, therefore, what is perceived is that the Charcotian notion of hysterical disease remained, until the very end, fully inserted in the clinical realm of the nervous system. In

other words, it is not possible to identify in Charcot's text any pretension to bring hysteria closer to the sphere of mental illnesses, or any bridge between his ideas and psychological trends other than the experimental psychology of his collaborators, such as Théodule Ribot or Charles Richet, fully supported in neurology.

What we propound in this article is that the reading of his conceptions of the disease, considering only his texts as sources, would not warrant this assertion: the Charcotian notion of the ailment remained fully integrated in the field of the nervous system. A neurological hysteria.

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The (psycho)ontological conflict between C.G. Jung and S. Freud: two psychoanalytical models of soul in 1900-1925

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Although the scientific and private relation between Carl Gustav Jung and Sigmund Freud has been thoroughly analyzed, there are still many scholar perspectives to be explored. The presented speech is an attempt to revisit classic texts from a new angle. Its aim is to examine the ontological assumptions taken by the two models of soul developed by mentioned psychologists and reconstruct the philosophical fundamentals of classic Viennese Psychoanalysis and Swiss Analytical Psychology presented in the period between the 1900s to 1920s.

The paper starts with a short outline of the concept of psychoontology (the ontology of psyche). Taking the statements of Jerzy Perzanowski, prominent Polish philosopher, the auditors are presented with the problem of defining philosophical origins of psychological theories and their significance. Forming the questions such as „what is the origin of psychic life”, „how is it

manifested in reality” and „what is a reaction between material world and psychic reality” will be essential for the following deconstruction of the discussed models.

Secondly, the presentation moves to the short analysis of scientific *Zeitgeist* of early XX century and its role in forming the pathological view on the Unconscious developed by Freud. Although he did not take any firm philosophical direction, sharing the view that this is not the aim of psychology to debate over the genesis of life, his theory has made some presuppositions to provide structural and functional models. Freud’s metapsychological writings are fundamental (psycho)philosophical texts to show how *psyche* manifests itself in physical life. It is visible that Freud shaped his metaphysics on the Aristotelian mind-body dualism, adding his Nietzschean and Schopenhauerian inspirations.

In the third point, the paper focuses on Jung’s amendments to the classic Freudian model which were presented in his early psychoanalytical texts, especially in his famous breakup work entitled *Wandlungen und Symbole der Libido* from 1912, or unpublished works including his personal correspondence. Those texts show that it was obvious that Jung’s view on ontological matters were rather different than Freud’s, which resulted in moving psychoanalysis to the neoplatonic ground. This theoretical shift became one of reasons for the psychoanalytic pioneers to split their ways. In the light of the new documents which were published with *The Red Book* (2009) and *The Black Books* (2020), we can review Jung’s philosophical inclinations on the new background.

Finally, the presented rupture inside the psychoanalytical society brings our consideration to the aristotelian-neoplatonic dichotomy represented by the metaphysical misunderstanding in the Freud-Jung lineage. On the background of mentioned ancient philosophies, their conflict will be pictured as a confrontation of two basic statements on the nature of human psyche which made a significant impact on the future of psychoanalysis.

In conclusion, the presented paper is an attempt to create new division of psychoanalytic theories based on their psychoontological prototypes. The presented statements are to become a part of the author’s PhD thesis based on the methodology of the New History of Psychology.

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The Neo-Freudians during the Late Interwar Years: Towards a Metatheory for Social Psychology
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The metatheory of social psychology underwent significant changes during the interwar years. The story includes the disciplines of psychology and sociology as well as anthropology, specifically culture and personality, and psychoanalysis, specifically the neo-Freudians.

This paper will address the neo-Freudians. Though their views differed in significant ways from one another, the neo-Freudians shared and can be characterized by a number of core metatheoretical beliefs. They rejected psychoanalytic anthropology/sociology. Regarding individual psychoanalysis, they rejected the id, ego, and superego in favor of a holistic conception of personality. Also, they rejected instinct theory in general and Freud's libido theory in particular, turning from the universal and biological to the historical and social/cultural. In doing so, they did not see themselves as rejecting psychoanalysis per se, because they believed in the unconscious; the importance, but not the all importance, of childhood; and in a dynamic conception of personality.

Different writers have different lists of the neo-Freudians, though the list usually includes some combination of Abram Kardiner, Erich Fromm, Karen Horney, Harry Stack Sullivan, Franz Alexander, and Clara Thompson (cf., Birnbach, 1961; Paris, 1994; McLaughlin, 1998). This paper will address the first four, omitting Clara Thompson as not a significant theorist and Franz Alexander as not a resident of New York, the geographical setting for this story. The proposal will only address Kardiner.

The neo-Freudians, as well as others at the time, explicitly saw themselves as addressing social psychology. Abram Kardiner's *The Individual and His Society* (1939) made this point several times. (p. xix, p. 131); Cora Du Bois' *The People of Alor* (1944), a test of Kardiner's

approach to social psychology, was subtitled *A Social-Psychological Study of an East Indian Island*; and Daniel Katz's review of *The Individual and His Society* saw the book as specifically addressing social psychology (Katz, 1940).

Kardiner began *The Individual and His Society* proposing to synthesize psychology and the social sciences, specifically psychoanalysis (as opposed to other psychologies) and the anthropology of "primitive peoples" (as opposed to other social sciences) (p. xix). The justification for doing so was that we can neither understand/explain individuals without considering the social institutions in which they live nor social institutions without the individuals who embody and maintain or change those institutions (p.2, p. 3, p. 8).

Bracketing the choice of psychoanalysis and anthropology, the problem is that Kardiner reified his conceptual structure and saw the relationship between concepts as external, rather than internal. He posited a "sharp distinction" between individuals and institutions (p. 85) as well as within individuals between basic personality structure (said to characterize a culture) and character (individual differences) (p.132).

Kardiner had no social theory or anything even approaching a social theory. His psychology was a neo-Freudian reformulation of individual psychoanalysis which replaced instincts with basic needs/drives which, like instincts, are universal and biological (Kardiner, 1939, p. 39, p. 418, p. 441), though how we satisfy them is learned (Kardiner, 1939, p. 33, p. 441). The needs/drives include hunger, sex, and the need for protection (Kardiner, 1939, p. 418).

Kardiner's social psychology held that *primary institutions create basic personality structure* which, in turn, creates *secondary institutions* (Kardiner, 1939, pp. 132-133, p 469, p. 476, pp. 484-485). Primary institutions refers to child-rearing practices, secondary institutions to religion, rituals, folklore, techniques of thinking, and the like (Kardiner, 1939, p. 471).

This does not tell us the cause of primary institutions, child-rearing practices, and entails an "oversocialized conception of man" (Wrong, 1961) which brackets and does not address individual differences despite Kardiner's insistence that individual differences, or character, does exist (Kardiner, 1939, pp. 131-132) and should be addressed as well (Kardiner, 1945b, p. 220). He thought that character, unlike basic personality structure, is biologically determined (Kardiner, 1939, p. 86) though he acknowledged that this was open to question (Kardiner, 1939, p. 29).

Kardiner held the individual is the prime factor in explaining social existence (Kardiner, 1949, p. 70). Anthropology, and the social sciences in general, are simply and only descriptive (Kardiner, 1945a, p. 107); explanation has to be individual and psychological (in terms of basic personality structure) (Kardiner, 1945a, p. 108). This is very much the methodological individualism of Floyd Allport except that, for Kardiner but not Allport, individuals are socially determined by primary institutions.

Kardiner criticized Ruth Benedict's *Patterns of Culture* (1934) for psychologizing culture (Kardiner, 1939, pp. 84-85; 1945b, p. 24). He committed the same error, though in a different way, reducing individuals to social artifacts, despite insisting that he was not doing so (Kardiner, 1945b, p. xvii). And, as Kardiner's basic personality structure is largely and essentially a derivative of child-rearing practices, it can be dropped with little explanatory loss (though more

significant loss in understanding) as an intervening variable, explaining secondary institutions in terms of primary institutions. This would leave us with a social theory explaining social institutions in terms of other social institutions, not a social psychology.

The institutional context of this story is the New York Psychoanalytic Institute and in particular a seminar Kardiner ran on Freudian sociology/anthropology from 1933 to 1939 (Manson, 1988; Seymour, 2015). Cora Du Bois' ethnography on Alor, for example, developed out of her participation in the seminar in 1936 and 1937. Discord between orthodox Freudians and the neo-Freudians led to the seminar being moved to the Department of Anthropology at Columbia in the fall of 1939 and to Kardiner leaving the institute entirely in 1944 for the Department of Psychiatry at Columbia.

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Session #6B: History of Indigenous Psychologies

What is theoretical psychology?: A view from the history of theoretical psychology in Japan

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This presentation aims to show the importance of theoretical psychology in Japan to colleagues and students who have an interest in psychology. Theoretical psychology is an ambiguous term. It is not clear what it means for psychologists and psychology students in Japan. It is broadly defined as comprising meta-studies of psychology including history, philosophy, and the sociology of psychology as well as comparative analysis of theories and methodologies of psychology to advance research concerning the mind (e.g., Martin, Sugarman, & Slaney, 2015). From my experience of research and teaching as a theoretical psychologist since the late 1990s, colleagues sometimes said, ‘why do we need theoretical psychology as all sub-disciplines of psychology have their theories?’ On the other hand, when they heard that modern psychology has been suffering from theoretical problems since its inception in the late 19th century, most of them understood what it meant. So, to clarify this, and examining the history of theoretical psychology in Japan, I discerned three facets of it.

a): Theoretical psychology that explores philosophical issues of psychology. So-called modern psychology started in 1870s when the Meiji government adopted a modernization policy to catch up with Western powers and to advance the policy of increasing wealth and military power, importing new knowledge as well as technologies and institutions from the West. Not only the new psychology but also the old psychology, including ‘mental philosophy’, was imported at that point. It had achieved stable status in academia by the interwar years and Japanese psychologists commenced meta-studies of psychology in this era. Textbooks of history of psychology in Japanese were published (Kido, 1936; Matsumoto, 1937; Nishiyama, 1931). The first book titled ‘*Critical Psychology*’ which aimed to examine existing psychological knowledge critically as critical philosophy does, was published in 1919 (Watanabe, 1919). We can find one of the earliest popular mentions of theoretical psychology in ‘*Introduction to Psychology*’ (Masuda, 1934), a textbook which was widely read at that time. Masuda described theoretical psychology as one of the major specialized areas of psychology which is concerned with philosophical issues that underlie the foundations of the discipline.

