

# 43rd Conference of the European Society for the History of the Human Sciences

25 JUNE — 28 JUNE 2024

## **BOOK OF ABSTRACTS**



University  
of Essex

# **43rd Conference of the European Society for the History of Human Sciences**

**Book of Abstracts**

**University of Essex - UK**

**23 June – 28 June 2024**

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Martin Wieser, Communications Officer

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Esin Damar, Yuchen Li

## **Editing**

Esin Damar, Leonardo Niro

## **Book Cover Editing**

Cary McCormick, Leonardo Niro

## **Layout Design**

Esin Damar, Leonardo Niro

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# PROGRAMME OVERVIEW

Tuesday, 25 June			
12.00-13.30	<b>Registration &amp; Welcome Reception</b>		
13.30-14.00	<b>Official Opening (Room 2.2)</b>		
<b>Session 1</b> 14.00-15.30	<b>Room 2.21</b>	<b>Room 2.66</b>	<b>Room 1.1</b>
	<u><a href="#">Holocaust Remembrance and the Legacy of Judith Kestenberg</a></u>  Chair: Ana Tomcic	<u><a href="#">Borders of the Self</a></u>  Chair: Michael Pettit	
	The Body as the Archive of Inner Life  <i>Janka Kormos</i>	Buttreassing the Self: The Practices of Psychological Boundary Maintenance in the U.S., 1990-  <i>Jill Morawski</i>	
	Judith Kestenberg's Research on Child Victims of Nazi Persecution  <i>Fatima Caropreso</i>	The Emergence of Borderline: Interiority and its Borders  <i>David W Jones</i>	
15.30-16.00	<b>Coffee Break</b>		
<b>Session 2</b> 16.00-18.00	<u><a href="#">The Making of the "Inner" Self</a></u>  Chair: Sonu Shamdasani	<u><a href="#">History of Emotions</a></u>  Chair: Anne Por	<u><a href="#">Biology, Metapsychology &amp; Intersubjectivity in Psychoanalysis</a></u>  Chair: Sharman Levinson
	Richard Wilhelm and the "Inner Life" of China: The Soul of China  <i>Dangwei Zhou</i>	Mothering Birds: Elite Men and Practices of Care within Human/Avian Relations  <i>Sean Nixon</i>	Sexuality and Culture: Psychoanalysis as Natural History  <i>Janaina Namba</i>

	<p>Edward Podvoll and the “Contemplative Psychotherapy” Project</p> <p><i>Tommaso Priviero</i></p>	<p>“Moved by Feelings, not by Doctrines”: Moral and Religious Training of Infants in early Nineteenth-Century Anglo-American Child Health Discourse</p> <p><i>Elisabeth M. Yang</i></p>	<p>The Embodied Other: Interiority and Intersubjectivity at the Origins of Psychoanalysis</p> <p><i>Richard Theisen Simanke</i></p>
	<p>“My Heart and Nous Tremor”: The Entanglement between Greek Orthodox and Enlightenment Ontologies of the Soul in the Experiences of Suffering Kefalonians (1782-1867)</p> <p><i>Thiseas Stefanatos</i></p>	<p>“Getting Access to the Soul of the Children” Observing Children’s Emotions in Belgian Reform Schools, 1900-1950s.</p> <p><i>Laura Nys</i></p>	<p>Is Love a Natural Force? On the Origins, Vicissitudes, and Limits of Freud’s Economic Model</p> <p><i>Leonardo Niro</i></p>
	<p>The Deinstitutionalised Self: Italian psychiatry and the turn to the “milieu” in the waking of Law 180</p> <p><i>Janina Klement</i></p>	<p>Working on Feeling(s): The Crucial Role of Emotions in Explaining and Treating Pathological Gambling in the Federal Republic of Germany since the 1980s</p> <p><i>Sophia Gröschel</i></p>	<p>Concluding Roundtable</p>
<p>From 19:00</p>	<p>Drop-in dinner and drinks at <b>The Rose and Crown</b> The Quay, Wivenhoe CO7 9BX</p>		

Wednesday, 26 June

	Room 2.21	Room 2.66	Room 1.1
<b>Session 3</b> 09.30-11.00	<u><a href="#">The Internalization Paradigm: Past and Present (1)</a></u> Chair: Shaul Bar-Haim	<u><a href="#">Unfolding Concepts</a></u> Chair: Roger Smith	<u><a href="#">Scientific Sociability &amp; Intimacy</a></u> Chair: Kim Hajek
	The 'Internalization Project' – Introduction <i>Shaul Bar-Haim</i>	Unveiling and Unfolding: De Clérambault's Obsession with Drapery, Boudoir Postcards and the Philosophy of the Fold <i>Irina Sirotkina</i>	Scientific Intimacies: English-Speaking Couples of Scholars in the Social Sciences in the Early 20th Century <i>Marie Linos</i>
	Unprofitable Servants and Fallen Souls: the Spiritual Lives of Convict Transportees in Early America <i>Alexandra Cox and Stuart Sweeney</i>	Arnold Gehlen on Historicity and Nature <i>Max Engleman</i>	Depth Psychology, Sexual Discourse and Sexual Messianism among Social Democratic and Communist Intellectuals in Hungary between the two World Wars <i>Gergely Csányi</i>
	On Mourning and Motherland: A Personal Exploration of Internalisation within the Palestinian-Israeli Conflict <i>Jordan Osserman</i>	On the Concept of Experience of Life/ <i>Lebenserfahrung</i> <i>Andrea Lailach-Hennrich</i>	
11.00-11.30	<b>Coffee Break</b>		
<b>Session 4</b> 11.30-13.00	<u><a href="#">The Internalization Paradigm: Past and Present (2)</a></u> Chair: Alexandra Cox	<u><a href="#">Selves And Others through Language</a></u> Chair: Dennis Bryson	<u><a href="#">Receptions &amp; Transfers</a></u> Chair: Ulrich Koch

	<p>Between gender as social construct and gender identity: following the vicissitudes of interiority in the theorization of gender</p> <p><i>Amal Ziv</i></p>	<p>Word Association and Communality of Thought: The Loyola Language Study, 1955</p> <p><i>Marjorie Lorch</i></p>	<p>The Reception and Indigenization of C.G. Jung's Psychology in Poland</p> <p><i>Krzysztof Czapkowski</i></p>
	<p>'Identification as Cannibalisation': An Afropessimist Critique of Psychoanalytic Metaphors of Psychic Interiority</p> <p><i>Marita Vyrgioti</i></p>	<p>Beginnings of Hungarian Theoretical Psychology of Language</p> <p><i>Csaba Pléh</i></p>	<p>Dutch Psychologists on Psychoanalysis</p> <p><i>Ruud Abma</i></p>
	<p>A Bazaar Technology of the Self</p> <p><i>Maitrayee Deka</i></p>		<p>Borderline Nosological Categories in Polish Psychiatry in the Interwar Period</p> <p><i>Jan Kornaj</i></p>
13.00-14.00	<b>Lunch Break</b>		
<b>Session 5</b> 14.30-16.00	<p><u><a href="#">The Internalization Paradigm: Past and Present (3)</a></u></p> <p>Chair: Shaul Bar-Haim</p>	<p><u><a href="#">Government &amp; Human Sciences</a></u></p> <p>Chair: Felix Schnell</p>	<p><u><a href="#">War, Memory and Xenophobia</a></u></p> <p>Chair: Michael Roper</p>
	<p>Inner Life as a Useful Fiction</p> <p><i>Adam Toon</i></p>	<p>State Socialism to Market Democracy: The Role of the Secondary Public Sphere in Shaping Contemporary Hungarian Psychology</p> <p><i>Kata Dóra Kiss</i></p>	<p>War and the Child's Soul</p> <p><i>Zsuzsanna Vajda</i></p>
	<p>Concluding Roundtable</p>	<p>The Emotional Citizen: Quality-of-Life Analysis and Welfare Research in 1970s Sweden</p> <p><i>Linnea Tillema</i></p>	<p>Between Memorialisation and Memory: Theorising the Affective Space of the Image from the Unheimlich to the Heimlich in Cases of Historical Violence</p> <p><i>Robin West</i></p>

			<p>A Postmodern Reading of Freud on the Internal Reasons for Xenophobia</p> <p><i>Amanda Malerba</i></p>
16.00-16.30	<b>Coffee Break</b>		
16.30-17.30	<p><u>Inner Life through Oral History: A Roundtable</u> (Room 2.2)</p> <p><i>Sally Alexander</i> (Goldsmiths), <i>Michael Roper</i> (University of Essex), <i>Sarah Crook</i> (Swansea University)</p> <p>Chair: Lucy Noakes</p>		
17.45-19.00	<b>ESHHS Business Meeting</b> (Room 2.2)		

Thursday, 27 June			
	Room 2.21	Room 2.66	Room 1.1
09.30-11.00	<p><u>Concepts of Inner Life</u></p> <p>Chair: Irina Sirotkina</p>	<p><u>Psychoanalysis with an Open Door: Free Clinics, Sites and Interventions for a Public Psychoanalysis (FREEPSY) (1)</u></p> <p>Chair: Magda Schmukalla</p>	<p><u>Alternative Psychotherapies</u></p> <p>Chair: Martin Wieser</p>
<b>Session 6</b> 09.30-11.00	<p>What is 'The Inner Life'?: The Evolution of Attention</p> <p><i>Sharon Kaye</i></p>	<p>Psychoanalysis for All: Public Engagement and Educational Activity of the Ambulatorium in Vienna 1920-30s</p> <p><i>Lizaveta Van Munsteren</i></p>	<p>Psychotherapy and other Medications: Drugs and Physical Interventions in Early Psychotherapy</p> <p><i>Kim M. Hajek</i></p>
	<p>"Looking at Interiority through Action: Italy, 1900-1943"</p> <p><i>Francesca Bordogna</i></p>	<p>The Politics of the Anti-Social Self in World-War-II and Post-World-War-II Psychoanalysis</p> <p><i>Ana Tomcic</i></p>	<p>'Don't Say Anything, Don't Touch Me': A Laplanchean Reading of Frau Emmy von N.'s Inner Life and Freud's Cultural Endeavour</p> <p><i>Madeleine Wood</i></p>
	<p>Radical Behaviourism and the Reluctant Acceptance of the Inner Mind</p> <p><i>Espen Sjoberg</i></p>	<p>Porosity in Global Mental Health: Brazilian Psychoanalytic Free Clinics, Utopia and Emancipation</p> <p><i>Ana Minozzo</i></p>	<p>Bulls, Crocodiles and other Scientific Instruments: Margaret Lowenfeld and the Alternative History of Postwar Child Psychotherapy</p> <p><i>Katie Joice</i></p>
11.00-11.30	<b>Coffee Break</b>		
<b>Session 7</b> 11.30-12.30	<p><u>Inner Life: Theories &amp; Practices</u></p> <p>Chair: Shaul Bar-Haim</p>	<p><u>Psychoanalysis with an Open Door: Free Clinics, Sites and Interventions for a Public Psychoanalysis (FREEPSY) (2)</u></p> <p>Chair: Matt fytche</p>	<p><u>Psychological and Psychiatric Genealogies (1)</u></p> <p>Chair: Jill Morawski</p>

	<p>In Phenomenology/ Experiments we Trust: The Relation Between Phenomenology and Experiments in Linschoten's Psychology of Inner Life</p> <p><i>Rene Van Hezewijk</i></p>	<p>The Dream Album: <i>Angyalföldi Múzeumalbuma</i> and the Politics of Presentation of the Asylum in Interwar Budapest</p> <p><i>Monika Perenyi &amp; Raluca Soreanu</i></p>	<p>What is 'Psychologization'? Critical Reflections on the Merits and Limits of an Ubiquitous Concept</p> <p><i>Martin Wieser</i></p>
	<p>Histories of the Heart: Communicating Civic Technologies of the Self in the German Enlightenment</p> <p><i>Andreas Rydberg</i></p>	<p>Exploring Radical Psychoanalytic Movements and Spaces for Collective Empowerment in 1970s UK: A Search for Solidarity</p> <p><i>Julianna A. Puztai</i></p>	<p>Resilience from Within and Without</p> <p><i>Michael Pettit</i></p>
12:30-14.00	<b>Lunch Break</b>		
14.00-15.30	<p><u><a href="#">Keynote Lecture</a></u> (Room 2.2)</p> <p>'Specialists of Inwardness': Experimentalizing the Self in Mid-Century Brain Science</p> <p><i>Andreas Killen</i> (City University of New York)</p> <p>Chair: Leonardo Niro</p>		
15.30-16.00	<b>Coffee Break</b>		
16.00 -17.30	<p><b>Meet The Editors</b> (Room 2.2)</p> <p><i>Chris Renwick</i> (University of York) – History of Human Sciences <i>Matt ffytche</i> (University of Essex) – Psychoanalysis and History <i>Michael Pettit</i> (York University) – Journal of the History of the Behavioural Sciences <i>Christopher Green</i> (York University) – History of Psychology</p>		
From 19.00	<p><b>Conference Dinner</b></p> <p>"The Old Siege House" Bar &amp; Brasserie 75 East St., Colchester CO1 2TS</p>		

Friday, 28 June

	Room 2.21	Room 2.66	Room 1.1
<b>Session 8</b> 09.30-11.00	<u><a href="#">The Right Type for the Right Work-Place: Personality Assessment in Psychotechnics (1)</a></u>  Chair: Andreas Killen	<u><a href="#">Porous Embodied Subjects</a></u>  Chair: Leonardo Niro	<u><a href="#">Psychoanalytic Perspectives</a></u>  Chair: Richard Simanke
	The Challenges of Writing a History of Psychotechnics  <i>Annette Mülberger</i>	Revisiting Poison and Waste in Early 19th Century French Physiology and the Public Hygiene Movement: Absorptions, Excretions and Moral Considerations  <i>Sharman Levinson</i>	The historiography of 'Home': Paleontological, historical, anthropological and clinical meanings of 'home', building psychoanalytic thinking on capacity for inhabiting an 'inner home life'  <i>Deborah L. S. Wright</i>
	Psychotechnics, Personality, and the Making of an Independent Psychological Profession in Norway  <i>Isak Lønne Emberland</i>	Constructing the Modern Chinese Medical Body: Governmentality, Hybrid Ontology, and Neurasthenia in Republican China  <i>Windson Lin</i>	Learning from "The Adventures Of Pinocchio": From Wooden Puppet to Real Boy  <i>Joanne Emmens</i>
	Psychotechnics in the Netherlands – Divided by Pillars, but Unified by Personality  <i>Rinske Vermeij</i>		
11.00-11.30	<b>Coffee Break</b>		
<b>Session 9</b> 11.30-13.00	<u><a href="#">The Right Type for the Right Work-Place: Personality Assessment in Psychotechnics (2)</a></u>  Chair: Annette Mülberger & Rinske Vermeij	<u><a href="#">Psychological and Psychiatric Genealogies (2)</a></u>  Chair: Ruud Abma	

	<p>History of Psychotechnics in Italy. Applications without Theory</p> <p><i>Andrea Romano &amp; Renato Foschi</i></p>	<p>'The Cultural Emergence of Self-Harm in the 1990s'</p> <p><i>Nina Fellows</i></p>	
	<p>Personality Assessment as part of Lithuanian Psychotechnics and Vocational Guidance</p> <p><i>Junona S. Almonaitienė</i></p>	<p>From Behavioural Modification to Behavioural Self-Management: Reassurance in British Clinical Psychology</p> <p><i>Eva Surawy Stepney</i></p>	
	<p>Psychotechnics and Biotypology in Argentina: The Local and the Universal from a Decolonial Perspective.</p> <p><i>Ana María Talak &amp; Victoria Molinari</i></p>	<p>From Political Organizing Tool to Educational Intervention: Toward a Genealogy of Safe Space</p> <p><i>Ulrich Koch</i></p>	
13.00	<b>End of the Conference</b>		
15.00-16:00	<b>Guided Tour of Colchester Castle</b> Castle Park, Colchester CO1 1TJ		



# **BOOK OF ABSTRACTS**



# Posters

Amy Crinnion

## **Listening to Listeners: An Oral History of Family Therapy**

This PhD project examines the development of family therapy in the UK between 1976-1982, and how, in some instances, “working with families” became “family therapy” across different professions involved in the inner life and emotional ecosystems of the family; it emerged through multidisciplinary working across such fields as social work, psychiatry, and child psychotherapy, where practices converged around behavioural psychology, psychoanalytical thinking, and systems theory: the study of social groups. This project investigates a crucial transition of the profession, starting with the formation of The Association for Family Therapy (AFT) and The Institute of Family Therapy (IFT) in 1976-1977 respectively. Both meant an increased visibility of the profession through the establishment of The Journal of Family Therapy, published through the AFT, and the proliferation of training courses in the early 1980s, made available through the AFT across the UK. I will conduct 20 oral history interviews with participants who were practicing family therapists in this period, who came from a range of helping professional backgrounds, such as social work and psychiatry. The project will consult existing talking therapy oral history collections archived in the British Library, and archival material on family therapy held across a range of institutions such as The Wellcome Collection, London Metropolitan Archives, and The Freud Museum.