b): Exploration of new theories including general theories of the mind and behavior. Japanese psychologists had interests in theories and methodologies of psychology after different schools of psychology had been introduced from Europe and North America into a country that had quite different cultural traditions. Based on research interests in theory construction, the Theoretical Psychology Discussion Group was founded in 1956. This group developed into the Society of Theoretical Psychology in 1964. In 1965, Tanenari Chiba (1884-1972), one of the leading scholars in the Japanese psychological world since the early 20th century, reviewed the contemporary state of theoretical psychology, pointing to research trends concerning new methodologies, research topics, systems and values of psychology. Japanese psychology has

been wholly Americanized as a result of the defeat of WWII as happened in politics, the economy, culture and education. In this context, Koh Jodai (1915-1958) pursued a general theory of behavior and the mind (Johdai, 1955) which was inspired by Lewin's (1938) conception of theoretical psychology. Jodai's work, *Theoretical psychology: Fundamental problems of psychology of learning* (1950) is among the most original contribution to theoretical psychology. He applied to the Fulbright program to do research in the USA. Supported by E.C.Tolman and other US psychologists, Johdai was supposed to do research at Duke University from 1957 where Sigmund Koch (1917-1996) was based. But sadly, cancer ended his carrier. It was a huge loss for us.

c): Meta-studies of psychology and exploration of new ways of doing psychology. Koch's meta-studies of Neo-Behaviorism brought him two ideas, 'Neo-neo Behaviorism' or liberation of and from Behaviorism as such; that is, S-O-R psychology which carries out research not only on overt behavior but also on covert mental process as cognitive procedures, and 'the psychological studies' as an aggregate of loosely connect researches on the mind which have incoherent methodologies (Koch, 1964). This conception of the psychological studies opened a way to examine existing psychology meta-theoretically. Koch's conception of Neo-neo Behaviorism was introduced by a group of psychologists who pursued a methodology for 'objective scientific psychology' around 1970 (Suenaga, 1971). However, the conception of the psychological studies got attention only after Madsen's work of theoretical psychology as comparative historical analysis of theories of psychology was introduced (Madsen, 1967, 1988). Madsen gave an invited lecture on this research at the 37th annual conference of the Japanese Society of Theoretical Psychology in 1991. A few psychologists, including the present author, carry out research based on the research tradition of meta-studies of psychology. I cannot say it is well known among Japanese psychologists, as even some historians of psychology and qualitative psychologists still believe that theoretical psychology only has an interest only in the contents of the mind, and is not concerned with meta-studies of psychology (Sato, Watanabe and Omi, 2000). The biennial conference of the International Society for Theoretical Psychology was organized mostly by such qualitative psychologists, historians and professional philosopher in Tokyo in 2017. It was an example of factors external to 'pure intellectual interests' that affect academic institutions and behavior of academics. It would seem that the future of theoretical psychology as consisting of meta-studies of psychology is not rosy because it lacks institutional support and because politics in academia has been working negatively to it. But psychologization of Japanese society and strong interests of people in psychology has made psychology much more important. Theoretical psychology can contribute to sound development of the studies of the mind and its sound application in Japanese society.

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Indigenous history of psychological thought – Early medieval Slavs' view on human cognitive processes

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In the paper the idea of indigenous history of psychological thought understood as a local system of knowledge and beliefs on human psychic functioning will be presented. Psychological thought is treated here as a phenomenon wider than psychology itself. While psychology is perceived as a scientific discipline founded in 19th century, psychological thought is to be found also in out-of-academia ways of explaining inner reality. Psychological thought's expressions that appeared earlier in history than academic psychology is being focused.

As pre-scientific or even pre-philosophical psychological thought can be found in holistic religious-mythological perspectives, these knowledge systems have to be considered from the point of view of an indigeneity conception (Danziger, 2006; Kim, Yang, Hwang, 2006; Yang,

2012). An analysis of each psychological thought (singular) in the cultural context from which it emerges is postulated. It is assumed that the process of cognition is socially determined and needs not to be isolated from one's community's presuppositions and values. This assumption is derived both from critical psychology (Harris, 2009; Richards, 2010) and the theory of thought collectives and thought styles (Fleck, 1935/1979; Pankalla, Kilian, 2018). For example, while discovering ethnic rites of passage, researchers should emphasize the role of myths accompanying these rituals. Due to this procedure historians of psychological thought are able to understand the meaning of each initiation ceremony for an individual, their development in a life cycle and their tasks on each developmental stage.

During the speech the psychological thought of Slavs who inhabited Central-Eastern Europe in the early medieval period will be mainly focused (Pankalla, Kośnik, 2018; 2021). Their cultural contents also remained in later folk culture of Slavic countries. To reconstruct their beliefs on human psychic functioning data collected by other academic disciplines such as history, archaeology, ethnography and religious studies will be reached. Especially 19th-20th century ethnography is useful in this research area due to difficulties with original medieval historical sources. A fragment of Slavic psychological thought that is connected with human cognitive processes as the Slavs viewed them will be presented – as a supplement to previous publications in the area. Basic cognitive mechanisms and distinction of particular cognitive functions will be indicated. The main Slavic concepts of “the memory” and “the reason” which understanding is much different from contemporary definitions will be also discussed.

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The Recent “Psychology Boom” and the Future of the History of Psychology Course in Turkey

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Despite psychology's early appearance in the 1860s in Turkey (then the Ottoman Empire), its institutionalization as an independent department was actualized much later, around the 1930s, with the number of psychology departments increasing only slowly until 2002. The Justice and Development Party (AKP) came to power in 2002 and aimed to disseminate higher education throughout the country, embracing a policy of “a university in every city”. Besides founding a university in each city, the AKP expedited the neoliberal transformation by reducing state regulation, increasing privatization, and encouraging free enterprise which in turn prompted entrepreneurs to found private universities. There has been a general increase in higher education and psychology has become one of the most popular majors in Turkey. While there were only 14 psychology departments in 2002, there are now 116 psychology departments. More than one hundred psychology departments have been inaugurated in the last 20 years and the total psychology student intake has increased exponentially. Along with this dramatic increase, academic psychology in Turkey is transforming from a more monolithic to a more pluralistic discipline. Psychology reflected a predominantly positivist-secularist understanding until 2002. This recent political transformation, on the one hand, has prompted an Islamic view of psychology as well as neoliberal popular psychology; on the other hand, opponents to the currently dominant political discourse have embraced a critical psychological perspective focused on social justice. I argue that this recent diversification in Psychology reflects the different conceptualizations of human nature in different communities in Turkey (e.g., secular, religious and so on). However, the problem is that the history of psychology courses are not reflecting this recent diversification in the content of psychology and the diversity in general in society. My question is, how can the history of psychology course in Turkey be transformed to reflect the diverse conceptualizations of human nature in society? In this paper, I first point to the common approach and typical sources used in the history of psychology course, and later provide suggestions about how the course can be transformed in a more pluralistic manner. I believe that there is potential in teaching history of psychology to “democratize” the disciplinary identity of psychology and to support the democratization of one's society. This potential is especially important in a country like Turkey which has many issues of diversity on its agenda waiting to be solved. A history of psychology course can make a humble contribution to this endeavour.

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Session #7A: Childhood and Adolescence

From Expert to Mother: Medical Advice on Babyhood and the Production of “Healthy” and “Happy” Babies in America, 1850s-1920s
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The popularization of scientific childrearing advice literature in Victorian and early Progressive America engendered an alliance between physicians and middle-class mothers in the medico-moralization of infants and their families, an alliance that sought ways to nurture and develop babies into “healthy”, “happy,” and morally upright citizens. This paper examines the political, religious, pedagogical, cultural, and social dimensions of what constituted “expert” guidance in child-rearing manuals, pamphlets, and magazines. It discusses an underlying notion of infants’ moral nature and agency that drew on anthropologies shaped by theology, evolution, and Romanticism as well as the anxieties of a socially conscious community of middle-class American mothers. They aimed to not only save the individual bodies, souls, and minds of their infants—the construction of “healthy and happy babies”—but to also obviate or prevent what experts described as “race suicide.” Emphases on early training, hygiene, regulation and surveillance, and the moral and spiritual cultivation of infant’s bodies, minds, and souls are discussed.

First, I will first sketch the history of the alliance forged between child experts and middle-class American mothers, alluding to the power dynamics between the two groups, and the ensuing rise of a scientific childrearing ethos and praxis among the middle-class. Second, I demonstrate the ways in which experts’ beliefs in the moral and spiritual agency—as both ontological qualities and as acquired capacities ready to be advanced, monitored, and tempered—of infants persisted in their written ministrations towards infants and their mothers beginning with the medico-theological descriptions of infants in childrearing and domestic advice manuals. Third, I introduce the interdisciplinary paradigm of the moral and spiritual agency in *development* that the written discourse suggests. Fourth, I discuss the notion of the infant as a “divine animal of habits,” followed by a section concerning the resulting medical emphasis on habit formation at infancy. Fifth, I trace the shift in perspectives of the moral and spiritual agency of the infant that occurs near the turn of the century, as theological discourse on the sinful nature and soul of the infant is de-centred by scientific discourse on evolution, hereditary transmission, and “natural” impulses. I argue that despite the shift in the metaphysical and epistemological frameworks, the belief in the moral and spiritual agency of the infant persists. Finally, I conclude this paper in the 1920s, describing the turn in focus or emphasis within the medical and scientific communities, and, in turn, middle-class mothers, from the *moral* to the *mental* agency of the infant—a notable shift in public and private concerns from the infant’s soul and character to his brain and personality.

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The knowledges and practices of the psy disciplines in the study of adolescence in Argentina (1980-1989): an analysis through the Revista de Psicoanálisis (APA) (1980-1989) Martina Fernández Raone, Universidad Nacional de La Plata (UNLP) & Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET)

The interest of this work is part of a broader research project that seeks to examine, from a recent history perspective, "psy" knowledges and practices (psychology, psychiatry and psychoanalysis) in Argentina in the period from 1980 to 2010 around to the approach of the adolescent and their clinical presentations associated with mental health. Adolescence as an object of study in the academic and clinical spheres acquires a late interest compared to that received by childhood in the field of psychoanalysis, both internationally and in Argentina, in which it began to be studied in 1960. In turn, it constitutes a theme that implies present and future challenges in "psy" practices and knowledge that require an analysis of the various approaches that articulate the contexts in which they were produced and implemented.