### **Amy Crinnion**

University of Essex, UK

E-mail: [amy.crinnton@essex.ac.uk](mailto:amy.crinnton@essex.ac.uk)



**25 June**

25 June | 14.00-15.30 | Room 2.21

# **HOLOCAUST REMEMBRANCE AND THE LEGACY OF JUDITH KESTENBERG**

Chair: Ana Tomcic

Janka Kormos

## **The Body as the Archive of Inner Life**

The paper concerns the historical analysis of Judith S. Kestenberg's (1910-1999) work with particular focus on the somatic orientation that permeates her oeuvre. Her story is of a female inside/outsider, a Polish-Jewish emigree arriving in New York at the outbreak of World War II. A nonconformist, innovative albeit eclectic thinker who gravitated towards the unknown and unspoken, the somatic precursors of psychic development and the kinaesthetic imprints of transgenerational trauma.

From the unorthodox integration of psychoanalytic thought and dance theory, Kestenberg developed a movement-based personality assessment technique between 1940-1960s. She viewed the body as an archive and movement as language that speaks about the inner life of the individual. In 1981, after seven years of exploration of Holocaust trauma on the second generation, Judith and her husband, Milton Kestenberg, launched the Jerome Riker International Study for the Organised Persecution of Children. They conducted the largest, international oral history project on the effects of the Holocaust consisting of approximately 1500 testimonies from child survivors, children of survivors and war-children. They supported the establishment of international associations for children of survivors thus contributing to the emerging Holocaust awareness and the construction of second-generation identities in the USA in the 1980s.

These seemingly dissimilar topics of interest could signify a dislocation in Kestenberg's oeuvre however on closer look a somatic thread becomes conspicuous. Kestenberg's interview technique focused on reconstructing narratives of child survivors based on evoking early kinaesthetic memories. Studies on bodily movement, and the notion that somatic imprints of early trauma exert influence on personality formation, were central in the pursuit of the democratic project during the Cold War in the USA (Weinstein, 2013).

This paper discusses the outcomes of a six month long archival research project conducted in 2022 with the support of the Hungarian Fulbright Foundation at private collections of Kestenberg's family members and across various medical archives in New York City. The culmination of the project was the opening of the Judith S. Kestenberg papers at the Psychoanalytic Collection of the Manuscript Division at the Library of Congress, USA.

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## **JANKA KORMOS**

University of Pecs, Hungary

E-mail: kormos.janka@gmail.com

Fátima Caropreso

## **Judith Kestenberg's Research on Child Victims Of Nazi Persecution**

The Polish physician and psychoanalyst Judith Kestenberg created a method of body movement analysis called the *Kestenberg movement profile* (KMP), proposed an innovative approach to prevention and intervention in early childhood development and conducted extensive research on child survivors of the Holocaust and on the children of survivors. In 1972, she founded the nonprofit organization *Child Development Research* (CDR), an entity devoted to the mental health of children. In 1974, she formed the *Group for the Psychoanalytic Exploration of the Effect of the Holocaust on the Second Generation* to study the impact of the Holocaust on the children of survivors from a psychoanalytic perspective. In 1981, together with her husband, attorney Milton Kestenberg, she organized the *Jerome Riker International Study of Organized Persecution of Children*, a project that interviewed a large number of people who, as children, experienced the Holocaust, as well as children of Nazi parents. Based on her previous knowledge about movement analysis and child development, she developed a kinesthetic technique to help recall very early experiences, which was learned and used by the interviewers of her group. This study gathered the largest collection of testimony from child survivors, according to Cohen, Fogelman and Ofer (2017).

Kestenberg's research on children who were victims of Nazi persecution took place in a context in which psychoanalysts and other mental health professionals were trying to understand and formulate strategies to deal with the psychological effects of experiences during the Holocaust. Due to the uniqueness of these experiences, they did not initially have the skills to deal with them. The earliest plans to rehabilitate victims of the Holocaust emphasized material assistance, while psychological issues were neglected. The psychosocial consequences of the Holocaust in adults were recognized only in the 1960s, and in the 1970s attention turned to the children of adult survivors. With rare exceptions, people who had experienced the Holocaust as children themselves were recognized as survivors only in the 1980s. In the meantime, even the surviving children did not recognize themselves as survivors. They believed that only their parents were survivors, as they had been "just children" during the war and had no memories of it. However, the lack of awareness of the impact of war on younger people contrasted with clinical observations that indicated that the younger the survivor, the greater the potential harmful effects of traumatic experiences.

The research led by Kestenberg, added to her experience with the psychoanalysis of child survivors and with children of Holocaust survivors, produced comprehensive knowledge about the impact of early trauma on the psyche, the transgenerational transmission of trauma and guilt, the

effects of Nazi ideology on persecuted and persecutors, among other mental phenomena. However, most of the published material about her so far addresses only the KMP. In particular, her research on child survivors of the Holocaust and on the children of survivors is still the subject of little systematic research in the fields of psychology and psychoanalysis. This paper aims to characterize her work on child victims of Nazi persecution and to comment on some of her main findings with a view to contributing to the appreciation and dissemination of her work.

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## **FÁTIMA SIQUEIRA CAROPRESO**

The Federal University of Juiz de Fora, Juiz de Fora

E-mail: [fatimacaropreso@uol.com.br](mailto:fatimacaropreso@uol.com.br)

25 June | 14.00-15.30 | Room 2.66

## **BORDERS OF THE SELF**

Chair: Michael Pettit

Jill Morawski

## **Buttressing the Self: The Practices of Psychological Boundary Maintenance in the U.S., 1990-**

The 'inner self' is experiencing expanded rights, privileges, and responsibilities. At least that is the case according to a school of popular psychology that over the last three decades attests that "You have a border that separates you from others. Within this border is your youth, that which makes you an individual different and separate from others" (Katherine, 1991, p.4). Neglect of this boundary leaves the self "more susceptible to the invasion of its boundaries by people, places and things, some of which might be unsafe for us" (Whitfield, 1993, pp. xiv, 27). Such is the advice found in the first texts published in the early 1990s; since then, over 175 books on boundary psychology have appeared (over 25 in the first quarter of 2024). Instructions for constructing and maintaining the self's boundaries now abound in the media. Boundary psychology's best practices are becoming common sense, engineered and promulgated by the expanding nonacademic community of psychological experts (Devonis, 2021).

The paper offers a genealogy of boundary psychology, analysis of its core logic, and its resonances with contemporary 'therapeutic culture.' Composed of a bricolage of various mid-twentieth-century concepts of the inner self, boundary psychology has undergone only minor changes over the decades, notably a shift toward downplaying the sociality of the self. It sustains a core logic defining a true inner (and proprietor) self damaged by life experiences yet recoverable and defensible through border protections and ongoing surveillance. The logic emphasizes certain conditions of possibility – autonomy, property ownership, happiness, and success, all longstanding American ideals and all triumphed in neoliberalism. Boundary psychology thus can be understood as an unsurprising progression of individualism much like other recent concepts (self-esteem; burnout; self-regulation). Its emergence around 1990 also paralleled a pronounced shift in the social sciences away from studies of sociality and social life (Rogers, 2010) and the public's increased sensitivity to harm (Haslam, 2016; Haslam et al., 2020).

The trope of a bounded self separated from sociality reveals the complexities of understanding therapeutic culture as a simultaneously individual and social project (Aubry & Travis, 2015). It invites asking how a social world might proceed with minimal appreciation of interdependence and the socio-political world, and how this psychology "can be seen as particularly disconcerting and at the same time indicative of what is ethically and politically at stake in the present moment" (Koch, 2021, p.3). The idea of the self's property boundaries undoubtedly can serve a politics of individual rights

as heralded in a recent best-seller subtitle, *Set the Limits that Will Set You Free* (Urban, 2022). At the same time, its practices of self-regulation intimate a "myth of empowerment" (Pettit, 2020, p.11), constitute an injunction for individuals to "upgrade their social-control skills" (Staub, 2016, p.76), and seem like "cruel optimism," an (ultimately unsuccessful) ambition to change one's life world (Berlant, 2011).

Boundary psychology's smooth travels from self-help books to social media advice to everyday conversation also illustrate the need for histories of psychology in the public (Devonis, 2021; Pettit & Young, 2017) and examination of popular psychology's contributions to an "ethics of shared understanding" (Stam, 2015).

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## **JILL MORAWSKI**

Wesleyan University, USA

E-mail: [jmorawski@wesleyan.edu](mailto:jmorawski@wesleyan.edu)

**David W Jones**

## **The Emergence of Borderline: Interiority and Its Borders**

This paper will present a historicised account of the emergence of the highly controversial psychiatric diagnosis of 'borderline personality disorder'. It was first formally defined in the 1930s (eg, Stern 1938) and went on to be defined in DSM in 1980 (APA 1980). Since then, it has achieved not only remarkable ubiquity but also has become one of the most contested diagnoses in psychiatry (Aves 2023). It will be argued that a historical understanding of the diagnosis can help us understand why it is now so controversial and problematic.

Significant roots of the diagnosis can be traced back to major fault lines in the discipline of 'psychiatry' and unresolved questions about its own borders that can be detected in the early decades of the formalisation and consolidation of the profession (Goldstein 1987, Jones 2016). A major aspect of the contestation was epistemological, concerned with the extent to which 'the mind' should be the central subject of psychiatry and to what the nature of that mind should be. The territory onto which the diagnosis was to emerge was being marked out by debates about forms of moral insanity and monomania that were being created at the interface of psychiatry and criminal justice. Prominent in those conceptualisations in the 1830s and 1840s was an understanding that the expertise of psychiatry included a capacity to explore the mind of the patient that was assumed to have an interiority (Jones 2017).

It will be argued that the contested nature of the diagnosis can be understood as a consequence of the fact that the specific diagnosis itself then emerged within multidisciplinary contexts in the middle of the 20<sup>th</sup> century and yet now lives in a world where those contexts are barely understood. Archival data from community therapy experiments that took place in the 1930s will be used to illustrate the multidisciplinary contexts in which the diagnosis was being shaped (Jones and Fees 2023). This work was to have significant impact on Donald Winnicott, who was quite accurately identified as 'the analyst of the borderline' by Andre Green (1977) as he sketched out a relation and social account of human development.

One of the difficulties with the current diagnosis is that the cross disciplinary context which shaped its emergence has been forgotten and so it is left only to be comprehended as another form of individualised pathology.

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## **DAVID W JONES**

The Open University, UK

E-mail: david.jones@open.ac.uk

25 June | 16.00-18.00 | Room 2.21

## **THE MAKING OF THE “INNER” SELF**

Chair: Sonu Shamdasani

Dangwei Zhou

## **Richard Wilhelm and the “Inner Life” of China: The Soul of China**

This talk will present a brief overview of one of the most significant books written by Richard Wilhelm: *The Soul of China*. In this presentation, I will argue that Wilhelm had a profound understanding of the soul of Chinese culture. He believed that gaining an awareness of the inner life of China would make it less difficult for people from the East and the West to communicate with one another. He made every effort to achieve this goal: one of the most renowned German sinologists and translators of his time, Wilhelm was referred to as “the Marco Polo of the inner world of China”. It was primarily because of him that the Western world discovered the vast spiritual heritage of China. His German translations of the Chinese classics were subsequently adapted into other European languages, including English. His translation of *The I Ching* became the model version of this classic in the West and was utilised broadly in a variety of sectors. Carl Gustav Jung was motivated to do in-depth research in the fields of psychology and alchemy as a result of Wilhelm’s translation of *The Secret of the Golden Flower*. In the course of his work, Wilhelm became a spiritual mediator between China and the West. During his time in China, he completely immersed himself in the inner world of the Chinese people and endeavoured to convey his experiences to the European audience in *The Soul of China*. This presentation will provide a brief introduction to the life and work of Richard Wilhelm in China, as well as an exploration of his transition from missionary to translator and interpreter of the traditional Chinese thought.

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## **DANGWEI ZHOU**

Independent researcher

E-mail: [zhoudangwei@hotmail.com](mailto:zhoudangwei@hotmail.com)

Tommaso Priviero

## **Edward Podvoll and the “Contemplative Psychotherapy” Project**

This talk explores the life and legacy of a surprisingly neglected figure in the history of psychology and the contemplative sciences: the American psychiatrist, psychoanalyst, and founder of the “contemplative psychotherapy” project, Edward Podvoll (1936-2003). This talk will attempt to draw a fresh portrayal of a key, yet largely forgotten, figure in the history of the encounter between Eastern contemplative traditions and Western psychology. The talk will especially focus on two aspects of Podvoll’s legacy that seem particularly relevant within the history of psychological disciplines: (1) the application of ideas stemming from Buddhist contemplative practices to a Western psychiatric and psychotherapeutic environment; (2) the fertile dialogue between science and philosophy that characterized the spirit of Podvoll’s writings on psychology. With a markedly interdisciplinary outlook which runs across historical and psychological research, the talk will target these objectives: (1) it will map a few key concepts from Podvoll’s research into contemplative practices with the aid of archival research; (2) it will situate this contribution within the broader picture of the historical encounter between Buddhism and Western science, particularly across the 70s; (3) it will place this perspective in dialogue with more recent contributions that have enriched the contemporary debate around what constitutes the subject of “contemplative science”.

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**TOMMASO PRIVIERO**

UCL, UK

E-mail: [tommaso.priviero.15@ucl.ac.uk](mailto:tommaso.priviero.15@ucl.ac.uk)

Thiseas Stefanatos

**“My Heart and Nous Tremor”: The Entanglement Between Greek Orthodox and Enlightenment Ontologies of the Soul in the Experiences of Suffering Kefalonians (1782-1867)**

Ἠσυχία: silence; stillness. The experience of absolute nothingness has been worshiped by Greek Orthodox mystics for centuries as the closest one can come to experiencing God not as a concept but as a phenomenological relationship. In 1782, battered by the currents of European modernity and Ottoman Rule, this tradition was reclaimed by the publication of the *Philokalia*, now the most significant Greek Orthodox text after the Bible, which inspired thinkers such as Leo Tolstoy. And yet, this tradition was also rejected by the Greek followers of Jean Esquirol, the first Greeks to call themselves psychiatrists, as they declared: in silence there is no happiness. This paper explores the entanglement between modern and orthodox conceptions of selfhood and inner healing as it traces the history of Greek psychiatry as a history of being. It traces the conflict between the Western “scholastic” God as a concept and the Greek notion of God as a “relationship”, exploring the letters and hymn books of Ionian Greeks as they transitioned from Venetian to British rule in the 19th century. Other than the works of Dimitris Ploumpidis, the scholarship on the history of psychotherapy in Greece focuses on the dissemination of the Freudian notion of the “inner” self and how this became entangled with the communal bond. This work seeks to trace these dynamics between conflicting notions of selfhood a century earlier through an intimate social history of healing in 19th century Kefalonia, protectorate of Britain and Saint Gerasimos - patron Saint of the insane.

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## **THISEAS STEFANATOS**

UCL, UK

E-mail: [thiseas.stefanatos.22@ucl.ac.uk](mailto:thiseas.stefanatos.22@ucl.ac.uk)

Janina Klement

## **The Deinstitutionalised Self: Italian psychiatry and the turn to the “milieu” in the wakening of Law 180**

Enacted in 1978, Law 180 or “Basaglia’s Law,” ordered the closure of all psychiatric institutions in Italy, the first country to do so worldwide. This presentation argues that the process of deinstitutionalisation, set in motion by the psychiatrist Franco Basaglia and his team, led Italian psychiatrists, psychologists, social scientists and society more broadly to embark on new avenues of inquiry into the “making” of selfhood and pathology.

A first step will sketch out the context in which psychiatric deinstitutionalisation became law, showing that it was by no means a process that emerged directly or exclusively from Basaglia's therapeutic community practices in the asylums of Gorizia and Trieste, but rather was an interdisciplinary, collective effort in which an expanded understanding of the role of the psychiatrist and the psychiatric institution was already inscribed. This expanded perception of psychiatry is illustrated by Basaglia's role as a public intellectual, the work of the interdisciplinary *psichiatria democratica* movement and the research stays of several Italian family therapists in disadvantaged neighbourhoods in New York City in the 1970s.

In a second step, I will consider a concrete case study of “deinstitutionalised practice” in the direct aftermath of the passing of Law 180, namely the broadcasting (at a Milan film festival and on Italian TV) of a documentary film about urban street gangs in New York’s Bronx neighbourhood to wide audiences in 1978. Reception described the experience of the young gang members as portrayed in the documentary as “schizophrenic”, an indicator, I argue, of the deinstitutionalisation of psychiatric frameworks that underlines a shift in interest from the institutional “laboratory” towards the experience of the urban milieu—and how the latter shapes selfhood, and might create pathologies.

**JANINA KLEMENT**

UCL, UK

E-mail: [Janina.klement.18@ucl.ac.uk](mailto:Janina.klement.18@ucl.ac.uk)

25 June | 16.00-18.00 | Room 2.66

## **HISTORY OF EMOTIONS**

Chair: Anne Por

Sean Nixon

## **Mothering Birds: Elite Men and Practices of Care within Human/Avian Relations**

The paper explores the intense emotional relations sustained with birds by three prominent mid-late twentieth century writers and scholars: ethologist Konrad Lorenz, wild-fowler and conservationist Peter Scott and author and falconer T.H. White. All three men developed what they saw as sustained maternal relations with named individual birds, practicing forms of care and love upon them. The paper explores the emotional dynamics of each man's relations with their avian companions and considers how they combined feelings of love and care towards birds with other, often, contradictory feelings and violent relations with them.

I focus on T.H. White's relationship with his goshawk 'Gos' and the way this illuminates the emotional dynamics and forms of care central to falconry in the first half of the twentieth century. The paper draws out the way White's relationship with 'Gos' shed light on the process of enlarging ways of being human through 'being with' birds and their associated forms of violent care. Like Lorenz's relationships with his captive-reared birds, White's relationship with his goshawk was played out within a specific geography. This was a rural, but domestic setting. White's home, its garden and outbuildings formed the centre of his spatial relations with the bird, even as he moved beyond its perimeter at times to fly his hawk in nearby woodland. White, in this sense, shared with Lorenz a deeply domestic relationship with his avian companion(s). It set both men apart from the emphasis upon encounters with wild birds, including hawks and falcons, within uncultivated landscapes central to sporting and conservationist endeavour during the inter-war and immediate post-war decades.

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## **SEAN NIXON**

University of Essex, UK

E-mail: [snixon@essex.ac.uk](mailto:snixon@essex.ac.uk)

Elisabeth M. Yang

## **“Moved By Feelings, Not by Doctrines”: Moral and Religious Training of Infants in Early Nineteenth-Century Anglo-American Child Health Discourse**

According to British physician, Andrew Combe (1797-1847), in his seminal work, *The Moral and Physiological Management of Infancy* (1840), “true religion” addressed itself to our “highest and purest emotions”—“the keeping of “the heart”—and this would no more be “successfully prosecuted” than in infancy.<sup>1</sup> Religion of the heart or affections ought to be taught at infancy, in Combe’s view, consisting not in the intellectual attainment or understanding of creeds and dogmas, but rather, on “proper discipline and regulation of our moral nature.”<sup>2</sup> Religious training and moral regulation in Combe’s work signify not a sense of rote, emotionless, and authoritative teaching—characteristics often associated with these terms in contemporary discourse.

Emotions figure prominently within the pages of infant hymnals, treatises, primers, childrearing manuals, pedagogical texts, and poetry for infants during the eighteenth and nineteenth centuries. In this paper, I will explore the role that emotions played in the minds of infancy pedagogues, physicians, and childrearing experts for infants’ moral and spiritual formation in early 19C Anglo-American health discourse. Emotions, rather than intellect, played a critical role in infants’ education and training, according to these experts, as discourses on emotions and distinction from passions and affections, began to develop in sophisticated ways during this time.

### **ELISABETH M. YANG**

University of Leeds, UK

E-mail: [e.m.yang@leeds.ac.uk](mailto:e.m.yang@leeds.ac.uk)

Laura Nys

## **“Getting Access to the Soul of the Children “Observing Children’s Emotions in Belgian Reform Schools, 1900-1950s.**

Between 1913 and 1965, thousands of boys with troublesome behaviour were sent to the Central Observation Institute of Mol, Belgium. Inspired by reform movements in the juvenile justice systems elsewhere in the world (Schlossman 1978; Trépanier and Rousseaux 2017), the Belgian Child Protection Act of 1912 extensively relied on psycho-pedagogical expertise for the classification of youth offenders (Christiaens 1999). The COI of Mol played a key role in observing and diagnosing boys with delinquent or problematic behaviour. A ministerial decree defined its task as “getting access to the soul of the children” (Ministerial Decree, 23/09/1916).

The scholarly literature has produced knowledge about psycho-pedagogical expertise and children, discussing amongst others the use of psycho-pedagogical expertise in the American child guidance clinics (Jones 1999), the observation techniques in reform schools (Bantigny 2004; Bakker 2020) and the role of personal correspondence as a tool for observation and education (Vehkalahti 2008). Bultman has elaborately shown how techniques of observation were intertwined with histories of the self in a Dutch girls’ reformatory (Bultman 2016). Yet, less is known about the observation of emotions in reform schools. In this paper, I explore the techniques of observation used in the COI of Mol between the early 1900s and the 1950s with a particular focus on the role of emotions. I will discuss the implications for relations of power as well as the intertwinement of the observation practices with different understandings of emotions.

In line with the views of Maurice Rouvroy, the first director of the COI of Mol, the institute initially relied on the observation of everyday behaviour to gauge the children’s emotions, rather than using standard tests. The institute deliberately created situations in which the children, unaware of the observing gaze, would expose their ‘true’ inner feelings. These feelings were thought to manifest themselves through behaviour in daily activities or autobiographical writings. Yet, the observers expressed concerns about the presumed gap between the outer behaviour and the inner core, the latter of which was out of their reach. This changed with the advent of psychologists in the 1950s. Projective tests gave access to emotions that were thought to hide in the deepest inner core of the youngsters, accessible to psy-experts only. As techniques of observation changed, so did understandings of emotions.

Observation institutions have a specific form of power in rendering the subjects visible at all times (Foucault 1975). Additionally, subjecting children to a battery of tests evokes a performative power (Goffman 1961). For reform schools in particular, the intimidating testing practices were part of the techniques to govern the institutionalised children. Moreover, with their knowledge and expert authority, the ‘specialists of psy,’ claimed to know more about a person than they knew about themselves (Rose 1997). The increasing use of psychological testing made it impossible to escape from the experts’ gaze. While these mechanisms of power are fundamental in understanding the children’s position in the observation institute, I argue that they were no passive subjects in undergoing the tests. The increasing use of autobiographical narratives as part of the observation methods became a platform for the youngsters to actively shape their narrative, negotiate the ways they framed their emotions and even attempt to control the interpretation of their words

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## **LAURA NYS**

Queen Mary University London, UK

E-mail: [l.nys@qmul.ac.uk](mailto:l.nys@qmul.ac.uk)

Sophia Gröschel

## **Working On Feeling(s): The Crucial Role of Emotions in Explaining and Treating Pathological Gambling in the Federal Republic of Germany Since the 1980s**

This paper uses the case study of pathological gambling to examine the significance that has been attached to emotions in the explanation and treatment of problematic behaviour in the Federal Republic of Germany since the 1980s. Research on the history of emotions in Germany has shown that emotions in the young Federal Republic, against the background of the National Socialist past, which was characterised as emotionally derailed, came to be seen as fundamentally pathological by psychiatry, clinical psychology and medicine. Beginning in the 1960s, however, it was not so much emotions per se that were regarded as potentially pathological as the way they were dealt with (Biess, 2020; Hitzer, 2022). The rationalist reinterpretation of emotions as neuronal-cognitive phenomena made them the subject of medical-therapeutic treatment and rendered emotions as something workable (Illouz, 2008).

Starting in the early 1980s against the backdrop of an increasingly liberalised and commercialized gambling market psychologists and psychiatrists – referring to earlier studies on this topic by the psychoanalysts Ernst Simmel, Jolan Neufeld, Sigmund Freud and Edmund Bergler and the recent inclusion of pathological gambling in the DSM-III – debated possible causes and treatments for pathological gambling. Drawing on publications in medical journals and therapy manuals, this paper aims to show which and whose feelings (especially regarding gender, class and race) psy-sciences identified as problematic in the case of pathological gambling. It also sheds light on which feelings were in turn standardised as healthy and desirable and which methods and techniques in order to shape feelings were advocated during therapeutic treatment.

As part of the debates surrounding the classification of pathological gambling – was it an addiction, compulsion, impulse control disorder or the symptom of a neurosis? – emotions were quickly identified as the possible core of the behavioural disorder. Pathological gambling seemed a form of “emotional dysregulation”. This was attributed to the inability of pathological gamblers to deal adequately with negative feelings and a frequently observed emotional emptiness and general inability to perceive feelings. As possible causes of these emotional inadequacies scientists

discussed the living conditions, social environment, and childhood of those affected. The therapeutic treatment of pathological gamblers subsequently focused on the perception, articulation, regulation and production of feelings. Articulating and reflecting feelings appeared to be crucial for not only their perception but also their active shaping. In addition to developing a language for emotions, physical practices such as sports or meditation were to be encouraged within the therapeutic setting. The goal for the individual was to not only perceive their inner emotional life, but to actively influence and shape it. In this way, working on feeling and feelings became the centrepiece of therapeutic work and a decisive factor for a healthy life.

Drawing on theories underlying the history of emotions (Plamper, 2015), this paper aims to outline which emotional regime (Reddy, 2001) informed by the psy-sciences shaped how problematic or pathological consumption has been viewed and treated in contemporary Germany. What concepts and knowledge of emotion were circulated and practiced? What connection was established between feelings, body, language, and environment? Which emotional norms (Stearns/Stearns 1985) and emotional practices (Scheer, 2012) emerged? Investigating these questions by looking at the case of pathological gambling may provide indications of which psychologically informed emotional knowledge influenced the wider perception of behavioural problems in regard to consumption, and thus which idea of what feelings are and how they should be dealt with has been consolidated since the 1980s in (West) Germany.

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## **SOPHIA GRÖSCHEL**

University of Bremen, Germany

E-mail: [sophia.groeschel@uni-bremen.de](mailto:sophia.groeschel@uni-bremen.de)

25 June | 16.00-18.00 | Room 1.1

**BIOLOGY, METAPSYCHOLOGY & INTERSUBJECTIVITY IN  
PSYCHOANALYSIS**

Chair: Sharman Levinson

Janaina Namba

## **Sexuality and Culture: Psychoanalysis as Natural History**

Freud refers to culture as one of the main barriers to libidinal satisfaction. Since 1897 on the text attached to a letter addressed to Fliess, says something that will later be expanded and better explained in other texts.<sup>1</sup> That is sacred already concern of an expanded community before laying down on a incestuous, antisocial and familiar relationships. The expansion of the human community, or in other words, the possibility of building a society based on the renunciation of full sexual freedom, that is, on the establishment of the prohibition of incest. Nevertheless, Freud adds other idea in the 1908 text that beyond the fundamental libidinal renunciation man must also renounce aggressive inclinations so that culture can be built.

In the meantime, it is worth highlighting here that the Freudian assumption that life is defined precisely by the predominance of sexual instincts and these would be more, “strongly developed in man than in most of the higher animals; they are certainly more constants.” (Freud 1908/1981, 187) Once as an effect of culture, man has overcome animal behavior (“periodic”) based on bodily physiological cycles and primary instincts.

The human species abandoned this kind of animality. The suppression of this cyclical behavior is seen as a precondition for community life. This deviation from the basic cycles of physiology would, in turn, lead to the formation of a kind of family, in which “an essential trait of culture” can already be found. This primitive family would not be entirely inserted in civilization. In order to move beyond nature, a further step is required: the establishment of the principle of prohibition of incest and parricide, which Freud believes to result from an inaugural event, the death of the father of the horde. This idea presented at 1913, in *Totem and Taboo*, shows that it became a decisive and irreversible aspect of culture for human beings.

Freud was not alone in proposing conjectures such as these. In the same year as *Totem and Taboo*, Andrew Lang, a Scottish evolutionist anthropologist, published a *Theory of the Origin of Exogamy and Totemism*, in which he considers, in a similar way to Freud’s, that exogamy would have sprung within a primitive, limited group, as a result of the father’s *jealousy* towards his sons.

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<sup>1</sup> As “Civilized” Sexual Morality and Modern Nervous Illness (1908); *Civilizations and Its Discontents* (1930); and *Moses and Monotheism* (1939).

As to the origin of Exogamy, I conceive, that man dwelt originally, as in Darwin's opinion, in small family groups, the sires in each case expelling the young males when they were arriving at puberty. The Sires are the interested seniors for whom we are looking! "The younger males, being thus expelled and wandering about, would, when at last successful in finding a partner, prevent too close interbreeding within the limits of the same family", says Darwin. The sire among horses, stags, (and gorillas), thus expels the young males through no idea of "incest" in unions of brother and sister, mother and son, through no aversion to unions of persons closely akin by blood, but from animal jealousy. Darwin supposed that man did not cease to be fiercely jealous as he became human. The expulsion of young males was a practical enforcement of exogamy, of marriage out of the brutal herd, out of the savage camp (Lang, 1913, p. 156).

Lang highlights that "it is not because he became human that man stopped being jealous", which suggests that this quality, jealousy, is shared by the man with other so-called "superior animals" such as horses, monkeys and other mammals. However, by becoming human and reinforcing exogamy, it is as if a *deviation* takes place, projecting man outside the bounds of his brutish nature. This deviation, for Lang, as well as for Freud, is thought of in terms of a *progression*<sup>2</sup>: the establishment of civilization separates man from other animals with which he nevertheless shares unconscious elements common to all animal nature. The Darwinian framework of Freud's theory is clear: culture is the result of the development of certain natural or organic dispositions inherent to the human animal.