This paper intends to analyze this topic from a perspective that historically systematizes the productions of the period 1980-1989. For this aim, the periodical publication archives, *Revista*

de psicoanálisis [*Journal of psychoanalysis*] of the Asociación Psicoanalítica Argentina (APA) [Argentinian Psychoanalytic Association] edited in the delimited period (1980-1989), will be used as primary source. The choice of this material is justified, on the one hand, because psychoanalysis, which constitutes a theoretical framework for approaching clinical and social phenomena, occupies a prominent place in Argentina. On the other hand, the APA (association founded in 1942) has a strong impact on the dissemination of the theory and practice of psychoanalysis through the production of scientific material and the presentation of articles on topics that reflect the demand for knowledge of the time.

The historical period that will be studied in this work coincides with what has been called the full institutionalization of psychology in Argentina, in which the sanction of laws, provisions and regulations that made possible the exercise and full public of the psychologist's profession; the recognition of their autonomy, of the various fields of professional practice and of the relevance of psychotherapy in the clinical setting stand out among the most relevant points. Likewise, although some institutional spaces dedicated to the care of children and adolescents already existed, in 1980 many of the specific services destined for adolescents began to take shape in public hospitals, belonging to the public governmental health system. In addition, specialized care devices were progressively consolidated in certain clinical presentations, including addictions and alcoholism, which admitted adolescents.

For the documentary analysis, taxonomic criteria will be used, based on the exegesis of texts, to rank the information and arrive at a synthesis that makes it possible to contribute to the history of "psy" practices and knowledges regarding the referred clinical manifestations of adolescents in the delimited period. From a perspective of recent history and intellectual history, a qualitative interpretive approach to the information collected will be used. It will seek to distinguish and formalize the reading axes of the modalities of clinical presentations in the adolescent mental health area and its theoretical-clinical approach. In the archive material that will be used as the main source of research, the fundamental concepts revealed will be analyzed, such as the specificity of the psychoanalytic clinic with adolescents (modalities of intervention, interpretation, and transfer) and the study of problems such as identity, crisis, grief, sexual initiation, family relationships, affective states, and associated symptomatic presentations. It is concluded that no references or relationships have been found between the adolescents' treatments, problems, and symptomatic presentations in the field of mental health and the socio-historical political context that Argentina was going through in that period (last years of the military dictatorship, the Falklands War, and the recovery of democracy, among others).

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Session #7B: History of Psychology and Psychiatry

The Psychology of Martin Buber Kenneth D. Feigenbaum, University of Maryland Global Campus

This paper represents an attempt to present the essence of the writings of the social philosopher Martin Buber on psychology, and his major contacts with psychologists and psychiatrists over his life span. This aspect of Buber is less known than his contributions to philosophy and philosophical anthropology.

Buber is most known for his writings on the different types of relationships that can occur between people. The “I-It” is a relationship that is mainly an objective functional relationship between people whereas “The Ich-Du”, the familiar in German, posits a close empathic relationship. For Buber the key to the “Ich-Du” is what happens in the “in between” of a conversation and is the basis for Buberian psychotherapy termed Dialogical.

Martin Buber was not a neophyte in psychology and psychiatry. He studied “psychiatry” for three terms taking courses with Wilhelm Wundt and Paul Flechsig in Leipzig; Emmanuel Mendel in Berlin; and Eugen Bleuler in Zurich.

From his earliest graduate days until his debate with Carl Rogers at the U. of Michigan and his presentations at The William Alanson White School of Psychiatry in Washington, D.C. in 1957 Buber continued to cross both intellectual and social paths with such as Sigmund Freud; Carl Jung; Erich Fromm; J.J. Moreno; and with Gestalt Psychology.

The paper will present in more detail than there is in this abstract Buber’s relationship with the above psychologists, though, I will provide a synopsis of them here.

FREUD

Freud although being a “landsman” was not thought of well by Buber who was going to write a book criticizing his psychology and the manner in which Freud treated religion. The book was never written. Nor was the one that Buber asked Freud to write as an editor of a series of books on social psychology in Germany

In contrast to Freud’s conceptions of the UCS, Buber viewed the unconscious as a state to which one could gain a direct access to. According to the Buberian viewpoint the unconscious is a state in which the physical and psychical have not yet evolved. The UCS is our being itself in its wholeness which is constantly evolving at any moment.

JUNG

Buber engaged with Jung in several intellectual discourses and had several personal encounters with him. His major objections to Jung was that Jung pretended that his statements were psychological and also went beyond the tenets of science in many of his writings

FROMM

In 1919 Fromm was involved in the same Jewish educational movement for adults as Buber and Gerson Scholem , a major scholar of Jewish mysticism. In 1923 Freida Reichman who later married Fromm and was eventually divorced from him opened a therapeutic facility in Heidelberg. Their mission was utopian; to create what years later would be called a therapeutic community. Both Fried and Erich were friends of Buber and as did Buber they conceived of therapy as a close “I and Thou” relationships.

J.L. MORENO

Moreno is known in the U.S. as the founder of Psychodrama. There is some evidence that Buber read some of the writings including the poetry of Moreno before his publication of “Ich and Du” in 1923. Both Moreno and Buber were devotees of the theater.

GESTALT PSYCHOLOGY

Martin Buber was part of the cultural avant- garde. Embedded in this milieu was the perceptual Gestalt thinkers such as Koffka and Kohler and the Gestalt psychotherapist Fritz Perls. Buber’s use of the concept of interpersonal space had parallels with several Gestalt principles of perception. The notion of the Gestalt (wholeness)itself is manifested in Buber’s approach to the understanding of human life and behavior.

DIALOGICAL PSYCHOTHERAPY

Dialogical psychotherapy is an offshoot of Buber’s differentiation between I and It relationships and I and Thou Relationships. Buber was unalterably opposed to those psychologisms that wishes to remove the relationship of psychotherapy into the separate psyches of the participants. “The inmost growth of the self does not take place, as people like to suppose today” through our relationship to ourselves, but through the other and. knowing that we are made present to him According to the Buberian viewpoint is a state in which the physical and psychical have not completely evolved from each other. According to Buber the UCS is our being in itself in it wholeness.

THE BUBER-ROGERS DIALOGUE

This meeting at the University of Michigan in 1957 is the most well known aspect of Buber’s foray into psychology. The idea of a dialogue was fostered by the notion that Buber’s “I and Thou” and making a person present had great similarity to the concept of unconditional positive regard in a psychotherapy relationship. Buber’s agreements and disagreements with Rogers will be presented in this paper.

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Evolution of the concept of dreams in Polish psychology and psychiatry in the interwar period, 1918-1939

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This paper investigates the evolution of the concept of dreams in Polish psychology and psychiatry in the years 1918-1939 within the contexts of: emerging psychological and psychiatric societies; broader scope of European psychiatric and psychological investigations on dreams; social and cultural processes to which the Second Republic of Poland was the subject. Methodology adopted to conduct research is based on Kurt Danziger's history of psychological objects. The method is to track the development of notions, categories or concepts, operating as objects of psychological discourse and inquiry, by placing it in historical and social context. Investigation is conducted by analysis of primary sources, that is Polish psychiatric and psychological literature of the interwar period covering the topic of dreams, as well as historical literature to provide historical and social context.

In 1918 Poland regained independence and started organizing its social as well as medical institutions. Polish Psychiatric Association was formed in 1920. In the interwar period there was no nationwide psychological association in Poland. Main issue for the Second Republic of Poland was to integrate three different law, monetary and health care systems, inherited after partitions. Political and economic situation was unstable. Economic problems, such hyperinflation, prevented the development of psychiatric care from meeting the demand as schizophrenia, melancholia and drunkenness rates were very high among population. Among many other social problems, escalating antisemitism was especially threatening for the integration of psychiatric society, as nearly 41% of all physicians were of the Jewish origin. Dreams were not widely debated subject in Polish psychiatric and psychological societies in the interwar period. The phenomenon was not a subject of any of nineteen Polish Psychiatrists Congresses nor a topic of any issue of neither psychiatric nor psychological journals. Interest in dreams was manifested mainly by psychoanalytically influenced psychiatrists such Tadeusz Bilikiewicz, Maurycy Bornsztajn, Stefan Borowiecki, Gustaw Bychowski, Jakub Frostig and Norbert Praeger. While the main reference point of their works was Freudian concept of dreams, ideas by Adler, Stekel and Jung were also important influences. Psychoanalysis in Polish version was far from orthodox, as it incorporated elements of phenomenology, hermeneutics and original ideas. Polish psychiatrists generally rejected Freudian assumption that the aim of the dream is wish-fulfilment and affirmed the complexity of that phenomena. The most original Polish development of psychoanalytic dreams theory was Tadeusz Bilikiewicz concept of oneiroanalysis. It was a method of dream analysis which rejected psychoanalytic method of free associations and challenged psychoanalytic approaches to interpretation of dream symbols offering interpreting procedure called "functional symbolism".

Polish psychologists were even less interested in the topic of dreams than psychiatrists. In 1937 influential psychologist Stefan Szuman published his thoughts on dreams consisting critique of psychoanalytic approach. Szuman didn't see any general theory of dreams as valid because he viewed dream content being frequently purely accidental. Another psychologists to

have published work on dreams were Chaim Bagno and Alfred Dryjski. This state of affairs can be explained by the reserved position held towards psychoanalysis by leading Polish psychological school - Lvov-Warsaw School headed by Kazimierz Twardowski, an advocate of Brentano's intentionalism. Although not all psychologists were so critical towards psychoanalysis – to name Dryjski for example – the authority of Twardowski's school was prevalent.

In conclusion, evolution of the concept of dreams in Polish psychiatric society was connected with the development of psychoanalytic ideas in Poland. Psychoanalysis, seen by nationalists as Jewish movement, was heavily resisted by the wave of antisemitism. In consequence, concepts associated with psychoanalysis, like that of dreams, didn't attract much attention in psychiatric community. Polish psychologists were not especially interested in dreams for the most influential school was concerned with categories of consciousness, introspection and intentionality, therefore reluctant to explore unconscious states.