However, Lang is not the only anthropologist with which Freud has a common bond from a Darwinian point of view. In the fourth essay of *Totem and Taboo*, he follows Frazer, who, in his *Totemism and Exogamy* (1910), refuses to reduce "instinct" or "drive" (*Instinkt* or *Trieb*) to an exclusively "biological" or "innate" characteristic as well as, on the other hand, an effect of culture. Rather, it is a limiting concept that must be comprehended as the founding event that marks men entering the realm of culture without ceasing to be an animal like others of its kin.

The emphasis displaces from the incestuous tendency of the sexual instinct to its repression within the primitive family nucleus. Thus the psychic apparatus, in its present, fully "developed" form in the human species, is the result of an event – the repression of the sexual and murderous instincts

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<sup>2</sup> Progression as an evolutionary thought, as proposed by Darwin in terms of Natural Selection.

– which is situated within the framework of a history that dates back to the beginnings of humanity, or, more precisely, to the scene of man’s transition from pure animality to partial animality, or humanity. This event is marked by two defining moments: first, the organic repression<sup>3</sup> and second, the murder of the father and the institution of a taboo on sexual relations within the community.

As the historian Robert Nisbet (1969/2009) observes, Freud relies on an idea that had been developing since the end of the 18th century, when a new genre of scientific speculation became common, known as “natural history” or “conjectural history”. In addition to factual history, conjecture starts from the current state of a phenomenon or object, decomposing it, identifies its parts, and establishes between them a hierarchy of complexity. This scheme is found particularly in Darwin, whose conclusion in 1859, conceives a supposed primary living form, a kind of molecule or atom.

Freud applies a similar conjectural scheme when it comes to determining the origin of the human species as a separate kind of animal, that is, the inflection point at which a primate stops being purely animal and becomes something different, or, in the terms of evolutionary theory, “something more”. If Freud appropriated concepts and some data from evolutionary Anthropology, in Darwin he found a method of investigation. Indeed, according to Nisbet,

Here then with the earliest stage of man, with contexts formed in terms of the moral sentiments, language, and habits of thought that had already evolved, we are at the true beginning of Rousseau’s “hypothetical history” – we would say evolutionary development – of social inequality. “I have nothing”, he writes, “to determine my choice but conjectures: but such conjectures become reasons when they are most probable that can be drawn from the nature of things, and the only means of discovering the truth”. (...) so, in almost these very words, would the evolutionists of the nineteenth century, Darwin included, state the matter in their own efforts to recover, through reason and comparative observation, the decisive processes of the past (Nisbet, 1969/2009, p. 147).

The recovery of such ancient processes leads to the assumption of a narrative that underlies factual history. In the conclusion of *On the Origin of Species*, Darwin argues that the naturalist must seek, through evidence, for the implications and relationships that underlie the facts that he observes:

The terms used by naturalists of affinity, relationship, community of type, paternity, morphology, adaptive characters, rudimentary and aborted organs &c., will cease to be

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<sup>3</sup> The acquisition of bipedal posture.

metaphorical, and will have plain signification. (...) when we regard every production of nature as one? which has had a history (Darwin, 1859/1985, p. 456).

Darwin also highlights the importance of considering just one common progenitor to think about migratory and geological processes, among others,

When we can feel assured that all the individuals of the same species, and all the closely allied species of most genera, have within a not remote period of descended from one parent, and have migrated from some birthplace; and when we better know the many means of migration, then, by the light which geology now throws, and will continue to throw, on former changes of climate and of the level of the land, we shall surely be enabled to trace in an admirable manner the former migrations of the inhabitants of the whole world (Darwin, 1859/1985, p. 457).

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## **JANAINA NAMBA**

Universidade Federal de São Carlos, Brazil

E-mail: [jnamba@ufscar.br](mailto:jnamba@ufscar.br)

Richard Theisen Simanke

## **The Embodied Other: Interiority and Intersubjectivity at the Origins of Psychoanalysis**

The argument that psychoanalysis, at least in its Freudian origins, reasserts a certain metaphysical view of interiority under the guise of a scientific approach has been a recurring theme in the philosophical critique of psychoanalysis. Since Georges Politzer, one of the pioneers in a philosophical reading of Freud's thought – later followed by Binswanger, Ricoeur, and many others – psychoanalysis has been described as having the potential for an anthropological view of the human being, in which the constitutive function of culture and the relationship to the other would be addressed and brought to the fore. The psychoanalytic clinical practice, psychoanalysis' social theory, its approach to identification and primary object relations were all theoretical developments moving in this direction. However, a number of Freud's scientific and philosophical prejudices drew him back to an objectified view of mental life and interiority as a more or less mythical system of forces and entities that were self-constituted or emerged from the biological materiality of the organism. This view would be expressed primarily in the basic concepts of metapsychology – drives, the mental apparatus, the unconscious, the id, the ego, and so on. These entities and processes were understood as only secondarily related to the external world and to the context of intersubjectivity that constitutes human reality. For this reason, various post-Freudian schools – culturalism, object relations theory, Lacanian or Winnicottian psychoanalysis, among others – have set out to fill this gap and correct this perspective, recovering the preeminent role of culture, environment, otherness and reinterpreting all psychoanalytic doctrine and practice from this perspective. The aim of this paper is to argue that Freud's naturalistic and biologically based view of mental life is compatible with the constitutive role given to the environment, and especially to the relationship with the other, in the genesis of the psychic subject. This concern has been present since the origins of Freudian theory, not just in its later revisions. Moreover, it is inseparable from the metapsychological corpus that gives meaning and justification to the stances expressed in the clinical setting and social theory articulated by Freud in his mature work. For this purpose, a few key passages from Freud's early work are presented and reinterpreted – primarily from his 1895 manuscript *Project of a Psychology* – in order to illustrate how an embodied view of intersubjectivity begins to take shape at this point, and how these early concepts are presupposed in later

formulations that seem to contradict them and are usually more valued by the post-Freudian traditions mentioned above.

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## **RICHARD THEISEN SIMANKE**

Federal University of Juiz de Fora, Brazil

E-mail: richardsimanke@uol.com.br

Leonardo Niro

## **Is Love a Natural Force? On the Origins, Vicissitudes, and Limits of Freud's Economic Model**

In *Love and Its Place in Nature*, Jonathan Lear contended that in Freud love represented a 'basic force of nature' (Lear, 1992, p. 13). This paper ultimately asks the question: but what did Freud mean by love? My examination starts from a contextualization of Freud's formulations in *Project for a Scientific Psychology* (1895), founded on the notion of an economy of nervous energy, in the wider background of the assimilation of principles of energy conservation in the psychologies of the late nineteenth century. Further, it explores how Freud developed this model into his metapsychology while creating psychoanalysis, with a focus on how the model developed in the *Project* was employed towards the conception of a new theory of sexuality that escaped strict determinism, whereby the objects of sexual investment are seen to be given by the history of our psychosexual development rather than innately inherited. Finally, the paper explores the limits Freud encountered to his theory in his mature work, particularly in trying to conceive of a theory of mourning and the ultimate impasse for an account of intersubjectivity.

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## **LEONARDO NIRO**

University of Essex, UK

E-mail: [l.niro@essex.ac.uk](mailto:l.niro@essex.ac.uk)



**26 June**

26 June | 09.30-11.00 | Room 2.21

## **THE INTERNALIZATION PARADIGM: PAST AND PRESENT (1)**

Chair: Shaul Bar-Haim

Shaul Bar-Haim

## **The ‘Internalization Project’: Introduction**

### **Revising the ‘Internalization Paradigm’: History, Emotions, and Identity**

Over last few decades, internalization has become a popular explanation and rhetorical tool in debates over identity formation and mental health. Internalization refers to a process whereby an external reality – represented through language, culture, and other forms of collective communications – is constantly being absorbed into one’s ‘self’.

For example, eating disorders are very often explained as the outcome of ‘internalizing’ unrealistic body standards, provided by the media and popular discourses, of an imaginary ‘ideal body’. Internalizing negative stereotypes of ethnic minorities or working-class people results in them being perceived as a major cause for a wide range of social problems from hate-crimes, to police violence, and even to the emergence of right-wing populist movements. Internalization became also a main tool for historical analysis in the fields of intellectual and cultural history and the history of emotions, especially in historiographical narratives of transgenerational identity forming.

But what really is internalization and how did it become such a meta-concept? What is it that being internalized and what is the psychic internal space that is being assumed as a pre-condition for this concept?

The aims of the project are twofold: 1) to investigate the historical origins of internalization; 2) to challenge the ‘internalization paradigm’ as a meta-concept for explaining ideological differences in the age of so-called culture-wars.

This strand of panels aims to conclude the work of the project ‘Revising the Internalization Paradigm: History, Emotions, and Identity’ (funded by the Independent Social Research Foundation) in which a wide range of interdisciplinary scholars came together in the last six months for investigating different notions of internalization, their history, and their role in all sorts of current debates over identity and culture.

## **SHAUL BAR-HAIM**

University of Essex, UK

E-mail: [sbarhaim@essex.ac.uk](mailto:sbarhaim@essex.ac.uk)

Alexandra Cox and Stuart Sweeney

## **Unprofitable Servants and Fallen Souls: The Spiritual Lives of Convict Transportees in Early America**

In this paper, we explore ideas about interiority using an historical case study. During the 17<sup>th</sup> and 18<sup>th</sup> centuries, over 50,000 people were transported to the Americas after receiving felony convictions. Their sentences, an alternative to the death penalty, were framed by the religious elites of the period as a form of grace, and an opportunity to receive redemption through hard work. While there is a great deal of archival evidence from the period about how the elites framed the souls of these 'convicts' in Biblical terms, there is less evidence from the individuals subjected to these punishments themselves, in part because this was a group of largely illiterate people. They were often encouraged to confess and repent for their sins, particularly at the gallows. Yet the American colonies many of these individuals were sent to was a place of religious diversity and syncretism, where itinerant preachers with little training flourished, and where religious institutions and feudal systems of plantation power dominated everyday lives, rather than a formal state apparatus. On the one hand, the governance of their 'souls' could be seen simply seen through a Foucauldian lens as part of the development of broader disciplinary systems of power. Or, it could be seen as a form of 'opium,' (Marx) distorting people's perceptions and preventing them from understanding the oppressive social structures they lived within. In this paper, we explore the ways that this extant literature on religion was written in a period when the state, particularly the welfare state, was more fully developed, and do not account for the ways that the metaphysical aspects of everyday lives may have formed a critical part of sense making in a world dominated by eschatological concerns, where hope – and the drive for hope (Bloch) were a critical part of individual sense-making.

### **ALEXANDRA COX**

University of Reading, UK

E-mail: [a.cox@reading.ac.uk](mailto:a.cox@reading.ac.uk)

## **STUART SWEENEY**

Independent Researcher

E-mail: [s.sweeney@reading.ac.uk](mailto:s.sweeney@reading.ac.uk)

Jordan Osserman

## **On Mourning and Motherland**

A personal reflection on identity, internalisation and fantasy in the context of Israel's war on Gaza, rooted in the author's work as a Jewish psychoanalyst, activist and academic. The piece grapples with the confusion and false memories that emerged after the author's relative was nearly killed at the Tribe of Nova rave and asks what we can be done with affective attachments that are weaponised in the service of Israeli state aggression.

### **JORDAN OSSERMAN**

University of Essex, UK

E-mail: [j.osserman@essex.ac.uk](mailto:j.osserman@essex.ac.uk)

26 June | 09.30-11.00 | Room 2.66

## **UNFOLDING CONCEPTS**

Chair: Roger Smith

Irina Sirotkina

**Unveiling And Unfolding:  
De Clérambault's Obsession with Drapery, Boudoir Postcards and the  
Philosophy of the Fold**

The French psychiatrist Gaëtan-Gatien de Clérambault (1872–1934) is known for his notion of 'mental automatism' and his work on the 'erotic passion for textiles', the cases of women arrested by the police for stealing silk in department stores. Clérambault's own predilection for textile and drapery was first noticed after he exhibited his photographs of Moroccans wearing the *haik*, a traditional cape made of linen or wool, which covers the whole body and head. Between 1917 and 1919 in Morocco, Clérambault took thousands of pictures of models in various stages of dressing in the *haik*. Later he put together a lecture course on the anthropology of drapery. Close to an obsession, the psychiatrist's fascination with drapes and folds provokes comments, including that of his student Jacques Lacan and the philosopher Gilles Deleuze. In *The Fold: Leibniz and the Baroque* (*Le pli – Leibniz et le baroque*, 1988), Deleuze compares Clérambault's interest in drapery with erotic images of draped women on oriental boudoir postcards: in both, folds stand for fantasy, pleasure and desire. Deleuze then uses the concept of the fold to explain how the human subject is fixed, or produced through folding the outer and unfolding the inner, or 'the complementary dual dynamism of veiling and unveiling':

...what is the use of folding? It's for placing with the soul so that each soul has within it an infinity of folds that it cannot unfold all at once. And what does it mean to be a soul? O how this becomes so twisted, how twisted this is. It means having twenty-two, forty, two thousand, an infinity of folds.<sup>4</sup>

In my paper, I am looking for what Clérambault's place in French theory might be, through the interpretations given to his ideas by Lacan and Deleuze.

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<sup>4</sup> Gilles Deleuze, Seminar on Leibniz and the Baroque -- Leibniz as Baroque Philosopher, Session 2, 4 November 1986: Review and Passage from the Fold to the Infinite Series. Transcribed and translated by Charles J. Stivale, p.25  
<https://deleuze.cla.purdue.edu/lecture/lecture-02-8/> accessed 28 April 2024.

**IRINA SIROTKINA**

University College London, UK

E-mail: [jsiro25@gmail.com](mailto:jsiro25@gmail.com)

Max Engleman

## Arnold Gehlen on Historicity and Nature

What is the relation between human historicity and the human's status as a natural being? According to standard forms of naturalism, natural beings are best explained and understood through the resources of the natural sciences, i.e., natural beings ought to be "naturalized." Yet the invocation of human historicity standardly implies a skepticism toward the possibility of a complete "naturalization" of the human being. On such a view, humans are not "merely" natural. Rather, they reflexively become what they are through the creation, absorption, and sharing of varying historical traditions. We are made by history as much as by nature. There then is no readymade, transhistorical human nature for the natural sciences to discover. Moreover, there are serious doubts as to whether the "stuff" of history—traditions, interpretations, symbolic forms, etc.—can even be made intelligible through the natural sciences. Given such concerns, how could it be possible to appreciate our simultaneously natural and historical status within a single vision?

I argue that the tradition of philosophical anthropology proves highly relevant for our approach to this question. Philosophical anthropology aims at a "best of both worlds" perspective of the human being, incorporating and possibly unifying the natural and human sciences. The movement is associated with the 20<sup>th</sup> century philosophers Max Scheler, Helmuth Plessner, Arnold Gehlen, as well as Ernst Cassirer. In its own time, philosophical anthropology was relatively uninfluential, especially in comparison to contemporaneous philosophical movements like existentialism. However, we can find its traces in Heidegger, Gadamer, Adorno, Horkheimer, and Arendt. Various contemporary philosophers have found engagement with this tradition to be valuable and refreshing, particularly regarding its approach to questions about culture, nature, perception, cognition, sociality, institutions, and animality. Still, the tradition is undertheorized in Anglophone philosophy and it is not generally recognized what its contribution to the understanding of historicity may be.