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Plenary Session #8: The Elizabeth Scarborough Lecture

Feminist psychology from the clinic to the courts: The case of Rape Trauma Syndrome Alexandra Rutherford, York University

In the early 1970s, well before Post-Traumatic Stress Disorder (PTSD) entered the DSM-III, psychiatric nurse Ann Burgess and feminist sociologist Lynda Holmstrom published an article in the *American Journal of Psychiatry* in which they described Rape Trauma Syndrome. Based on their clinical interviews with rape victims who sought treatment at a Boston-area hospital, Burgess and Holmstrom outlined a two-phase constellation of symptoms that frequently occurred after forced, non-consensual sexual activity. From its inception in the clinic, RTS quickly moved into the judicial system. For those victims who pursued justice, the fact that the crime frequently produced an internally consistent set of symptoms might prove useful if the credibility of their claims was questioned, as it often was. Expert testimony about RTS on behalf of sexual assault victims, it was hoped, could help educate juries about the effects of rape and prove that a rape had actually occurred. In this talk, I provide a brief history of RTS as it moved from the clinic to the courts, and was ultimately absorbed into the PTSD diagnosis. In doing so, I explore the work that trauma does to structure the intelligibility of sexual violence along race, class, and gender lines. I also examine how RTS (and other trauma syndromes) function to maintain dominant conceptions of victimhood and enforce narrow visions of how to prevent, intervene in, talk about, and respond to sexual violence, a critique noted by some feminist psychologists and

overlooked by others. Further, I discuss how RTS fits into the complicated history of trauma as trauma itself became the dominant cultural idiom for talking about the effects of multiple forms of violence, from the individual to the collective and political levels.

Session #9A Contextualizing Knowledge Production

A Method So Uniquely Valuable (As Long It Is Quantifiable): Whately Smith's Experimental Psychopathology and the European Roots of 1920s North American Clinical Psychology

Catriel Fierro, Institute of Humanities and Social Sciences, CONICET

During the 1910s both psychological clinics and clinical psychologists multiplied in the United States (Napoli, 1981; Routh, 2000; Wallin, 1914). Starting around 1909, clinical psychologists picked up a then novel psychological technique, the word association test, in order to aid in their personality assessments and clinical examinations (Benjamin and Baker, 2014). From 1898 to 1909 a group of Swizz psychiatrists working at the Burghölzli —the University of Zurich's psychiatric clinic— had attempted to adapt preexisting experiments on psychical associations into association tests by using specific stimulus words for detecting pathological psychological complexes and thus assessing emotional adjustment (Jung, 1918). The research program was directed by Carl Gustav Jung (1875 – 1961) and, as it has been previously argued, its development turned out to be very convoluted (Fierro, in press). By 1906 Jung argued that he had found around a dozen of 'complex-indicators', of which the three most important were a high reaction time, a disturbance in word recall, and a sudden decreasing of the skin's electrical resistance as a reaction to a stimulus word—the 'psycho-galvanic reflex'. However, his colleagues disputed many of his claims; this, tied with some acute institutional conflicts at the Burghölzli, led to Jung's dismissal of his post in late 1908 and the sudden termination of the research program.

However, the test did not go down with its creator. Ever since its inception, Jung's technique enjoyed great popularity among North-American and European clinical psychologists and psychiatrists (Taylor, 1998). The test was championed by many international psychologists and psychoanalysts, and it was often defined as a psychoanalytic technique (Forrester & Cameron, 2017), sometimes even being equated with psychoanalysis as a whole (Falzeder, 2015; Johnson, 2006; Skues, 2012). In the United States, the test was widely discussed, tweaked and reformulated between 1910 and the late 1920s by psychologists such as E. Boring, G. Stanley Hall, S. Kohs, R. S. Woodworth, R. Yerkes, H. Woodrow, S. I. Franz, F. Mateer and C. Rogers, among many others (Reisman, 1991; Zenderland, 2001). Most of these revisions have been acknowledged and discussed by historians of psychology and psychiatry. One particular 'revision', however, has been overlooked by previous historiography: the one carried out by English psychologist, clinician and psychical researcher Walter Whately Carington (1892-1947, born Walter Whately Smith).

A rather obscure figure in the history of science, Smith produced a wealth of psychophysical experimental research on emotions while working at the University of Cambridge's Laboratory of Psychology during the early 1920s. This research, which attempted to yield results useful to psychotherapists and clinical psychologists, was made public in Smith's 1922 book *The Measurement of Emotion* (Smith, 1922): a work which eventually found its way to American clinical psychologists such as Gordon Allport and Carl Rogers. Given Smith's relevance as well as his historical obscurity, this paper offers a detailed reconstruction of his research project on word associations. Based on a close reading of primary sources, I will show that Smith's particular brand of experimental psychopathology combined psychophysical measurements and statistical correlations into a broader theoretical framework which conceived psychology as a biological, functional science. In this context, Jung's word association test was construed as an efficient method for eliciting emotional states in a controlled experimental fashion. Furthermore, I will show that Smith's both theoretical claims and technical procedures were built over an overtly empiricist, parsimonious and even frugal philosophy of science. It was such philosophy of science, together with the empirical data yielded by the experiments, which led Smith to strip Jung's test bare from its theoretical assumptions, modify several of its key components, and render it an (allegedly) purely empirical procedure marketed to professional psychologists such as American psycho-clinicians.

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Money Matters: Talking about Money in Mid-Century Psychology Research
Sophia Sinins and Jill Morawski, Wesleyan University

Science, like all enterprises, depends on money, and when money enters conversations about science, by far the most common subject is funding of research. Psychology is no exception here. Scholars have investigated the history and politics of federal funding of science, including psychology (e.g. Solovey, 2013, 2020), and the political objectives of government-sponsored research (e.g. Herman, 1995). More recent work in science generally puts a closer eye on commercialization, as illustrated in Mirowski's (2018) examination of the capitalist interests in

open science.

The analyses of money and science in terms of funding, sponsorship, and entanglements with commerce focus on the macro-level of money and science and do not examine money at the micro-level. Noting the paucity of such macro-level studies of psychology's funding, Richards (2010) observed that, "with a few exceptions, relatively little historical attention has been paid to the parts played by funding and employers in the discipline's development." (p. 316). Richards called attention to money at the micro-level, the practices and places where "funding and practice interact." (p. 322) He beckoned further close studies of the tangled "web of psychological, sociological, economic, and government forces and factors" shaping everyday research practices (p. 326).

While acknowledging that money is requisite to psychology and often has serious political and practical implications, scarce research has been done on the presence, flow, meanings, and problems of money in psychologists' everyday scientific practices. The proposed paper contributes to addressing these gaps by drawing upon a database that offers detailed historical pictures of how actors thought and talked about money in scientific activities. The database consists of the approximately 2,000 known surviving responses from American psychologists to an open-ended survey the American Psychological Association (APA) sent to thousands of APA members from 1968 through 1970. The survey, conducted as part of the APA's efforts to create guidelines for the treatment of human subjects (American Psychological Association, 1973), sought empirical data on psychologists' encounters with ethical problems during research.

The survey respondents' reports frequently include talk of money, somehow deeming it relevant to research ethics. The survey responses have been coded for mentions of money and related terms. The analyses bring into light the ubiquity of money in psychology's scientific practices of the period and a wide array of ways in which money is tellingly relevant to scientific practices.

Looking at money, however, is not simple. When respondents spoke of money, it was accorded different kinds of meaning. For instance, when they talked about subject payment, that money had different meanings from when they talked about their own salaries, talk which also differed in meanings from when they mentioned funding institutions like the Office of Naval Research. Respondents' representations of money thus reflect qualitative complexities not adequately captured with conceptions found in academic economics, which assume that "money is a single, interchangeable, absolutely impersonal instrument." (Zelizer, 2017, p. 1) After presenting overall findings, the paper focuses on reports of where money comes from, complaints about money, and how money shows up as class attributes in the responses. The paper concludes with reflections on the social valuing of money in research settings.

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Living mirrors and magic lamps: converging metaphors across Victorian controversies on mind and knowledge

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In his often-remembered speech to the *Gesellschaft Deutscher Naturforscher und Ärzte*, on August 14th, 1872, in Leipzig, Émil du Bois-Reymond pronounced an agnostic verdict about -amongst other questions- the origin of consciousness: *Ignorabimus!* Between nervous physiology and the conscious states lies a vast gulf –*Kluft*–, a space “over which no bridges or wings can take us, since we stand in front of the limits of our wits” (du Bois-Reymond 1898: 33). Both the epistemological concerns that du Bois-Reymond’s questions express and his choice of metaphoric language reflect, as Tennant (2017) has pointed out, the spirit of the *Naturphilosophie* of the late 18th century German tradition.

In the summer of 1868, in Norwich, a good friend of du Bois-Reymond, John Tyndall gave his presidential address to the Section of Physics and Mathematics of the British Association for the Advancement of Science. In his talk, later published as part of his popular *Fragments of Science for Unscientific People*, he introduced the notion of a “chasm” between “the physics of the brain” and “the corresponding facts of consciousness”, a chasm he deemed “unthinkable” and “intellectually impassable” (Tyndall 1871: 86-87).

The Association was best known for the heated debate between Bishop Samuel Wilberforce and Thomas H. Huxley concerning evolution and the origin of mankind at the Oxford Museum of Natural History on June, 30th, 1860. In 1866, in his *Lessons in Elementary Physiology*, Huxley himself had expressed the same perplexities about consciousness that Tyndall voiced in 1868: “[...]”

how is it that anything so remarkable as a state of consciousness comes about as a result of irritating nerve tissue, is just as unaccountable as the appearance of the Djin when Aladdin rubbed his lamp” (Huxley 1866: 193). But in 1872, when the sixth edition of the *Lessons* came out, the Djin had disappeared from its pages, and Huxley’s position had been rephrased as “[...] just as unaccountable as any other ultimate fact of nature”.

The main purpose of this paper is to explore some of the reasons that might account for the disappearance of the Djin, in the context of Huxley’s position in the construction of the scientific view of the world in Victorian society (*cf.* White, 2003). In 1870, Alfred R. Wallace had published *Contributions to the Theory of Natural Selection*, where Tyndall’s metaphor of the chasm was made to serve a different master: “The present theory [...] neither requires us to depreciate the intellectual chasm which separates man from the apes, nor refuses full recognition of the striking resemblances to them which exist in other parts of its structure” (Wallace, 1870: 329). In a letter to Charles Kingsley, dated May 5th, 1863, Huxley had already pointed, if only implicitly, at the connections between the metaphorical vocabularies that Tyndall and Wallace were to coin: “[...] I have often argued against those who maintain the *intellectual gulf* between man and the lower animals to be an *impassable* one, by pointing to the immense *intellectual chasm* as compared to the structural differences between two species of bees or between sheep and goat or dog and wolf” (emphasis added).

On March 16th, 1870, Father John D. Dalgairns gave a talk to the Metaphysical Society – both Huxley and Tyndall were in the room. “On the Theory of the Soul” is one of the least studied documents of the Society. In his attempt to defend the thomistic conception of the soul from the attacks of materialism, Dalgairns articulates a critique of empiricism which condensates many of the tensions that informed the psychological debates of the day: the active or passive character of perception and its insertion in intellectual processes, the origins of the distinction between subject and object, the opposition between empiricist and intuitionist conceptions of knowledge –hence, too, the controversy about miracles–, and the concern about the role of the will in human behavior –an intersection of class, gender and race issues in which otherwise radical but respectful dialectic rivals cannot help agreeing. In his argumentation, Dalgairns proposes a metaphor of the mind as a “living mirror” –rather than a mere “photographic machine” (Dalgairns, 1871: 7). Because of its tacit allusion to something beyond the range of scientific explanations, the metaphor of the living mirror may naturally be incorporated into the same metaphorical lineage of du Bois Reymond’s gulf, Tyndall’s chasm, and Huxley’s magic lamp.

This communication will explore the thesis that these lines of tension, which as Smith (2015) has shown had a significant role in shaping the rise of psychology as a discipline in Victorian society, were also responsible for Huxley’s getting rid of the Djin in 1872.

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Session #9B Teaching and Learning with archives: A Case Study from a Graduate History of Psychology Course

Synopsis

In this symposium, we will share the process and results of a graduate-level history of psychology project, where students created short video scripts as their final class project. The two resulting scripts will serve as storylines for two new episodes of *5-Minute History Lessons*, a series of short educational videos produced by the Cummings Center for the History of Psychology. Cathy Faye, instructor for the course, will begin the symposium with a description of how the project worked, along with a discussion of the rationale and learning goals. She will also outline some of the challenges and successes of using archival resources in the history of psychology course. Students who completed these scripts will then present their findings. Hannah LaMack will present her narrative, focused on the life and work of Erika Fromm, who helped to develop psychoanalysis in the United States after fleeing Nazi Germany. Sianne Alexis and Audrey Tesi will share their narrative, focused on the founding of the Black Student Psychological Association in the late 1960s and the impact of the group on racial justice inside and outside of psychology.

Using the Archives of the History of American Psychology to teach history of psychology
Cathy Faye, The University of Akron

Students in the history of psychology course at The University of Akron have a unique and significant resource available for their learning: The Archives of the History of American Psychology. The Archives, founded in 1965, holds the papers of more than 400 psychologists and psychological organizations and contains a multitude of well-known and more obscure stories from psychology's history (Faye & Baker, 2011). The availability of an archival collection such as this provides a meaningful learning opportunity for students. The use of archival materials fosters the development of critical archival and primary source research skills, deepens understanding of content, and encourages students to see historical events and ideas inside a larger social and intellectual context (Krause, 2010).

However, the use of archives in learning requires that adequate time be devoted to helping students overcome archival anxiety and develop archival literacy (Morris, Mykytiuk, & Weiner, 2014). In a history of psychology course, students are under the additional strain of developing a working knowledge of general historiography, as well as the history of psychology and the social context in which it occurs. One common assignment for graduate level history of psychology students—researching and writing a final paper—may therefore be too demanding on students' time if archival research is involved. In this case, students in a two-credit class would be expected to attain the skill set and new knowledge required for: identifying a topic of interest, searching an archival repository, conducting onsite archival research, and writing a historical narrative using those findings.

In an effort to provide students with the opportunity to work with archives while reducing this workload, students in this year's cohort were provided with three possible topics that had manageable representation in the Archives. Using these materials and secondary sources, students created video scripts that will be edited and produced as part of the Cummings Center's series of 5-Minute History Lessons. This approach allowed students to explore a subject that had good representation in the Archives, obtain basic archival research skills without having to conduct extensive searching and refinement, and work directly with relevant primary source documents. It also provided students with the opportunity to explore topics that are not typically represented in standard textbooks and allowed them to focus in on specific social contexts that shaped the field. In addition, the final product will be a public one that is shared widely, authored by and completely credited to the students.

The project was largely a success, with students demonstrating enthusiasm and considerable knowledge gains over the course of the semester. The project still seemed to be constrained by time: for example, while students were able to complete the scripts, there was not adequate time for exploring visual imagery that would accompany the video scripts. In addition, the project seemed somewhat disconnected from the rest of the class curriculum: the stories were centered on topics and people that are not present in standard history of psychology textbooks.

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Defining Her Legacy: The Life and Work of Erika Fromm (1909-2003) **Hannah LaMack, The University of Akron**

Erika Fromm (1909-2003) is an important and often unrecognized figure in the history of psychology. Fromm escaped to Holland from Nazi Germany in the 1930s, later emigrating to the United States and becoming a central figure in American psychology in the postwar years. She had a long career focusing on developing psychoanalysis into a more empirical and accessible tool. Fromm is perhaps most well-known as a pioneer in hypnosis.

Erika Fromm was born in Frankfurt, Germany on December 23rd, 1909 (Bazar, 2010) to Jewish parents. At the age of 20, she attended the University of Frankfurt (Valdesuso, 1999), studying under Max Wertheimer, the father of Gestalt psychology (Fromm, ca. 1988). Fromm had to complete her PhD in record time, as the Nazi party and Hitler – who had been gaining influence since she was in high school (Valdesuso, 1999) – rose to full power in Germany (Fass & Brown, 2013). Fromm fled to Holland just two weeks after finishing her PhD (Fass & Brown, 2013; Fromm, ca. 1988; Valdesuso, 1999).

When Fromm arrived in Holland in January of 1934, the country was in an economic depression (Fromm, ca. 1988). Jobs were scarce, but Fromm found work at a psychiatric hospital (Fromm, ca. 1988; Valdesuso, 1999). She was one of the first psychologists with no medical degree to work at a mental hospital in Holland (Valdesuso, 1999), and she soon convinced hospitals of the worth of psychologists in these settings (Fass & Brown, 2013).

Fromm emigrated again in 1938, this time to the United States. Here, she continued her work getting psychologists into medical settings. Toward the end of World War II, the US government prioritized training psychologists to treat soldiers returning from war (Benjamin, 2019). During this time, psychologists became deeply involved in the mental health field, and Fromm was a part of this historical shift, working with soldiers at the Veterans Rehabilitation Center in Chicago from 1943 to 1948 (Bazar, 2010).

Despite her escape from Nazi Germany, Fromm still encountered discrimination in the US. She applied to medical school at the University of Chicago in the 1940s but was rejected as the number of women admitted was limited to four percent (Fromm, ca. 1988). Likewise, she was promised a tenured position at the University of Chicago, but this was delayed for nine years (Fromm, ca. 1988). She only received tenure after the Women's Liberation Movement revealed

only twenty-six of one thousand tenured professors at this university were women (Fromm, ca. 1988).

Fromm spent the second half of her career using hypnosis as a method to access the unconscious, a necessary part of psychoanalysis (Fromm, 1975; Fromm, 1987b; Fromm, ca. 1988). She sought to empirically study the technique, and she found that using hypnosis could shorten the time needed to see a reduction in symptoms, making psychoanalysis much more accessible to people who were not wealthy (Fromm, 1987b; Fromm, ca. 1988). Fromm then pioneered the study of self-hypnosis in the 1970s. She saw that self-hypnosis had the potential to provide clients with skills they could take with them to manage stress as it happened.

Erika Fromm died on May 26th, 2003, at the age of 93, after a long and deeply impactful life and career (Khan, 2003; Obituary, 2003; Bazar, 2010). By the time of her death, she had published 6 books and 100 articles (Valdesuso, 1999), trained numerous psychologists (Fass & Brown, 2013), and left a resounding legacy behind.

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A History of the Black Student Psychological Association Sianne Alexis and Audrey Tesi, The University of Akron

In the 1960s, the United States, was grappling with counterculture ideas, the Civil Rights Movement, and anti-war protests. In the midst of this social upheaval, a group of driven, young Black psychology students, the Black Student Psychological Association (BSPA), came together to encourage lasting change in the field of psychology. The BSPA was formed to address professional development concerns of Black psychology students and socioeconomic issues affecting the Black community. This formation would foster an enduring legacy, as the field of psychology would begin attending to the needs of Black psychology students and the Black community.

In its first few months of action, the BSPA attended the September 1969 APA National Convention in Washington, D.C (Simpkins & Simpkins, 2009). After a series of Black caucuses at the convention, twenty-four students, led by Gary Simpkins, disrupted Dr. George Miller's presidential address (Simpkins & Simpkins, 2009). Simpkins voiced concerns regarding the treatment of Black psychology students and the Black community (Obasi et al., 2012; Pickren & Tomes, 2002). He highlighted the history of racism in psychology; White researchers' abuse of the Black community; the need for more Black psychologists; and the obstacles that stymied Black students' admission into doctoral programs (Simpkins & Simpkins, 2009). Simpkins and the BSPA demanded that APA increase opportunities in psychology for Black students, make the graduate curriculum relevant to concerns of the Black community, and allocate money to BSPA to develop their proposals (Pickren & Tomes, 2002; Simpkins & Simpkins, 2009).

The APA Council agreed *in principle* to the students' demands, appointing Drs. George Miller and George Albee (future APA President) to meet with the students and bring concrete proposals to the meetings of the APA Council and Board of Directors in the following month (Pickren & Tomes, 2002).