To consider the notion of historicity in this context, I will offer an original interpretation of the philosophical anthropologist Arnold Gehlen's understanding of human historicity and historical transformation. For Gehlen, the human being is born "unfinished" in a basic biological sense; we can only survive through actively transforming the world into culture, compensating for our deficient status. That is, human beings shape themselves through culture. If it is up to us to shape ourselves, it is possible and often necessary for us to shape ourselves divergently, thus historical transformation and difference is inevitable. I show how Gehlen defends a *hermeneutic* account of

historical self-shaping in his second major work *Urmensch und Spätkultur*. On this view, who we are is not independent of how we *interpret* ourselves in specific cultural-historical contexts; self-interpretive activity bears a legitimate contribution to our being. History, then, is the story of the various ways humans have shaped themselves through their own interpretive and practical activity. Gehlen thus questions the notion of a pre-cultural, non-historical human nature. Moreover, he never attempts to naturalize nor reduce historical or interpretive phenomena to more basic natural phenomena such as states of the brain. Despite this, his approach remains naturalistic.

I conclude that Gehlen is best read as offering a form of “liberal naturalism,” an expanded form of naturalism which is better able to accommodate those elements of human life which, on the more standard naturalistic picture, seem difficult to place in nature. Gehlen’s perspective highlights how naturalism and historicity only seem difficult to bring together where we equate naturalism with forms of reductionism. To explain human life, we have to understand how we understand ourselves historically, but this does not need to entail a rejection of naturalism as a whole.

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## **MAX ENGLEMAN**

Temple University, USA

E-mail: max.engleman@temple.edu

Andrea Lailach-Henrich

## **On the Concept of Experience of Life/*Lebenserfahrung***

In my presentation I want to shed some light on a common experiential phenomenon that is rarely systematically analysed – the phenomenon and concept of life experience.

Starting point for my reflection was a remark by the German philosopher and pedagogue Otto F. Bollnow. Ask in late 1970s by a younger student about his involvement with National Socialism he laments "the difficulty, bordering on impossibility, of today's generation to understand the circumstances that they did not suffer".<sup>1</sup> Two things are noteworthy here. First, Bollnow denies that someone who has not had a certain experience is in the position to make the right moral judgement about actions grounded in this very experience. Here Bollnow makes use of a conceptual feature of life experience that most theorists agree with – experience of life is distinctively personal. It can't easily be passed on to others. On the contrary, one has to live through a particular experience for it to be part of one's experience of life (see Spranger 1945, Hinske 1986). Second, despite its existential first-personal mode, experience of life can have an "epochal dimension" (Hinske 1896: 40). Bollnow refers to that dimension by claiming that "today's generation" in particular is not in a position to understand those who had to live and work under the National Socialist regime. This would, of course, not apply to his own generation. Hence, there seems to be a common or shared aspect to experience of life.

I will address this tension between the essential first-person structure of experience of life and its common or shared aspects by providing an analysis of the phenomenon and subsequently the concept of "Lebenserfahrung", thereby contributing to the overarching theme of the conference from a philosophical/phenomenological perspective.

In order to do so, I will have a closer look at four features of the phenomenon. 1. The time component. Dilthey defines life experience as follows: "The course of a life [Lebensverlauf] consists of parts, of lived experiences that are inwardly connected with each other" (Dilthey 1970, p. 240). "It is only because life itself is a structural nexus in which lived experiences stand in experienceable relations that the connectedness of life is given to us" (p. 241). 2. The experiential component. In order to understand the special nature of life experience one should take seriously the distinction between experience as such [Erfahrung] and lived experience [Erlebnis]. 3. The epochal dimension. This is the most crucial part of the argument. I argue that experience has an intersubjective structure, which is why the meaning and understanding of each experience depends on the norms and ideals of the time. 4. The existential moment. Almost all theorists who reflect more deeply on the

phenomenon of life experience refer to its existential dimension. There is also a connection to the ethical question of “meaning of life”, that should be addressed (Wolf 2010, Rüter 2023).

Equipped with a better understanding of what it means to have life experience, we can then counter Bollnow's rejection of personal responsibility during the national socialism period.

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## **ANDREA LAILACH-HENNRICH**

University of Konstanz, Germany

E-mail: [a.lailach@uni-konstanz.de](mailto:a.lailach@uni-konstanz.de)

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<sup>1</sup> My Translation. Quoted from Kahl, P. (2019), *Otto Friedrich Bollnow in der NS-Zeit*, expert report commissioned by the Otto Friedrich Bollnow Society, p. 17. (<https://bollnow-gesellschaft.de/person/nationalsozialismus>)

26 June | 09.30-11.00 | Room 1.1

## **SCIENTIFIC SOCIABILITY & INTIMACY**

Chair: Kim Hajek

Marie Linos

## **Scientific Intimacies: English-Speaking Couples of Scholars in the Social Sciences in the Early 20th Century**

The announcement of one of the first effective vaccines against COVID-19 in late 2020 sparked widespread and global media attention. However, beyond discussions about the effectiveness of the vaccine, the media were also particularly keen to comment on the profile of those who developed it: BioNTech duo Uğur Şahin and Özlem Türeci, both German physicians, with Turkish origins, and a married couple. This “dream team” (as one colleague commenting for Reuters called them) has garnered significant media attention, ranging from the generalist press to tabloids. The latter expressed a strong passion about “the incredible love story beyond the discovery of the COVID-19 vaccine”.

This phenomenon is not surprising: in 2008, a study conducted at Stanford University suggested that at least a third of academics in the United States are in partnership with other academics (Schiebinger et al., 2008). Sociological research regarding this “academic endogamy” is plentiful, reflecting the issues of these pairs both engaged in peculiar career paths that mix personal matters and professional aspirations (international mobility, commuting, hobbyfication, etc.). Nevertheless, historical studies remain scarce (with few valuable exceptions), since it was generally assumed that the phenomenon was related to the feminization of higher education and the job market since the 1970s.

This presentation challenges this perspective by providing multiple examples of collaboration among English-speaking scholars and social scientists during the early 20th century. It focuses on couples active in the United States and in England to better reflect on the peculiarities of each higher education. It also specifically studies social scientists who were producing knowledge on social phenomena, including gender relationships and standards (even tacitly). It serves two main purposes.

- First, it calls for a refocusing in the field of the history of sciences, by fully acknowledging intimacy settings. Recently, the history of science has taken a resolutely social and cultural turn, intending to describe scientific practices in their social and historically situated context. However, few studies have taken this position to its logical conclusion by looking closely at the way researchers live in practice and by studying their intimate interactions, even though according to some historians, Western cultures can be described as “conjugal civilization” (Burgièrè, 2011). By

considering these romantic partnerships, we can shed light on a broad range of social practices involved in scientific production.

- Second, it intends to contribute to the history of gender, by demonstrating how these couples challenged or endorsed gender roles and norms. Since science plays an important role in establishing norms and, therefore, in validating roles, the combination and interactions between science and gender are crucial in understanding the establishment of gender standards in Western societies. The example of the press highlight of the BioNTech couple encapsulates perfectly the way these scientific couples were used to exhibit specific gender settings and possibly induce sympathy toward their work. As we will show, the practice of glorifying scholars' pairs already existed in the early 20th century. Furthermore, the study of couples from a history of gender perspective allows us to understand how women were finding their voices and carving out their roles both as citizens and scientists.

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These two objectives aim to demonstrate how intimacy, particularly through romantic partnerships, remains a crucial part of social history.

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## **MARIE LINOS**

University of Oxford, UK

E-mail: [ml.marielinos@gmail.com](mailto:ml.marielinos@gmail.com)

Csányi Gergely

## **Depth Psychology, Sexual Discourse and Sexual Messianism Among Social Democratic and Communist Intellectuals in Hungary Between the Two World Wars**

In my presentation, I will analyze the messianic ideas of the communist and social democratic intellectuals about sexuality and the role of depth psychology in this between the two world wars in Hungary.

Sándor Ferenczi became the world's first professor of psychoanalysis during the Hungarian Soviet Republic. The Soviet Republic was replaced after 133 days by the conservative Horthy regime. The reputation of psychoanalysis, and Ferenczi personally, was not improved by his role during the Soviet period, nor by the growing anti-Semitism in the country. Overall, the political climate was anti-communist, anti-Semitic, “anti-Freudian” and sexually conservative. Critics of psychoanalysis often conflated motives of sexual conservatism, religiosity, anti-communism and anti-Semitism. It was in this hostile environment that the more or less unified school of psychoanalysis, known as the Budapest school, was born. The members of the Budapest school published a series of papers on psychosexual development, homosexuality and the sexual background of mental illness. The most important works by Ferenczi, Mihály and Alice Bálint, Géza Róheim and Imre Hermann were written during this period. But because he at least wanted to get rid of the accusation of communism in an article published in the journal *Nyugat* (“The West”) in 1922, Ferenczi made a solid attempt to distance psychoanalysis from left-wing political tendencies.

At the same time, the intellectuals associated with the illegal Communist Party and the Social Democratic Party – almost completely independently of the members of the Budapest school – were planning the foundations of a new sexual utopia, partly based on depth psychology. Although it was an era of messianic Marxism until the 1930s, the discourse was fraught with controversy and contradictions, and fragmented by the intersections of fault lines. It was a clash between proponents and opponents of depth psychology, Freudians and Adlerians, communists and social democrats. Adler's reception among the intelligentsia of the legally functioning social democratic party was primarily connected to the fact that the social institutions built in “Red Vienna” served as a model for Hungarian social democrats. Some communists have attacked Marxists for their commitment to depth psychology. This cacophony was not helped by the fact that, at the time, there were divergent views on psychoanalysis in the Soviet Union and, due to the poor flow of information, the Hungarian

communist intelligentsia's information was fraught with contradictions. Some communists have attacked social democrats for their sexual conservatism. And Freudian communists and social democrats have attacked Adlerians for what they see as a bourgeois version of depth psychology – although the intensity vehemence of the attack was diminished by the publication of *Civilization and Its Discontents* in 1933. An analysis of the discourse on “politics of the inner life” (sexual politics and psychopolitics) reveals how utopian ideas were not uniform within Marxism even in its most optimistic period.

Then, as the great economic depression of the late 1920s and early 1930s led to the collapse of the First Austrian Republic, the banning of the Austrian Social Democratic Party and the end of the Red Vienna project, and the rise to power of the Nazi party in Germany and the isolation of the Soviet Union, the tone changed constantly. Internationally, too, a more pessimistic period of Freudo-Marxism began, and in Hungary, the left-wing public sphere steadily disappeared, sexual discourse was eliminated for 15 years, and depth psychological discourse for 30.

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## **CSÁNYI GERGELY**

Eötvös Loránd University, Hungary

E-mail: [csanyi.gergely@tatk.elte.hu](mailto:csanyi.gergely@tatk.elte.hu)

26 June | 11.30-13.00 | Room 2.21

## **THE INTERNALIZATION PARADIGM: PAST AND PRESENT (2)**

Chair: Alexandra Cox

Amal Ziv

## **Between Gender as Social Construct and Gender Identity: Following the Vicissitudes of Interiority in the Theorization of Gender**

In this paper I will look at the double life of the concept *gender*. From its inception the term gender has denoted two distinct yet related phenomena: a core psychological identity and a social system that allocates different roles to men and women and positions them hierarchically. These two strains of thinking on gender are at odds on the subject of gendered interiority. In feminist thought, *gender* indexes an anti-essentialist thrust, which while it does not preclude preoccupation with psychic life and subjectivity, has on the whole tended toward deprivileging if not negating psychic depth. On the other hand, the psychological notion of gender identity is all about interiority as opposed to the exteriority of both the body and the social.

I will begin by looking at the double emergence of *gender*—first as a psychological concept in the work of Robert Stoller and John Money, and shortly after in Kate Millet's *Sexual Politics*, a foundational text of radical feminism, in which Millet customized the term transposing it from the psychological register to the socio-political register. After examining this discursive juncture, I will fast forward to the present moment to see how this double life of *gender* plays out in controversies around transgender rights. While trans identity and politics are grounded in the notion of gender identity as a core psychological identity that is immutable and autonomous of physiological sex, the position known as “gender critical feminism” both contests the ontology of gender identity and warns against its political effects. I will try to trace the trajectories of the two strains of thinking about gender that have led from Millet's reliance on Stoller and Money's work to the current clash between (some) contemporary radical feminists and trans rights activism.

**AMAL ZIV**

Ben-Gurion University of the Negev, Israel

E-mail: [amlia@bgu.ac.il](mailto:amlia@bgu.ac.il)

Marita Vyrgioti

## **‘Identification as Cannibalisation’: An Afropessimist Critique of Psychoanalytic Metaphors of Psychic Interiority**

In 1917, Freud wrote: ‘identification is a preliminary stage of object-choice, that it is the first way—and one that is expressed in an ambivalent fashion—in which the ego picks out an object. The ego wants to incorporate this object into itself, and in accordance with the oral or cannibalistic phase of libidinal development which it is, it wants to do so by devouring it.’ (pp. 249-250) Writing during the first world war, when global colonial powers reshuffled their domination of the Global South whilst also renegotiating their territories and boundaries inside Europe, Freud connects identification with ‘cannibalisation’. This unusual link, which emerges in many of his papers (1913, 1905[1915], 1921, 1923, 1930) is still one of the dominant ways of thinking about the internalisation of objects in the British object relations tradition. Cannibalism facilitates the metaphorization of a mechanism by which the psyche can incorporate, introject, or contain—digested or undigested—objects internally. In adopting a colonial imagery of savagism and animality, Freud develops a theory of the psyche that is modelled upon the mouth—exemplifying a psychoanalytic dialogue with colonial preoccupations with political domination, cultural appropriation, and financial expropriation.

This paper seeks to critique Freud’s use of the metaphor of cannibalism from the point of view of Afropessimism, a theoretical approach which departs from the idea of ‘social death’ (a condition of being physically alive, but socially inexistent) and the inability to symbolise black life in the wake of settler colonialism. In particular, I juxtapose two texts—Christina Sharpe’s *In the Wake* and Zakiyyah Iman Jackson’s *Becoming Human*—with the grammar of cannibalism in Freudian psychoanalysis. These two texts resituate ‘antiblackness as a totality’ (Sharpe) in the wake of slavery and help us to elucidate the ubiquitousness and pervasiveness of racialised hatred within the wider socio-historical context in which the psychoanalytic articulation of the ‘psyche’ emerges. Furthermore, Jackson’s revision African diasporic views on the ontology of humanness challenges the ethical and epistemological implications of cannibal metaphors as perpetuating the exclusion of blackness from signification.

Overall, this paper exposes how psychoanalytic iterations of the psyche as an orifice which devours have historically emerged in a climate of persistent, deadly racialisation. Therefore, the interdisciplinary dialogue between Afropessimism and psychoanalysis is, I argue, essential for addressing the metaphoric violence of the language of animality in the psychoanalytic theorisations

of inner life. This endeavour has implications not only for contemporary psychoanalytic practice, but also for the broader historical study of psychic interiority.

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## **MARITA VYRGIOTI**

University of Essex, UK

E-mail: [m.vyrgioti@essex.ac.uk](mailto:m.vyrgioti@essex.ac.uk)

Maitrayee Deka

## **A Bazaar Technology of the Self**

Warren Susman, in his 1984 essay “Personality and the Making of Twentieth Century Culture”, forwards the idea about how the American media culture, be it self-help books, advice manuals, movies, and advertisements, appealed to a subject that is prone to developing their sense of self than develop a character as visible in the nineteenth century having moral underpinnings. Instead, ‘personality’ carries a certain charm and is more individualised, proposing taking care of oneself to boost uniqueness through a burgeoning consumer culture. In this talk, I fast forward to twenty-first-century digital media culture in Delhi’s electronic bazaars, where some members of the popular class show a similar relationship to new media whereby those individuals that excel in techno-social assemblages display greater ease with their self as enlightened projects moving away from the crowd and stronger societal moral compass. In effect, this talk argues that digital media has enabled personality development and inner lives for those who weren’t the bourgeoisie or the upper echelon to whom Foucault ascribed a technology of the self amongst the Greeks and in later periods. Now, with more leisure, some working-class men talk about themselves in an atomistic term of self-fulfilment and solipsism without having a social self as a correcting measure.