Many positive outcomes resulted from this meeting, which included the APA providing the BSPA with a loan of \$54,000 and rent-free office space for them to use (Pickren & Tomes, 2002). In addition, The Commission on Accelerating Black Participation in Psychology (CABPP) was created, allowing BSPA, APA, and the Association of Black Psychologists (ABPsi) to discuss Black students' development (Blau, 1970; Holliday, 2009; Pickren & Tomas, 2002; Williams, 1974). BSPA was also able to tackle issues within Black communities beginning with their 1971 inaugural national convention (Black Student Psychological Association, 1971). The convention brought together Black students and 25 agencies, businesses, and programs

across Atlanta to develop Community Psychology programs that would empower the Black community.

BSPA's legacy continues to address the problems of Black communities and empower students. It has now mostly been absorbed into the ABPsi Student Circle, a branch for Black undergraduate students studying psychology. However, some chapters of BSPA still exist with active chapters at the University of Michigan, Chicago State University, and Illinois State University (LSA Department of Psychology, 2019; Millman, 2020).

Despite adversity and reluctance on the part of APA leadership, the BSPA founders were able to carve out greater space for Black psychology within the larger field. The passionate, young, Black leaders demanded the stagnant field of psychology realign its interests and take action to support oppressed communities. Today, the impact of those students is seen with an increase in Black people entering graduate school and holding teaching positions and leadership roles. Although there is considerable work ahead for social justice and equity within psychology and the communities it serves, members of the BSPA did some of the earliest work to pave a path towards change in the field of psychology.

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Thursday, June 23

Session #10A History of Sociology and Social Problems

Changing Valuations of Social Disciplines: Social Ethics, Sociology, and James Ford at Harvard

Lawrence Nichols, West Virginia University

An interesting, and consequential, historical issue is how and why external valuations of academic fields change over time. Closely related is the question of how this affects individual practitioners, and how they respond. This paper will examine one such shift at the organizational level: the rise and decline of social ethics at Harvard University as this relates to the rise of sociology there.

The paper will also acquaint readers with the career of a generally forgotten figure, James Ford (1884-1944), who received a Ph.D. in Harvard's Department of Economics in 1909. Ford then joined the Department of Social Ethics that was created in 1906 with the prominent Social Gospel proponent, Francis Greenwood Peabody, as chair. There, Ford would soon become an important mentor to social psychologist Gordon W. Allport, who minored in social ethics. Ford can also be considered a significant early figure in public policy studies, as a nationally recognized expert in the field of housing. During the 1920s, Ford occupied a place of respect, teaching graduate courses to students aspiring to manage social service agencies. But after the establishment of a Department of Sociology in 1931, Ford's status declined to that of a "holdover" from a devalued field.

It is significant that social ethics and sociology overlapped intellectually. In fact, some have argued that social ethics was largely a "social work type" of sociology. This accords with the argument advanced by feminist historians that many women carried out sociological work during the formative years of the field, but were regarded as social workers, in a gendered division of labor that privileged men.

In recent decades, a substantial literature has appeared in sociology regarding "forgotten and neglected figures." One result has been the recognition of both Jane Addams and W. E. B. DuBois as founding figures. This paper will make a modest contribution to that literature through its account of Ford's career.

Although the paper is historical, its central issue has much contemporary relevance. In many universities, the humanities have lately declined in value vis-à-vis both the natural and the social sciences. Departments such as international languages, English, and philosophy have sometimes been cut in order to increase the support of other units whose value is rising, for instance computer science or forensics. Sociology itself has faced increasing competition from fields its once incorporated or with which it overlaps, especially criminal justice. Psychology, meanwhile, has risen in some universities as it has moved away from philosophy and towards biology. These dynamics offer many research possibilities for historians of the social and behavioral sciences.

The abolition of Harvard's Department of Social Ethics, and its replacement by a new Department of Sociology, is arguably ironic in view of the fact that sociology in recent decades has moved strongly in a direction that might be called "social ethics." Leading figures in the field, including the presidents of professional associations, have repeatedly urged sociologists to become personally involved in a struggle against inequality and for social justice. Such appeals have taken various related forms: "liberation sociology" (Feagin); "public sociology" (Burawoy); "real utopias" (Wright); "engaged sociology" (Romero); "revolutionary sociology" (Dolgon). In 1930, Ford hoped that Harvard would combine social ethics and sociology, but the administration chose to move "in a more scientific direction." Today, however, it seems that the field has largely become "sociology and social ethics," where work like that of James Ford holds a place of respect.

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Revisiting the Work of William F. Ogburn
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Historical scholarship on the well-known Chicago sociologist William F. Ogburn (1886-1959) has emphasized his commitment to a statistical, dispassionate, and "objectivist" approach to social science research, putting him in contrast to "purposivist" scholars whose work explicitly took up normative, moral, and social issues. Ogburn's advocacy of professional disinterest in matters of social welfare and ethical values have coloured historical understandings of his work. For instance, the sociologist Charles Camic, who has written extensively on the discipline's history, claims that Ogburn and his sociological contemporaries were not interested in writing about the social effects of the Depression before 1934. This purported silence regarding social problems has been taken as evidence of Ogburn's interest in purely scientific, values-free work.

This paper seeks to reinterpret Ogburn's work by showing how, in various types of writings in this pre-1934 period, he actually did take a direct interest in understanding and finding solutions to personal suffering, social problems, and economic dislocations. Two of his well-known projects—his 1922 book, *Social Change with Respect to Culture and Original Nature*, his contributions to the President's Research Committee on Social Trends (1933), as well as several of his lesser-known pamphlets which were distributed to a broader audience—reveal Ogburn's concern for such matters, even though he attempted to separate his personal views from the professional sphere of science.

Changing professional circumstances and opportunities to educate the public about urgent issues of the day informed the character of Ogburn's writings. Before the crash, Ogburn—unaware of the impending economic collapse and associated social ills—sought to define the parameters of sociological activities in narrowly scientific terms. One of his pamphlets, *You and Machines* (1934) intended for use by the Civilian Conservation Corps, gave Ogburn an opportunity to reframe the relevance of his sociological analysis during a time of rampant professional uncertainty and widespread social suffering. His long-standing interests in social betterment and social pathology also led him to engage with normative matters time and time again and across different genres of writing.

Our analysis calls for a revised, richer, and more complex view of Ogburn's work and legacy as one of the nation's leading social scientists during the first half of the 20th century. The prominence of figures like Ogburn in their day and in historical memory has given their programmatic statements much visibility, which makes it easy to lose sight of other topics that they worked on. Rather, by digging deeper into their writings, we can begin place scholars' self-understandings and associated commitments to scientific ideals in relation to a broad range of their works and activities, which can lead us to a richer and at a more rounded historical understanding.

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Navigating Between Internationalism and Geopolitics: Alva Myrdal's directorship at UNESCO as a case of Global Cold War Social Science?"
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"Cold War social science" has been a central and productive notion in last decades' rich and dynamic research on the history of the post-WWII social sciences (Solovey & Cravens 2012). On the one hand, it has helped reveal connections between different forms of national security interests and new academic as well as philanthropic and military-funded social science enterprises. On the other hand, the risk of simplistic causal explanations of "Cold War determinism" has been repeatedly emphasized (Isaac 2007; Engerman 2010). A constructive way out of these opposing positions has been to reformulate the notion of Cold War social science as an empirical question rather than as an explanatory model (Solovey 2012:18). In similar vein, Gilman (2016) has proposed an interpretative framework which distinguishes between different degrees of Cold War involvements, from first-order cold warriors to fourth-order counter-Cold War social science initiatives.

Still however most Cold War social science research has been primarily focused on the U.S. scene. Although there is a rising number of studies of social science developments on the other side of – and across – the Iron Curtain, as well as of instructive cases from the global South (Boldyrev & Kirtchik 2016; Hincu & Karady 2018; Solovey & Dayé 2022), there is still a need

for more detailed studies of the transnational aspects of Cold War social science and how individual actors and local contingent events have been linked up to broader processes of decolonization and geopolitical changes (Heilbron et al. 2008; Westad 2006; Bradley 2010).

Here, I suggest, UNESCO's Social Sciences Department (SSD) under Alva Myrdal's directorship in 1950-1955 provides one instructive case for discussing how the Cold War impacted in various ways, on different levels, to different degrees and over time on its promotion of international social science. The argument of the paper is structured around three partly overlapping phases in which some of the insights from the above-mentioned research on Cold War social science will be applied.

Originally set up in 1946 as part of UNESCO's general mission "to contribute to peace and security by promoting collaboration among the nations through education, science and culture", the initial work of the SSD was steadily anchored in the optimistic "one world" internationalism of the early postwar years (Iriye 2002; Mazower 2012; Sluga 2013). The explicit internationalist spirit of this first phase, which was embraced by Alva Myrdal as well, was however repeatedly troubled by internal conflicting traditions between its Continental and Anglo-saxon member states (Legyel 1986; Maurel 2010).

As the bipolar Cold War tensions grew stronger in the early 1950s, UNESCO became affected in multiple ways and on different levels. One significant result was the revised constitution in 1954 which principally changed its status as a relatively autonomous international organization into an intergovernmental body under the formal control of its member states and their geopolitical interests. In that sense UNESCO was transformed from an anti-Cold War international organization, albeit a distinctly Western-oriented one, to a Cold War organization of the second or third order.

A third and final point in the argument is however that this geopolitization of UNESCO did not imply that its individual staff members, Alva Myrdal included, automatically changed their viewpoints (c.f. Solovey & Dayé 2022:19). On the contrary, it is apparent that from this time onwards Myrdal started to work even more systematically with the inclusion of new decolonized member states from the global South.

In that sense Alva Myrdal's particular global Cold War social science experiences from UNESCO may be seen as a navigation between internationalism and geopolitics.

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Session #10B Social Relations and Social Conflicts

"In Hostile Territory": Racial Segregation and the 1957 American Psychological Association Convention

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Throughout the 1950s, the American Psychological Association (APA) faced a series of controversies regarding U.S. segregation practices and the location of its annual meeting. As a sign of solidarity with its Black membership, the organization adopted a resolution in 1950 to meet only in establishments that did not discriminate on the basis of race or religion. However,

the APA was forced to tighten its stance following acts of discrimination at its 1952 meeting in Washington, D.C. They enacted a boycott of Washington that garnered nationwide coverage and favorable reactions from Black journalists. This policy aligned with the increasing involvement of psychologists in social activism, exemplified by the actions of the Society for the Psychological Study of Social Issues (SPSSI). Yet when the APA's Council of Representatives considered whether to hold its 1957 meeting in segregated Miami Beach, Florida, the role of psychologists in the movement for racial integration again came under debate.