### **MAITRAYEE DEKA**

University of Essex, UK

E-mail: [maitrayee.deka@essex.ac.uk](mailto:maitrayee.deka@essex.ac.uk)

26 June | 11.30-13.00 | Room 2.66

## **SELVES AND OTHERS THROUGH LANGUAGE**

Chair: Dennis Bryson

Marjorie Lorch

## **Word Association and Communality of Thought:**

### **The Loyola Language Study, 1955**

Asking an individual to provide the first word that comes to mind in response to another word is a prominent and productive method in psychological research. Such word association tests have been used since the late 19th century to investigate the mental representation of concepts and the way they are associated to each other (Kohs, 1914). They continued to be of central relevance to psychological theory in the first half of the twentieth century (Osgood 1953).

In the 1950s, two early career psychologists Dr Louis B. Snider, S.J. (1913-1955) and Olaf Johnson (dates unknown) changed the instructions of the conventional word association test in a fundamental way. Instead of tasking the participant to respond with the first word they thought of when hearing a given prompt, they asked participants to answer what they thought most others would say. This required a person to consider possibilities beyond their own life experiences which formed the basis of primary word associations. The novel task manipulation was intended to assess the ability of individuals to deliberately reflect on their intrapersonal knowledge. It was grounded in the ideas of Henry Stack Sullivan's (1892-1949) and David Rapaport (1911-1960) who emphasized the contribution of interpersonal relations to mental development and mental health. Sullivan's concept of "communality of thought" (1940) was used to interpret the mental process being measured.

Dr Vincent V. Herr, S.J. (1905–1971) led a large group of researchers at Loyola University, Chicago on their investigation of this word association task after Snider and Johnson stopped pilot work on the project. Herr continued to explore its properties regarding the constructs of reflexivity and empathy. The test with these novel instructions became known as the Loyola Language Study (copyright 1955). It was the focus of intensive research for over a decade with funding from the newly founded US National Institute of Mental Health. Herr and his colleagues explored the relationship between linguistic and other cognitive and emotional resources through the testing individuals with various age, socio-cultural, educational, and personality characteristics. They investigated the potential of this novel controlled word association task to assess an individual's degree of empathy to "the unknown other".

The Loyola Linguistic Study represents an interesting innovation in psychological assessment. It drew some attention at the time but has been overlooked by subsequent researchers. This is likely due in part to the limited publication of their research findings in mainstream psychology journals

(Herr 1957, 1966). However, the results of this research were presented at numerous conferences and Herr included reports of his findings in his psychology textbooks written for use in Catholic universities. In addition, Herr recruited research assistants from a large pool of graduate students who subsequently wrote 15 master's dissertations and doctoral theses employing this test instrument.

The present investigation draws on the unpublished material contained in the Herr Papers held at the Loyola University, Chicago Special Collections and Archives. They document his intensive pursuit of this research project for over a decade until retirement and detail his methodological refinements, findings and their interpretation. In revisiting this forgotten work, this assessment will be considered for its continuing value in addressing research current questions in psychology, psychiatry, and linguistics and discuss how it touches on issues of interest regarding a normative notion of shared social knowledge and theory of mind.

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## **MARJORIE LORCH**

Birkbeck, University of London, UK

E-mail: m.lorch@bbk.ac.uk

Csaba Pléh

## **Beginnings of Hungarian Theoretical Psychology of Language**

The beginnings of Hungarian psychology of language is usually presented with reference to phoneticians and early child language diary studies, such as Emil Ponori Thewrewk, Hugo Bakonyi and Gabriella Viktor. My presentation is slightly heretical because I present the underlying psychological ideas of some early 20<sup>th</sup> Hungarian linguists. I will emphasize what is analogous with some questions of modern psycholinguistics in their more speculative unfolding a 100 years ago.

My three heroes are:

**Zoltán Gombocz** (1887-1935) a successful modern historical linguist (Gombocz, 1912), with many French and German travels, director of the École Normale in Budapest. His works very influential thorough his central teaching position were in historical semantics and syntax, mostly published posthumously (Gombocz, 1987).

**Antal Klemm** (1883-1963) was a Benedictine monk, professor at Pécs and Budapest, and a widely raveling successful comparative Finno-Ugric linguist (Klemm, 1925), with a central interest towards historical syntax (Klemm, 1928).

**Gyula Lux (1884-1957)** was a successful language and educational expert from a traditional Saxonian family from Upper Hungary, expert on the local German dialect (Lux, 1961), and funding director of a German language teachers College in Budapest.

All were representatives of classical mentalistic linguistics, and interpreted language as relevant for psychology, even if they emphasized change instead of structure. They recognized several analogies between children's ability to create language and the historical problem of language formation. They also noticed that syntactic organization should also be interpreted psychologically.

I use one of Gombocz's early works, his review of Wundt's ethnopsychology, Antal Klemm's essay on syntax published in 1928, and Gyula Lux's monograph (1927) entitled *A nyelv* (Language) published with the subtitle *A study of the psychology of language*

*Mentalism*

They represent a classical mentalistic stage in the history of Hungarian linguistics. Their approach labeled as psychologism would be called mentalism today. Gombocz's (1903) after a visit to Leipzig, saw Wundt's ethnopsychology as an approach where *Völkerpsychologie* learns from the facts of language. The attitude of the mature Wundt, as interpreted by Gombocz, is similar to that of the young Chomsky (1968, 24): "The study of universal grammar, understood in this way, is the study of human intellectual faculties... Linguistics thus described is simply the subfield of psychology that deals with these aspects of the mind."

In the work of Antal Klemm (1928) decades after the Gombocz Wundt interpretation, psychologism becomes even more clearly mentalism. A direct manifestation of this is that in his debates on contemporary linguistic, psychological and logical conceptions of syntax, he also follows the Wundtian direction: "The aim of syntax, like linguistics in general, *is to study the historical development of syntactic phenomena and the individual and social psychological conditions of development*. Psychological explanation is therefore a necessary complement to historical linguistic examination" (Klemm, 1928, 132). But the sentence is also organized logically. This logic, whose past Klemm reviews from the theory of medieval forms of meaning, at the end of the 19th century is not normative, unlike the traditional one, but, as Husserl's logical grammar explains, gives a priori order of what can be thought and said at all, categories and their combinatorics. There is no conflict between psychological and logical foundation. Such basic logical categories as substance and accident, cause and effect "are not norms of right thinking, but psychological forms of general human thought... Linguistic forms of meaning are closely related to the ways of thinking of our minds: forms of view (space, time) and categories of reason (substantia-incident, cause-effect) are the basis of grammar's categories of meaning: word species and parts of sentences" (ibid., 66). This Husserlian inspiration gives Klemm a way to go beyond the mere associative organization principles of Wundtian psychologism.

The monograph of Lux (1927) does not aim to be linguistics, but openly language psychology. He regards language as a whole as a psychological reality: "language is the sum total of the spiritual skills, inclinations, and laws that govern speech at any given time" (8). Language is a spiritual disposition, speech is how it works. The consequence of this is that for him the subject of the psychology of language is much broader than used today: in addition to examining what happens in the mind during speech and understanding (this would be today's goal-setting), psycholinguistics must also deal with the origin and development of language. By development and origin, he understands both the child and the human race. These last two areas, with the exception of children's language, have only become part of the perspective of the most daring psycholinguists from the 1980s on. The representatives of modern psycholinguistics, on the other hand, while having very high theoretical inspiration, carry out experimental and

observational empirical work in their everyday lives, and are averse to questions that cannot be translated into its idiom. Self-confidence that leads to speculation is hard to revive for our generation compared to the bravery a 100 years ago.

### *Speculations about the origin of language*

Speculation about the origin of language is one of the themes where my classical heroes studied ideas relevant today. Both Lux and Gombocz follow Wundt that we must draw evidence from gesture language for the origin of spoken language. In his review, Gombocz recognized that gestural language can be a model for how an emotion-expressing, involuntary system could have become voluntary and (in today's terminology) gradually propositional. Gombocz emphasized the shift to deictic and then to figurative signs, and the fact combining gestures already has a specific syntax: it is based on psychological weighting, things more important to the communicator come always first. Lux's more detailed discussion also followed Wundt.

More interesting than general speculation is that both Gombocz and Klemm deal with the possible mechanisms of *word class* formation. Both start from Wundt's basic idea: properties cannot be inherently imagined without objects, properties are already abstractions. Hence the primacy of object concepts and nouns. Verbs are secondary to this. Klemm uses much more detailed reasoning here than Gombocz. His reconstruction of word species arrives only as a result, taking communication as a starting point and, in connection with this, the differentiation of sentence parts. Initial communication is about an object given as a non-linguistic stimulus: [this thing] *apple*. The (psychological) subject is given, only the predicate is pronounced. This would be followed by combining two nominal words in a predicative way: *wood-fire*. Then the property words would appear, and finally the combination of object and property (*apple-red*). The subject splits from the predicate. Adjectives and adverbs would appear with the repetition, combination and relegation of the subject or the predicate to the background.

There is of course much speculation here. But what do modern scientists rely on here, where do we go beyond centuries of logical speculations about the genesis of parts of speech? We return again to children's language.

### *Parallels between children's language and the genesis of language*

The analogy between early children's language and the origin of language was a central question in classical psychology of language. Gyula Lux gives a detailed overview of the debate as to whether Haeckel's psychogenetic law is valid in the field of language (ontogeny repeats phylogeny). Wundt, for example, considered it valid only for the earliest ages, whereas the Sterns (Stern and Stern 1907) generally upheld this. The strangely obsolete question was first raised today in connection with the teaching of communication in primates; many have

noticed analogies between gesticulating chimpanzees and the primitive grammatical categories of human children (doer, object, tool, etc.), both of which have been assimilated to categories of human tool use. Lamendella (1976) went so far as to openly formulate the neo-recapitulation principle. The methodological significance of this is that perhaps we can learn something about the beginnings of language from the child. However, the truly convincing renovation appeared precisely in the same system of reasoning that was pointed out by Gyula Lux. Even in his time, there was sporadic evidence that isolated children could develop language-like systems. The works of Bickerton (1981) take this thread. Children living on plantations grow up in a peculiar situation of communication and language learning, amid the breakdown of tradition. Bickerton showed that in this situation peculiar Pidgin languages developed by children inherently show the functioning of human language language bioprogram uninfluenced by tradition. The grammatical structures of independent and distant Pidgin languages have striking similarities. From this, he also draws conclusions that man's original language may have exhibited a similar organization (Bickerton, 1984). Today's language acquisition and the organization of today's languages would result from the interaction between the original bioprogram and the secondary tradition, the fixed system and grammar.

There are important missing aspects in these classical Hungarian mentalistic psycholinguists from a present day perspective. They mostly lacked the concept of system and rule, as well as the search for proofs of an experimental type. However, the speculative side of their historical thought, makes these early Hungarian works relevant towards understanding the gradual unfolding of modern psycholinguistics.

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## **CSABA PLÉH**

Central European University, Budapest

E-mail: [vispleh@ceu.edu](mailto:vispleh@ceu.edu)

26 June | 11.30-13.00 | Room 1.1

## **RECEPTIONS & TRANSFERS**

Chair: Ulrich Koch

Krzysztof Czapkowski

## The Reception and Indigenization of C.G. Jung's Psychology in Poland

The reception of the thought of C.G Jung is not an easy issue to cover with a short speech - especially to mention it in the Polish context. The crucial years of development of Swiss branch of psychoanalysis (considered here as a period of 1900-1962 covering the professional activity of Jung himself) fall into a very unstable the period in the history of Poland. The general lineage of Polish clinical thought is strongly disturbed - first by the partitions of Polish lands in XVIII century (making Poland completely disappear from the maps), then by a struggle towards reestablishing the nation thwarted by The Second World War, and finally by the Iron Curtain isolation from the western world caused by ZSRR political influence. The efforts taken by Polish clinicians working in this long period seem to be mainly concentrated on the transfer and maintenance of the Freudian legacy – ultimately excluding the lineages not excepted by the father of psychoanalysis. Due to this, Swiss lineage has finally appeared in Poland long after Jung's death, having no personal curatorship from him (unlike Freudian movement which had its own so-called “emissary”, Ludwig Jekels, Freud's direct disciple). Still, the Jungian thought has finally found its place in Polish culture, spreading its wings in the 1960s – yet, it nested in a very specific way, placing the legacy of Jung more into the field of philosophy and esotericism rather than actual psychotherapeutic ground from which it is originally grown.

The development of analytic psychology can be divided to three periods, each focusing on leading theme: 1) complex theory (starting from 1904), 2) psychological types (1921), 3) collective unconscious (1930s), 4) *unus mundus* theory (1950s) – evolving from covering individual psychopathology matters to spiritual elaborations on religious psyche. The Polish reception of Jung seems to discover him in quite opposite way: from receiving him as a gnostic and alchemist to rediscovering his figure as a clinician and psychiatrist (which is happening nowadays). This has created a distorted images of Analytical Psychology which has put its impact on the academic reception and placing Jung strictly in the discipline of philosophy.

The speech will focus on the specific reception of Jung in Polish language: reconstructing the publishing history (translations and introductions written by Polish Jungians) it will chronologically present how Polish readers discovered Jung and how it affected its current academic status.

The first actual Polish language Jungian publication was a translation of “The Psychology of C.G. Jung” by Jolande Jacobi from 1968, soon followed by 1970 anthology of texts compiled by Jerzy

Prokopiuk (1931-2021) titled *Psychologia a religia* ("Psychology and Religion" - not to be confused with 11<sup>th</sup> volume of The Collected Works/*Gesammelte Werke*). The latter has created a very specific ground which – in the speaker's opinion – has resulted in repressing Jungian thought to the borderlands of psychology. Prokopiuk, known as a polish gnostic, has indeed chosen a variety of peculiar texts to introduce the Sage of Bollingen in subsequent anthologies. Drawing on the texts like *Answer to Job*, *Paracelsus*, *Mercurius* or just adding a preface titled *Jung, czyli gnoza XX wieku* ("Jung or a gnosis of XX century") he has as created a colorful but academically unacceptable persona for Jung. This unfortunate introduction (and further selections of texts published in Poland) still has its consequences today. Another figure to be mentioned is Zenon Waldemar Dudek, psychiatrist interested in the figure of Jung (but technical not trained by Jungians), who established in 1991 a publishing imprint Eneteia, which marked its existence with *ALBO albo* ("Either or") - a quarterly magazine focusing on Jungian perspective and cultural psychology (still being published today). Thus, Eneteia for a long time has become a ground for polish Jungian studies – sadly, only partially connected with academic psychology and psychotherapy. Although the *Collected Works of Jung* (in internationally acclaimed form - but with changed sequence) started to appear in the polish translation of Robert Reszke starting from 1997, the perspective seemed to be already laid – it become a part of Polish so-called "off-road psychology", despite of the efforts taken by polish academic figures like Rosińska, Błocian, Pajor or Nosal.

To sum up, the presentation elaborates issues risen during the conversations held during the breaks of previous ESHHS meeting in Rome and hopefully it will fill a very niche topic on the international area breaking the untold story of Polish early Jungians. It aims toward laying foundations for (mis?)understanding and indigenization of Analytical Psychology, as introduced mainly by Prokopiuk as form of modern gnosis.

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## **KRZYSZTOF CZAPKOWSKI**

Cardinal Stefan Wyszyński University, Poland

E-mail: krzysztof.czapkowski@gmail.com

Ruud Abma

## **Dutch Psychologists on Psychoanalysis**

Freud's work was introduced in the Netherlands during the first decades of the 20<sup>th</sup> century. Although Freud emphasized that his psychoanalytic theory covered both neurotic and 'normal' psychological functioning (*The psychopathology of everyday life*), psychologists of that era mostly tended to ignore psychoanalysis, leaving the introduction of Freud's conceptions to psychiatrists. From their midst the Netherlands' Society for Psychoanalysis (1917) was established, which three years later organized the 6<sup>th</sup> International Psychoanalytic Congress in The Hague. This was attended by both Sigmund and Anna Freud.

The first professor of empirical psychology in the Netherlands, Frans Roels, appointed in 1922 at Utrecht University, argued that Freud's doctrine had little to do with science: 'In Freudian psychology one unproven hypothesis is piled upon the other'. At the Catholic University in Nijmegen, professor Theo Rutten and his collaborator Alphons Chorus initiated a study group on psychoanalysis, resulting in a book by Chorus on 'The origin and development of psychoanalysis' (1946). Chorus agreed with Roels that psychoanalysis was unscientific and that academic psychologists were obliged to expose its flaws, because the lay public appeared to be easily impressed by Freud's theories. Indeed, the translation of Freud's *Introductory Lectures* had sold thousands of copies before World War II.

During the period 1945-1965 phenomenology gained influence in both psychology and psychiatry in the Netherlands. Psychoanalytic theory, renamed as 'depth psychology', was regarded as an ally in the battle against positivist psychology and biologicistic psychiatry. Whereas psychoanalysis during the 1960's became the main strand in psychiatry, psychologists largely refrained from seriously discussing Freudian thinking. There were exceptions however, such as Adriaan de Groot, Hans Linschoten, Johan Barendregt and Nico Frijda, who came up with a more balanced, albeit critical account of Freud's work. Cees Wegman (1979) even attempted a synthesis between psychoanalysis and cognitive psychology.

After the demise of phenomenological psychology, from 1965 onwards, bits of psychoanalysis were presented as 'forerunners' of more mature developmental and personality theories. This was largely inspired by American psychological textbooks, which would dominate psychology courses in the Netherlands from then on. Students would only get acquainted with Freud's work through an

American lens, unless they engaged in Freud reading groups of their own, an activity that became popular in the 1970's during the heyday of the student and feminist movements.

Reading Freud was facilitated by a Dutch translation of most of his work, issued in the period 1979-1993. This contributed to an increase in readership among the general public, but also to an array of critical publications on Freudian theory and practice. For instance, Jaap van Heerden in his dissertation (1982) critically assessed Freud's notion of the Unconscious, Han Israëls (1993) developed a Dutch specimen of Freud-bashing and various researchers, following the trail of Eysenck, started to question the effectiveness of psychoanalytic therapy.

Meanwhile, Dutch psychoanalysis became increasingly isolated. After losing its foothold in academic psychiatry and confronted with the growth of rival, less intensive and less expensive psychotherapies, psychoanalysis in the Netherlands chose to focus on its own channels of practice, training and publication. This also hampered the exchange on a more theoretical level between psychology and psychoanalysis. Even the growing interest in neuroscience that both parties showed during the last decades did not lead to any convergence or combined endeavours.

Why the lack of mutual interest? There are of course historical reasons, for instance the degree of academic recognition – psychology being a well-established discipline, whereas psychoanalysis created its own theory and practice outside academia. More fundamental seems to be the difference in methodological outlook: mainstream psychology adhering to quantitative research (preferably experimental) focussed on 'prediction', psychoanalysis aiming at theory development by analysing cases (Jahoda, 1977; Panhuysen & Terwee). The opposition between both is often reframed in terms of natural sciences versus humanities, but that is not very helpful. The understanding of real life human behaviour requires both knowledge of causal mechanisms and reconstruction of life histories.

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## **RUUD ABMA**

Utrecht University, Nederlands

E-mail: r.abma@uu.nl

Jan Kornaj

## **Borderline Nosological Categories in Polish Psychiatry in the Interwar Period**

The concept of Borderline Personality Disorder (BPD) has undergone significant evolution and debate within the psychiatric community. According to the DSM-V, BPD is characterized by instability in interpersonal relationships, self-image, and impulsivity (APA, 2013, p. 663). Conversely, the ICD-10 classified it under "emotionally unstable personality," divided into impulsive and borderline types (WHO, 1993). However, the latest ICD-11 has moved to a dimensional model of personality disorders, where the "borderline pattern" can still be recognized but is no longer a standalone diagnosis (WHO, 2019).

The challenge of classifying mental illnesses that straddle the line between neurosis and psychosis was first noted in 1919 by American psychoanalyst L. Pierce Clark (1919). Thomas Vernon Moore (1921) later coined the term "borderline" to describe these ambiguous states. The topic gained traction among American psychoanalysts and psychiatrists after Adolph Stern's 1938 article, and Robert Knight's work in 1953 further solidified interest in the borderline category. By the 1960s, the focus had shifted from borderline neurosis/psychosis to character/personality disorders (Stone, 1986, 2005). In 1980, the DSM-III officially recognized BPD as a diagnostic category, promoting its global recognition.

This paper delves into the nosological categories created by Polish psychiatrists in the interwar period to address diagnostically ambiguous clinical pictures. Adam Wizel introduced "underdeveloped schizophrenia" (1925, 1928), Maurycy Bornsztajn proposed "schizothymia reactiva" and "hypochondriac (somatopsychic) schizophrenia" (1927a, 1927b, 1936), Jan Nelken described "mild schizophrenia" (1935), and Władysław Matecki presented "neurosis-like (pseudo-neurotic) schizophrenia" (1937). These categories represented psychogenic disorders resembling schizophrenia but intertwined with neurotic symptoms. Julian Dretler (1936) identified "mixed psychosis," suggesting it was a distinct nosological entity. Additionally, the concept of psychopathy was seen as a borderline between health and mental illness and a predisposition to psychosis, influenced by the work of Kurt Schneider, Eugen Kahn, and Ernst Kretschmer.

The interwar Polish psychiatric community's discussion on these borderline cases reflected a broader European struggle with existing psychopathological labels. Dissatisfied with Bleuler's "latent schizophrenia" and the concept of the schizoid, Polish psychiatrists sought alternative nosological solutions, often influenced by psychoanalysis. However, the impact of World War II and the

imposition of dialectical materialism and Pavlovism as the dominant psychiatric ideologies led to the neglect of these interwar contributions to Polish psychiatric nosology..

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## **JAN KORNAJ**

Wyszyński University, Poland

E-mail: kornajjan@gmail.com

26 June | 14.30-16.00 | Room 2.21

## **THE INTERNALIZATION PARADIGM: PAST AND PRESENT (3)**

Chair: Shaul Bar-Haim

Adam Toon

## Inner Life as A Useful Fiction

We often talk about the mind in terms of an inner life. In contemporary philosophical discussions, “Cartesianism” is often used in a broad sense, to refer to any approach to the mind that takes talk about an inner life seriously. In its original form, Cartesianism might have taken this inner life to exist within an immaterial substance. Nowadays, its proponents are more likely to be materialists, who hold that the inner life will be found in the brain. Over the years, some theorists have tried to do without this inner life, most notably behaviourists. But their efforts are usually thought to have failed: most philosophers now find it difficult to see how to do without the notion of an inner life.

This talk will introduce a new approach to the nature of the mind, known as *mental fictionalism*. According to this approach, our concept of mind is a fundamentally metaphorical one: we project the “outer life” of human culture, especially spoken and written language, onto the “inner life” of the mind. This inner life is a useful fiction: it does not exist—and yet we cannot avoid talking about it. In a recent book (*Mind as Metaphor: A Defence of Mental Fictionalism*, Oxford University Press, 2023), I have developed this approach and explored its implications for central philosophical questions concerning the mind, such as the nature of intentionality and the relationship between mind and language.

My aim in the present talk is to explore the implications of mental fictionalism for the historical study of the mind. Philosophers often doubt that the mind has a history. Our *theories* of mind have a history, of course. And yet the mind itself is typically assumed to be relatively fixed, at least for the past two thousand years or so. I will argue that this is a mistake. As we will see, an important consequence of a fictionalist approach is that the mind *itself* has a history. From mathematical diagrams in ancient Greece to the invention of computer simulations, new tools and social practices have dramatically transformed the nature of the human mind and its limits. From this perspective, we can see that the history of human culture *is* the history of the human mind.

### ADAM TOON

University of Exeter, UK

E-mail: [a.toon@exeter.ac.uk](mailto:a.toon@exeter.ac.uk)

26 June | 14.30-16.00 | Room 2.66

## **GOVERNMENT & HUMAN SCIENCES**

Chair: Felix Schnell

Kata Dóra Kiss

## **State Socialism to Market Democracy: The Role of the Secondary Public Sphere in Shaping Contemporary Hungarian Psychology**

This presentation examines the profound effects of Hungary's transition from a state-socialist regime to a market-oriented democracy, particularly within the psychological sciences. It explores the emergence and influence of the "secondary public sphere" during state socialism and its significant role in shaping current psychological practices in Hungary post-regime change. The discussion will focus on how historical experiences have shaped the orientations, practices, dispositions, and overall professional habitus of Hungarian psychology experts.

Central to this discourse is the role of psychology as a technology of subjectivity in both Western and Eastern European contexts. Utilizing Michel Foucault's concept of governmentality, it is evident how post-World War II Western welfare democracies integrated psychological expertise as a crucial technology linked with social and political responsibilities. This integration facilitated individuals' self-realization and consumption, reshaping not only personal identities but also institutional policies. Conversely, in Eastern Europe, including Hungary, psychology under state socialism was applied differently. The individual was often defined by class position, with psychology aimed at crafting the 'new man,' liberated from oppressive class relations and equipped to recognize and navigate them. This underscores a stark contrast in the political use of psychological sciences as tools for managing societal norms and individual identities.

Additionally, informal workshops and quasi-legal professional gatherings during the late socialist era served as pivotal nodes for knowledge transfer and resistance. These gatherings, which fostered a vibrant secondary public sphere, also highlighted the diverse trajectories of psychological development across the Eastern bloc, influenced by their semi-peripheral economic statuses and the centralized control typical of socialist governance. This nuanced understanding allows for an examination of the professional habituses formed under contrasting systems of governmentality. The 'inner lives' of individuals in these different contexts were shaped by the broader ideological, economic, and professional landscapes, revealing a complex interplay of personal identity formation within the constraints and freedoms provided by each system.

The transformation of Hungarian psychological sciences through two distinct regimes exemplifies the profound influence of governmental systems on professional practices. In Hungary, the 1990s shift to a market economy required psychologists to navigate a new reality where market forces, individualism, and consumer-oriented mental health services predominated. This shift demanded

not only a change in professional practices but also a redefinition of psychologists' roles and responsibilities toward their clients and society. Similarly, Hungarian society itself underwent a significant transformation in its perception and acceptance of psychology. Before the regime change, psychology was viewed primarily as a tool for state ideology, whereas post-regime change, it became regarded as a service accessible for personal growth and well-being. This repositioning has led to an evolving concept of 'inner life,' now more focused on individual empowerment and self-realization, mirroring Western models of psychological practice.

The presentation also explores how, following the regime change, previously semi-formally organized workshops and working groups were able to formally organize, thanks to the new legal system, transforming into officially recognized associations and training centers. However, this also led to extreme privatization in psychotherapy and mental health services, raising concerns about accessibility and quality of care. Employing Immanuel Wallerstein's world-system theory, this study elucidates the disparities between Western psychology and post-Soviet psycho-scientific institutional developments through the lens of economic and cultural dynamics. This comparative analysis not only highlights the influence of political climates on psychological paradigms but also underscores the ever-changing applications of psychology and its effect on the inner life of people across different geopolitical contexts.

By integrating analysis of written resources with qualitative interviews from professionals with extensive field experience, this presentation seeks to unveil the historical and cultural nuances of Hungarian psychology, affected by complex institutional politics and funding mechanisms over recent decades. This transdisciplinary approach aims to deepen understanding of the systemic changes affecting the psycho-scientific community in Hungary, offering insights into the challenges and opportunities faced by the field in navigating the post-transition landscape.

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## **KATA DÓRA KISS**

University of Pécs, Hungary,

E-mail: [kisskatadora09@gmail.com](mailto:kisskatadora09@gmail.com)

Linnea Tillema

## **The emotional citizen: quality-of-life analysis and welfare research in 1970s Sweden**

In the first half of the twentieth century, Western democracies developed technologies for measuring the welfare of their populations using indicators of economic and material standard, notably GDP and "standard of living". In the 1970s, however, this convention was increasingly challenged as transatlantic groups of intellectuals and politicians questioned the economical focus of welfare measurements (Macekura 2019; Germann 2020). Unhappy with the previous regime, they introduced the new category of "quality of life", or "QoL", which was supposed to enable the analysis of citizen welfare by also taking into account "softer" or "immaterial" aspects of wellbeing, such as interpersonal relations and access to leisure and cultural activities, education and safety. As a result of their efforts, subjectively experienced quality of life – surveyed through questionnaires and interviews – emerged both as a novel object of knowledge and as a new political aim.

Today, half a century later, surveying the emotional wellbeing of citizens has become a common feature of welfare measurements, making subjectively experienced quality of life a central objective in policymaking (Kullenberg & Nelhans 2017; Germann 2020; Fors 2012). Whereas social scientists have analyzed this development as a part of the "happiness turn" (Ahmed 2008) and a neoliberal shift in politics (Cabanas & Illouz 2019; Davies 2015a), in this project I focus instead on the ways in which the introduction of technologies for measuring experienced quality of life contributed to fundamental developments in the history of modern democracy.

Turning to Sweden in a time period when these technologies were first introduced and highly controversial reveals this with particular clarity. When the concept "quality of life" first started to appear in Swedish newspaper articles and research reports in the early 1970s, it stirred heated debate. Some feared that including "experienced" quality of life in welfare measurement would undermine real social progress, by obscuring or relativizing the hard facts of economic inequality (Kullenberg & Nelhans 2017). Proponents, for their part, described Sweden, at the time rated the richest country in the world, as exceptionally ready to move beyond materially focused measurements, in favor of individual experiences.

By focusing on political and academic debates regarding quality of life and its measurement, I scrutinize the ways in which they contributed to renegotiating notions of democracy and citizenship in a time of far-reaching attempts to democratize and decentralize Swedish society. I will argue that

the technologies for measuring subjective quality of life, and the debates concerned with this new phenomenon, constituted a particularly important site for the emergence of a new citizenship category, which I refer to as the emotional citizen. In the proposed project, the term "emotional citizen" will be used to designate a historically distinct construction of democratic citizenship, in which the individual citizen's awareness of her emotions and her ability to analyze, classify, grade and openly communicate her emotional experiences and needs to others (co-workers, family members, political leaders) are ascribed a crucial role in democratic practices and decision-making.

In this paper I will present some preliminary results from the first empirical study of this project, which investigates how quality-of-life debates within the emerging field of Swedish welfare research contributed to the novel construction of the emotional citizen. Concerned with the measurement of social progress, welfare research was a key arena for early debates and knowledge production on "quality of life", and this strand of research was also commented on in the media. I pay careful attention to the dynamic relationship between knowledge production and politics by investigating the ways in which theoretical and methodological controversies regarding quality-of-life analysis informed new conceptualizations of citizenship in political discourse.