As they discussed this issue in the Summer of 1956, the Council of Representatives expressed a range of beliefs about the social responsibility and practical role of psychologists in the Civil Rights movement. While some vehemently opposed Miami Beach as a convention site, others viewed the city as an ideal test laboratory for the APA's progressive "social strategy." This latter group argued that the APA couldn't "help the South by staying up North," suggesting that the presence of a successfully integrated convention in the South may serve as a rebuttal to local racist attitudes. The debate was further exacerbated by the unique image of Miami Beach in the nation's popular consciousness, as the city's reputation as a rare oasis of tolerance in the segregated South belied ongoing turmoil and a history of racist violence. The APA's effort to poll psychologists of color on this issue resulted in one of the earliest documented attempts by the organization to create a list of its Black membership. Their responses reveal a lack of consensus even among those most likely to be impacted by the APA's decision.

Scientific societies struggled to address racist discrimination in a consistent and effective manner during the Civil Rights movement. Where these societies chose to hold their annual meetings had a powerful impact on the ability of Black scientists to engage with their professional communities in a safe and secure manner. Yet many social scientists viewed forays into the South as beneficial to the advancement of democratic principles throughout the nation. A convention held in the Deep South, it was suggested, could uplift Southern Civil Rights actions even as it alienated many Black professionals. Previous literature on segregation and the 1957 APA convention has focused on these events broadly as an example of the APA's equivocation on race and mixed record on issues of civil rights (Pickren & Tomes, 2002; Smith & Pickren, 2018). Yet these discussions have not fully examined the arguments made for and against Miami Beach in the Summer of 1956. While APA leadership failed to commit firmly to their prior resolution on racial discrimination, representatives on both sides of the issue seemed to believe that they were acting in support of integration. These arguments complicate the historical significance of the 1957 convention, revealing an ideological majority in APA leadership paralyzed by idealism and strategic disagreement. This paper will explore these divergent strategies in relation to the political landscape of the 1950s and the practical interests of the APA's Black membership. The events of the 1952 Washington, D.C. meeting, debates leading up to the 1957 meeting, and similar conversations within other scientific societies during the 1950s will be included in this discussion.

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Social Sciences and the "School Yard Bully": Anti-Bullying Programs in American Schools at the Turn of the Millennium Heather Murray, University of Ottawa

Bullying has animated a vast array of areas of intellectual inquiry in Europe and America, from psychiatry and psychology, as evidenced in the debate about placing bullying in the DSM (Diagnostic and Statistical Manual)-V¹; to education, as evidenced in child educator Barbara

¹ Thormod Idsoe et al, "Bullying Victimization and Trauma," *Frontiers in Psychiatry* (January, 2021) <https://www.frontiersin.org/articles/10.3389/fpsy.2020.480353/full>

Coloroso's work linking bullying and genocide; to foreign policy, as evidenced in Noam Chomsky's famous formulation of the United States as a "global bully." Bullying has also engendered considerable attention in neurology, sociology, and technology writing about social media.

This paper explores a genesis moment of sorts for anti-bullying activism, the publication of psychologist Don Olweus's *Aggression in the Schools: Bullies and Whipping Boys* (1973), as well as the responses to it from psychologists and educators in Europe and America. I will offer a close reading of the book itself, contextualizing it within other 1970s psychological works on violence, as well as within a burgeoning historiography on violence such as Richard Hofstadter and Michael Wallace's, *American Violence: A Documentary History* (1970). In particular, I will explore how Olweus's work shifted conversations and imagery of bullies from the realm of literature to the realm of psychology, and focused attention on bullying within the realm of aesthetics and perceived behavioural deviance. I also will show how Olweus's work laid a groundwork for anti-bullying programs of the late 20th century and early 21st century that focus on gender expression, sexuality and physical appearance (in Olweus's words, "being fat, or having an odd appearance or a physical defect"), in addition to—and perhaps at the expense of—other identities that might render one vulnerable to bullying, such as race. I also analyze his emphasis on "autocratic" and "democratic" personality types and inclinations towards violence, and readings of social reality that gravitate towards these larger political projects and dispositions.

My larger research question explores why it is that bullying discourses tend to be about school children, maybe especially LGBT school children by the late twentieth century, as well as an almost reified figure of a "schoolyard bully". Did an acknowledgement of the possibility and specter of queer suicide accelerate bullying discourses as they coalesced around LGBT people in the late twentieth century, and to a lesser extent, people with an array of disabilities? Given these foci, where did a conversation about racial cruelty, bullying, and casual violence take place? Most Americans are familiar with the iconic photographs of white students taunting and threatening Black students at Little Rock High in 1957, for example, and yet racial bullying has not been as common a formulation as LGBT bullying. Perhaps this is because racial violence has been more readily discussed within the rubric of hate crimes.² This paper allows me to ponder how Olweus's work and ensuing anti-bullying programs on his model have been implicated in this process.

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The Sexual Freedom, and Sexual Compulsion Debate Surrounding AIDS

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In the early 1980s, as recognition grew that newly identified AIDS was somehow sexually transmitted, the NYC gay press featured a dispute between psychologists over the use of language such as ‘sex addiction’ (SA) or sexual ‘compulsivity’ (SC) to describe the fast lane sexual practices associated with urban gay male culture that flourished in the years following the 1972 removal of homosexuality from psychiatry’s diagnostic manual. The dispute in question grew out of attacks on psychologist Michael Quadland, a clinician in the Human Sexuality Program at Mt. Sinai, and later head of the group program at Gay Men’s Health Crisis (GMHC). Not as widely known as other GMHC figures, Quadland was a sought-after, if controversial, commentator on SC.

In this paper, I draw on documentary and oral history data from the GMHC archive at the NY Public Library to clarify, and provide context for the dispute. Some factors were personal, such as the shift in the pattern of Quadland’s clinical referrals from therapies to “enhance” sexual experience to treatment of men who wanted to “get control” of sexual desires, and the application of a community-oriented safer-sex mindset to the epidemic, reflecting his prior training in public health. Others contexts came from in-house politics at GMHC, and still others reflected factional disputes in the gay community over how to respond to AIDS.

Quadland took issue with public charges that his SC notions were homophobic or a thinly disguised revanchist effort by psychiatry to relabel as pathological a valued aspect of gay men’s culture of the 1970s. He stressed that his patients themselves defined their urges as out of control and wanted to control them. He espoused a model that identified SC with loss of freedom, and stressed that being able to make one’s own choices about sex was often a hard-won developmental achievement and value for many gay men whose desires had been silenced growing up. In public talks, and articles, he explicitly rejected the notion that SC was a distinctive feature of gay men’s sexual desires, and typically began by stressing how prior research focused on SC among heterosexuals. While he accepted some similarities between SA and substance-related addictions, he preferred to avoid the term because, unlike drug use, sex was a natural urge.

Opponents ridiculed the significance of Quadland’s willingness to apply SC to straights and expressed outrage that a gay clinician might label other gays as “sex maniacs” (Wedin, 1984,p.50). Critics stressed the coercive and alienating implications of SC, based in moralizing societal norms. SC treatment groups were viewed as insidious because they often appealed to people who wanted only to make superficial changes [in behavior], not deep ones (Wedin,1984b); yet they were also condemned because group pressure could get in a member’s head and force him “hate and fight – against himself” (Wedin, 1984, p. 36).

I review exchanges between Quadland and opponents and examine (a) how for both sides a concept of gay men’s “sexual problems” initially largely based on sexual performance and overcoming inhibitions changes after AIDS arrives; (b) what role environmental changes should play in conceptualizing disorders (did non-pathological practices become pathological

during AIDS?) and (c) the implications of the frequent reliance on the anti-psychiatry logic identified with the work of Thomas Szasz, (1961). Szasz's antagonism to diagnosing homosexuality had made him an important supporter of gay rights; his wholesale rejection of the "myth" of psychiatric diagnosis *per se* viewed SC as only a particularly offensive example of unjustified medicalization in the service of social control. One result was an ambiguity regarding the validity of SC – was diagnosis generally valid, but SC was invalid, or, was it one example of an invalid category? Another is the challenge posed by mapping Szasz's reliance on a radical concept of agency and choice onto the debate.

Time permitting, my paper will also weave in references to the 1970s growth of the sexual addiction concept in popular cultural, driven by profits to be made, and ideological niches to be filled. This growth is viewed as examples of "concept creep," described by Haslam, and I consider affinities and differences from the debate that then roiled the gay community.

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Plenary Session #11A Brazilian Colonialism, North American and Russian-Soviet Influences on the Peculiar Directions of Psychology in Brazil

Synopsis

Several avenues served as access to the different psychological trends in Brazil. In colonial times, the philosophers' psychological thinking was studied and discussed in religious institutions. In the 19th century, with the introduction of higher education, medical and law students included notes on psychophysical and psychological research in their monographs. However, the creation of programs for psychology training only took place in the mid-twentieth century. Psychology arrived in Brazil in different ways, either by Brazilians who studied abroad, or by visiting professors with psychological education. Some of these visiting professors ended up staying in the country. In fact, the implementation of psychology in Brazil as a profession and science mobilized missionaries,

educators, physicians, and even engineers. In any case, psychology found fertile ground in Brazil, with the peculiarity of assuming different theoretical characteristics in the different states, according to the received trends. Today, Brazil is one of the countries with the largest number of licensed psychologists. The Federal Council of Psychology informs that they are approximately 420,000 professionals. The professional degree is offered by approximately 400 institutions. Brazilian higher education was guided by an old French tradition of professional schools. Thus, the term graduation applies to training obtained in 5 or 6 years at higher education vocational schools. The professional license is exclusive to those who are graduates on these schools (pharmacy, law, medicine, engineering, psychology, etc.). Residency and research training are obtained in postgraduate studies that are differentiated into *lato sensu* (specializations) and *stricto sensu* (master's and doctorate). In 2019, the area of postgraduate studies had 14 professional master, 86 academic master, and 64 doctorate programs. Postgraduate studies do not entitle one to a professional license. Professional training in psychology (graduate) is characterized by a comprehensive curriculum, including the most varied facets and areas: history, scientific methodology, experimentation, psychometrics, development, social, personality, psychopathology, and clinical practice. Programs also require internships and emphasis in specific areas, and course completion monograph. Thus, graduates have a comprehensive view of the psychological field. The present Symposium focuses on three different aspects of psychology in Brazil. The first exhibition provides an overview of colonial folk psychology, a worldview that included elements of native peoples, Africans with forced immigration, and the dominating Portuguese. The work shows how these mix elements were impregnated in Brazilian culture, whose tacit influence reaches the present day. The second exhibition brings an excerpt of the exchange between functionalist theorists among Brazilian educators, involved in a program of reform of the educational system; and American psychologists interested in expanding the influences of US democratic and educational values around the world. This exchange included visits by professors from the International Institute of Teachers College, Columbia University, to Brazil and the trip of educators to USA, either for visits and observations of the school system, or for studies at Teachers College. The exchange was fruitful both for the renovation of the Brazilian educational system, with repercussions on the creation of the psychology department at the University of São Paulo. Studies at Teachers College supported educators' interest in the study and creation of mental tests, an influence already existing by influence of Alfred Binet. The third exhibition provides an overview of the Russian-Soviet psychologists' influences both in educational and social psychology. When we differentiate Brazilian psychologists by areas of interest, social psychology is the preferred one, as indicated by CAPES (National Coordination for the Improvement of Higher Education Personnel) reports. The Symposium also attests to the great interest of Brazilian researchers in the history of psychology, as showed by the growth and consolidation of the Brazilian Society for the History of Psychology.

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History of psychological knowledge in Brazilian culture: A journey
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The communication synthesizes research developed over 38 years of academic activity. The field of research, Brazilian culture, is multicultural and presents important problems for the global challenges of this present time. The specific objects of the research are aspects of the history of psychological knowledge in Brazilian culture, that is, aspects of the worldviews present in this culture, related to concepts and psychological practices. The definition of psychological, conventional and provisional, should be replaced during the course of the research by terminology and demarcation of fields pertinent to the specific socio-cultural universes studied. Such knowledge is reconstructed through investigative pathways that evidence, through the historical way, the sources, objects, methods and actors of the process of knowledge construction and psychological practices in Brazil over time. The time frame of the historical reconstruction extends from the 16th century to the end of the 18th century. It is the arc of time which marks the dependence of Brazil as a colony under Portuguese rule. At the time of the arrival of the Portuguese armada led by Pedro Alvares Cabral on April 22, 1500, the territory was populated by approximately 5 million natives. These were divided into tribes, according to the linguistic trunk to which they belonged: Tupi-Guarani (coastal region), Macrojê or Tapuias (Central Plateau region), Aruaques or Aruak (Amazon) and Caribbean or Karib (Amazon). The history of Portuguese colonization of Brazilian territory is part of the broader colonial history of the West, parallel to the process of Modernity. We consider this historical period decisive for the occurrence of the dynamics resulting from the process of colonization of the territory that led to the multifaceted constitution of the social body. Several ethnic groups with very different cultures focus on displaced and brought into contact (in many cases through the use of force) and have had to live and adapt to each other, not without conflict and loss. Thus, different cultural subjects played a leading role in the elaboration of psychological knowledge in Brazil: Indians; missionaries of the Society of Jesus and other religious orders; Lusitanian and Luso-Brazilian; travelers, merchants and immigrants of various nationalities; Africans deported by slavery. It is up to the historian of psychological knowledge to grasp within the framework that constitutes this culture, concepts and practices related to the psychic life, elaborated in this environment. The historical reconstruction proposed is limited to written sources and, therefore, does not encompass a direct knowledge of the worldview, man and psyche of the indigenous peoples who lived in the Brazilian territory during the colonization period, who had no written culture; nor of African slaves who could not have access to writing. The historical sources were collected and located based on

bibliographies that compile the titles and synopses of what was produced by Brazilian authors in that period. Titles and synopses were selected for those subjects that could have some reference to psychological, or anthropological knowledge. These sources conveyed and were produced by a process of circulation of knowledge in the territory of the country, knowledge coming from various traditions and places. Psychological knowledge is be organized from the literary genres in which they were produced. Indeed, the construction of psychological concepts and practices in the history of knowledge before the advent of scientific psychology, happens the right way on the basis of the literary genres in which such knowledge is configured. In conclusion, we propose the hypothesis that there are traces of psychological knowledge in the collective memory of Brazilians.

Key Words: Anthropological psychology, South American colonial culture, colonial folk psychology

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Exchanges between Brazilian educators and North American psychologists: the establishment of psychology as a science in Brazil in the first half of the 20th century
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In this presentation, I will outline the contributions of psychologists from the International Institute of Teachers College, Columbia University to the Brazilian educational reform and to the development of psychology as a science and profession. At that time, the Teachers College was a reference in education in the USA, with plans to expand its influence to other countries. In 1925, Isaac Leon Kandel (1881-1965), then associate director of the International Institute, visited Brazil. Kandel was a leading proponent of the school of thought in comparative education known as historical-functionalism. This visit kicks off negotiations for Brazilian educators to visit and study at Teachers College, financed by either Brazilian resources or grants from organizations such as the Rockefeller Foundation and Macy Student Fund. These Brazilian educators came from pedagogical training in normal schools, but with knowledge of European psychology, mainly from France. Even without training in research, they were outstanding intellectuals, authors of books, and mastered psychological techniques such as mental tests. The North American novelties met the interests of increasing scientific bases in their studies. The first educator to participate in the exchange project was Anísio Spínola Teixeira (1900-1971) who, in a speech on the closing of the VI Interamerican Congress of Psychology, held in Rio de Janeiro from August 17 to 21, 1959, introduced himself not as a producer, but as a consumer of psychology. Teixeira was greatly influenced by the progressive education of psychologist John Dewey (1859-1952), translating some of his books to Brazil. He had contributed enormously to national education at all levels, including postgraduate school. He was the creator and first president of CAPES- National Coordination for the Improvement of Higher Education Personnel, founded in 1951, which manages postgraduate education. Teixeira made two visits to Teachers College, in 1927 and in 1928-29. In 1930, two more educators went to Teachers College interested in specializing in the use of mental tests, techniques they already knew from the research of Alfred Binet (1857-1911) and Theodore Simon (1873-1961). They were Noemy da Silveira Rudolfer (1902-1988) and Isaias Alves (1898-1968). Alves even completed the Master of Arts and Instructor in Psychology under the guidance of Edward L. Thorndike (1874-1949). The last to visit the Teachers College, at 1935, was Manoel Bergstrom Lourenço Filho (1897-1970), a functionalist close to the European psychologists Henri Pierón (1881-1964) and Édouard Claparède (1873-1940), who had already published "*Introdução para o Estudo da Escola Nova*" in 1930, and the ABC Tests, in 1933. In the early 1940s, an educator associated with the group, Annita de Castilho and Marcondes Cabral (1911-1991), went to the United States to study Gestalt psychology with Kurt Koffka (1886-1991) at Smith College, and later with Max Wertheimer (1880-1943) at the New School for Social Research in New York. Returning to Brazil, she completed her doctorate under the guidance of French philosophers who held the Chair of Psychology at the *Universidade de São Paulo-USP*. The first psychologist to hold the chair, from 1945 to 1947, was Otto Klineberg (1899-1992), coincidentally with a doctorate at Columbia University. He was able to replace the French

philosophical psychology to scientific psychology. Cabral was her assistant and the first Brazilian to lead the chair; it was from 1948 to 1968, when the psychology department was created. Klineberg was one of the founders and first president of the São Paulo Psychology Society. These events certainly mark the first Brazilian exchange with North American institutions. The educators contributed to the study of mental tests and for the development of educational psychology, based in a functionalist worldview and the experimental psychology at USP started with a Gestalt perspective.

Key words: functionalism, mental tests, Gestalt, educational psychology

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The reception of Soviet historical-cultural psychology in Brazil during the 20th and 21st centuries and its impact on the sciences of education

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The cultural-historical theory of human cognition developed by Russian-Soviet psychologists during the 1920s states that human beings elaborate their representations about the world from the interaction with society and culture. The study of this theory, considered idealistic, was discontinued in the Soviet Union during the Stalinist period, and only began to be received and appropriated in the US and Europe from the 1960s onwards. At that time, conceptual and empirical works have been done to evaluate its heuristics. The reception and appropriation of the cultural historical approach in Brazilian psychology is here studied through unpublished documents from Helena Antipoff's archives, and in a review of the literature produced by Brazilian psychologists citing Russian theorists from the 1970s onwards. The study shows that the reception of the historical-cultural approach by Brazilian psychologists can be described in three periods. First, starting the 1930s, in the works of the Belo Horizonte Teachers College Laboratory of Psychology, in Belo Horizonte, where the presence of the cultural historical view is prominent in the study of children's mental development; in the proposal of the concept of "civilized intelligence" to describe and interpret mental tests' results, and in the development of special education procedures aimed at dealing with cultural diversity. The second period starts in the 1970s, also in the educational domain. At that time, the search for alternatives for dealing with the culturally diversified population received by the public educational system in expansion led educational theorists to appropriate the works of Vygotsky and his colleagues Luria and Leontiev through the translations of their works published in America. Researchers sought alternatives to the interpretations of the teaching-learning processes proposed by psychometrics, behavioral psychology, or clinical individual psychology, then dominant. A critical strand then developed, inspired by the works of the French sociologist Pierre Bourdieu, the Russian troika and Latin American social psychologists Sílvia Lane and Martin Baró. This line of thought pointed out the problems that individualistic and psychometrical approaches produced in the educational field, among them the exclusion of students who did not have access to upper classes' cultural capital, and the difficulties that psychological theories and intervention techniques then available presented regarding the impact of the historical, social and cultural context on educational processes. The third period, from the 1990s onwards, began with the circulation of Vygotsky works' translations in Spanish and Portuguese made directly from Russian. In this period, the deepening of investigations on concepts relevant for the understanding of higher mental processes inspired in cultural-historical theory has aroused special interest due to its relevance in the analysis and planning of educational procedures

meaningful to diversified social groups. Innovative interpretations of the cultural-historical approach can be observed in the nearly 120 research groups organized in the most important Brazilian universities, where the main themes approached are conceptual studies on social consciousness, the place of socio-historical theory in the history of psychology, the relevance of this perspective in the analysis of the subjective dimension of educational processes.

Key words: history of psychology, cultural historical psychology, Soviet psychology, Brazil

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