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**LINNEA TILLEMA**

Uppsala University, Sweden

E-mail: [linnea.tillema@idehist.uu.se](mailto:linnea.tillema@idehist.uu.se)

26 June | 14.30-16.00 | Room 1.1

## **WAR, MEMORY AND XENOPHOBIA**

Chair: Michael Roper

Zsuzsanna Vajda

## The War and the Children's Soul

The 'discovery of childhood' in modernisation has brought with it the realisation that children must be spared in both physically and mentally. The study of childhood has made adults aware that the experience of violence and cruelty can have serious consequences for childhood development. Unfortunately, however there are situations where violence becomes part of everyday life. Worldwide, millions of children are affected by armed conflict even in these days.

While several studies mention that there is a paucity of information regarding mental disorders among children affected by war, a number of articles and studies have been published in recent decades on the subject. Presumably the first, or one of the first, studies of this kind was carried out by the Hungarian expert László Nagy (1857- 1931), and was published at the beginning of the First World War, in 1915. The Austro-Hungarian Monarchy still existed, with its political and economic elite hoping for victory and the consolidation of its power. The mass propaganda is dominated by patriotic pathos: László Nagy's work was born in this spirit, trying to argue that war promotes moral development of children and a better understanding psychology of war. *"It is certain that the psychology of war would never be complete without the exploration of the data of child study."* he writes (17.) However the results of the study do not necessarily support the idea that war is a morale-booster.

In his research, Nagy analyses the responses of hundreds of primary and secondary school children to questions about war. He divides children into 5 age groups, which he assumes represent particular stages of moral development. For the youngest group, aged 9-10, the moral aspects do not appear: the winners are who are stronger. The goal is the destruction of the enemy, the defeat of the leaders. 11-12 year olds report that they act out war scenes in the schoolyard which sometimes turns into a fight. „Hungarians” always win, so sometimes no one takes the role of the enemy: Serbians or Russians. This age group is impressed by brute force and daring – claimed Nagy. The older age group, 13-14 year olds' approach is different: they recognise the horrors of war, the death of the combatants and the grief of their relatives. At this age children start to have a sense of doubt, they are already aware that war can end in defeat.

The perception of war is even more negative among 15-16 year olds approaching puberty. Responses show a dislike of bloodshed and anxiety about the future. Members of this age group associate war with abstract moral values such as the triumph of justice and the defeat of tyranny.

Among 17-18 year olds, individual perspectives and complex visions come to the fore. For children under 14 victory justified everything, but for older ones, the path to victory and the sacrifices made to achieve it are already should be taken into account.

As Hungary was one of the losers in the Great War, László Nagy's work was rarely quoted in later years. His assumptions about the relationship between war and morality have not been confirmed. The results of the research on the subject that I am aware of since then do not support the idea that the war environment contributes to children's identification with positive moral values.

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Budapest, Eggenberger kiadó

## Zsuzsanna Vajda

Professor emerita, Hungary

E-mail: [vajdazsuzsanna@gmail.com](mailto:vajdazsuzsanna@gmail.com)

## **Between Memorialisation and Memory: Theorising the Affective Space of the Image from the Unheimlich to the Heimlich in cases of Historical Violence**

In recent years there has been a proliferation in interdisciplinary explorations of the varied forms of memorialising acts of atrocity. Such explorations range from efforts to assess the possibility of representation and the nature of empathetic memorials, to the mediatisation of trauma and acts of recognition as reparation. Increasingly, memorialisation seeks to extend its reach far beyond the nation and community as primary witnesses of mass atrocity in the attempt to ethically connect the past directly to contemporary violence. Here, memorialisation takes a number of forms beyond the traditional sense of the memorial artefact. Consequently, audiences engage with literary and cinematic revisiting of the twentieth century's atrocities that, in the latter case, transcend well-worn Hollywood fictionalisations in their moral messaging, and visit museums' photographic displays of mass death. The current paper is based on research in South Korea on the memorialisation of victims from the period of authoritarian violence and its relationship to dark tourism, a developing cultural phenomenon which, I argue, can be understood in the context of 'extended' memorialisation. Focus falls here on the representational images found in memorial environments as a form of symbolic testimony and on the imagination as potential generator of 'empathic vision'.

The paper explores the function of the image in this context by arguing that it cannot be considered solely as a product of a given medium such as photography or other aesthetic representations of violence, but also as the vehicle for the viewer's own interpretative imaginings and personal perceptions. This blurring of the impersonal and subjective image – or the "double-nature of images" – is then addressed by theorising how individuals may make sense of cultural representations of atrocity by drawing on aspects of their past experience, whether consciously or unconsciously. At a basic level, the framework of dark tourism studies questions why humans are attracted to sites and events that are associated with death, suffering, and violence, and particularly those memorials that are commissioned to commemorate local atrocity, but which attract a supranational public to landscapes of national remembrance. Yet, mention of psychoanalysis in dark tourism literature is surprisingly sparse given the emphasis on the thanatological nature of the activity. The relationship between the ghostly figurations of the image and those of the viewer's inner life needs further investigation to better appreciate the role of the psyche as it sits between the experiential encountering of representations of atrocity and 'remembered' experience.

This paper therefore argues that there is potential ground to develop a psychosocial understanding of dark tourism by exploring how individuals may draw on psychic resources to make sense of, and

connect to, narratives and experience of historic and distant atrocities. The Korean case offers an opportunity to explore the intersection of cultures of memorialisation and (often unconscious) personal memory, and how violent events that are distant in both time and space can be understood as formative ground for development of the ethical self. This blurring of the impersonal and subjective 'image' is cautiously addressed through the concept of the 'uncanny' as a means of exploring cultural practices of victimhood and their translation in cultures of memory.

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## **ROBIN WEST**

London Metropolitan University, UK

E-mail: [r.west@londonmet.ac.uk](mailto:r.west@londonmet.ac.uk)

## **Internal Resistance to the Laws of Hospitality:**

### **A Postmodern Reading of Freud on the Internal Reasons for Xenophobia**

This work will analyze which internal resistances have prevented individuals from exercising the laws of *hospitality*, taking as a starting point the thinking of Sigmund Freud on psychic instances that are foreign to the individuals themselves and their relationship with radically different foreigners, who have distinct features and languages, such as refugees. Initially, a genealogy of the concept of *hospitality* in Western philosophy will be proposed and used to discuss how such genealogy crosses the symbolic and social construction of 21st century refugees. Etymologically, the term *hospitality* derives from the Latin word *hospes* ('host' or 'guest'), which is linked to *hostis* ('foreigner'; 'enemy', cf. Vaan, 2008, p.291). From this etymology, one might ask to what extent there is a lasting semantic memory linking 'guest' and 'enemy' in the cultures crossed by this association. Inspired by this etymological connection, it is, therefore, necessary to study the figure of the foreigner to understand how he becomes the other and a possible enemy in the communities where he arrives. Furthermore, in Western literature, it is possible to trace back to its beginnings, as in Homer's *Iliad* and *Odyssey*, how important the notion of *hospitality* is for the constitution of the social and individual values of the Society portrayed there, insofar as *hospitality* is seen as a trait of civility to maintain the physical and social integrity of the traveler being hosted (Wace; Stubbings, 1963, p. 438-440). It can be said, then, that *hospitality* is seen from the outset as a Homeric ideal of protection between the host and those who do not belong to his community. From 2015 onwards, large migratory waves caused by armed conflicts allied to economic crises arrived, above all, in European Union countries. This event, sometimes called "migratory crisis" or "refugee crisis", provoked many debates about what would be the best ways to deal with the issue. Consequently, one of the key concepts of this debate was precisely the *hospitality*. Thus, this investigation intends to philosophically analyze this concept of *hospitality*, in view of the impact that migratory waves may have had on today's formulations of this concept, in the context of what is conventionally called Post-Modernity. Therefore, after proposing a genealogy of the concept of *hospitality*, we will have as theoretical references for the current discussion the reflections of three authors: Bauman, reflecting on the social and economic changes that occurred in *Liquid Modernity* and produced masses of refugees, reinforced feelings of insecurity and precariousness characteristic of these societies, uses Hannah Arendt's concept of banality of evil and its impact on the generalized feeling of insecurity and the cultural texts of Freud, to address the processes of identification and construction of difference. In his work, *Das Unheimliche* (1919), Freud states that what is strange deeply disturbs the ego due to its strangeness and unfamiliarity,

at the same time as being familiar for it, that is, among what is considered frightening. Freud investigates that there must be a category in which the element that causes fear is something that has been forgotten, or repressed, and has returned, which can be related to the foreigners – immigrants and refugees – who are perceived by many as problems that should be kept at a distance, but dare to enter the national territory. *Hospitality* is one of the modalities of living with others, so, after all, suggestions for overcoming xenophobia will be discussed, based on the premise that accepting our own intrinsic strangeness can be a promising way of accepting the strangeness of others.

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## **AMANDA MALERBA**

Universität Hildesheim

E-mail: amandamalerba3@gmail.com

26 June | 16.30-17.30 | Room 2.2

## **INNER LIFE THROUGH ORAL HISTORY: A ROUNDTABLE**

Chair: Lucy Noakes

Discussants:

Sally Alexander (Goldsmiths)

Michael Roper (University of Essex)

Sarah Crook (Swansea University)



**27 June**

27 June | 09.30-11.00 | Room 2.21

## **CONCEPTS OF INNER LIFE**

Chair: Irina Sirotkina

Sharon Kaye

## **What is ‘The Inner Life’? The Evolution of Attention**

When Socrates said, “The unexamined life is not worth living,” he was exhorting us to develop our inner lives. But what is the inner life? In this paper, I analyze a series of insights from the history of Western philosophy in order to present a promising answer.

Plato and Aristotle set an impressive agenda for subsequent thinkers by proposing that the soul is the essence of a person. While Plato interpreted this definition in mystical terms, Aristotle elaborated a naturalistic alternative. The opposition between the two established parameters for subsequent investigation.

Saint Augustine skillfully incorporated the ancient Greek definition of the soul into a Christian framework. In his autobiography, he confessed personal temptations, which revealed self-reflection to be the distinctive activity of the soul.

But the modern era demanded a more scientific approach to the human mind. René Descartes conceived self-reflection in terms of judgment about our judgments. Yet Descartes could not find an anchor for second-order judgments in the physical body. His dualistic picture of the human person as a composite of body and soul ended up being much more mysterious than he’d hoped.

Insisting on a purely empirical methodology, David Hume denied that the human mind contains anything other than perceptions. By eliminating second-order judgments, he successfully banished the soul. But without second-order judgments, Hume had no basis for accommodating personal reflection, which is characteristic of the inner life.

An enthusiastic follower of Hume’s empiricism, Charles Darwin was nevertheless convinced that the outward behavior of organisms is explained by their inner states of mind. Darwin’s ultimate goal, of course, was to demonstrate continuity between humanity and the animal kingdom. And yet, a close examination of his published and unpublished writings reveals Darwin’s further thesis that facial expressions are caused by thoughts. Attention is one of the most subtle kinds of thought, and it shows on our faces. Darwin noted that attention is what made possible his son’s first genuine smile.

Observing that worms display the ability to pay attention, Darwin hypothesized that this power evolved over millions of years into the self-conscious intelligence human beings display. He concluded that self-consciousness is the incidental result of higher intellectual skills, in particular, language.

The American philosopher Daniel Dennett fully embraces Darwin's evolutionary method of investigation. He argues, however, that evolution produced only the illusion of self-consciousness, since the stories we tell about our "selves" help us survive without actually being true. Dennett endorses Hume's rejection of the inner life.

The contemporary British-American philosopher David Carruthers takes this skepticism one step further. In his estimation, current neuroscience supports the conclusion that there is no such thing as conscious thought. All knowledge is acquired through perception, and it is impossible to perceive the contents of our own minds. Therefore, we can never know what we are thinking, much less judge our own judgments, or engage in any other form of second-order thought.

In my view, however, Dennett and Carruthers have both neglected Darwin's most important insight: that second-order thought looks different from first-order thought on the face of the thinker. Blushing, for example, which is universal among humans but not found in animals, proves that we are capable of judging our judgments. We can take facial expression as evidence that organisms first evolved the power to think and then evolved the power to think about what they are thinking about.

By paying attention to what we are paying attention to, we can determine what's important and how to improve. This kind of mental activity, promoted by Socrates so long ago, fuels the inner life.

## **SHARON KAYE**

John Carroll University, USA

E-mail: [skaye@jcu.edu](mailto:skaye@jcu.edu)

Francesca Bordogna

## **Looking At Interiority Through Action: Italy, 1900-1943**

The last decades of the nineteenth century and the early ones of the twentieth are an essential moment in a history of interiority due to the proliferation of anthropotechnics centered in the cultivation of the “inner life” and the diffusion of philosophical, psychological, physiological, and artistic explorations of the relationships between interiority and exteriority.

This paper contributes to a history of interiority by excavating ideas of action used by Italian writers, self-trained philosophers, and political participants who worked spiritually to regenerate themselves, their fellow citizens, and the country. Between 1900 and 1940, Italy witnessed a widespread preoccupation with making oneself “active” and a tendency to root projects of renovation in the belief that spiritual regeneration required people to change their “tools of action.” (Papini, 1906)

The OED draws a distinction between two broad meanings of ‘action’: action as something done and action as a process of doing. Privileging the second meaning and combining conceptual history with a history of exchanges between disciplinary and non-expert knowledge (Igo, 2016), the talk excavates two conceptions of action that gained momentum in the first decades of the century and were revived in the fascist era.

The first viewed action as an act of the spirit. The paper unearths the version of this conception given in 1911 by Giovanni Amendola, a philosophy student who, combining William James’s psychology of the will and Kant’s ethics, construed action as the act of the will and the act of the will with psychological inhibition, and confined both to the “inner” or “spiritual life.” Amendola classified behaviors resulting from the uninhibited “exterior manifestation” of desires, impulses, and the emotions as “passions,” rather than “actions,” and equated being virtuous with “being active” according to the meaning he ascribed to the word.

The second idea of action examined in the paper was a conception of creative action (Joas, 1996) which viewed action as a “bridge,” and, less statically, a movement between “the spirit and things,” between regions of interiority and regions of exteriority, regardless of whether these regions were understood as ontological or experiential domains, functions, or artifacts generated by methodological preferences or metaphysical postulates. To illustrate the “interiority-exteriority” notion of action, the talk looks into Giovanni Papini’s “psychological pragmatism” and Filippo Tommaso Marinetti’s early futurism. The former, drawing on James’s psychology of movement, was centered in techniques designed to enable future “Men -Gods” to acquire new psychic states at will through somatic practices,

and then discharge those states into external action through ideo-motor channels, resulting in a remaking of the self and reality. Marinetti endorsed a loose understanding of action as a material process consisting in the “squirting” the “will” out of the futurist’s “muscles” and “mouth” and capable of molding matter and creating new universes (Marinetti, 1911; Magamal, 1913 and 1917).

Before World War 1, spiritual and “interiority-exteriority” conceptions of action were facilitated by the popularity of physiological psychology and other sciences of the mind.

The last part of the paper examines uses, changes, and the demise of both ideas of action in the fascist period. The former, now devoid of any associations with psychology, was inflected in new ways by integralist fascists, such as the self-styled fascist mystics. Revisionist fascists, such as Armando Carlini, instead, attacked the “materialization” of action in “physical, psychological, or physiological movements” and identified action with the spirit of the individual (Carlini, 1921) or the transcendental spirit. Both conceptions were harnessed in the service of a reinvention of the fascist “revolution” as a “spiritual revolution,” a remaking of Italian citizens’ interiority, as well as of their bodies and social institutions.

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## **FRANCESCA BORDOGNA**

University of Notre Dame, USA

E-mail: [fbordog1@nd.edu](mailto:fbordog1@nd.edu)

Espen Sjøberg

## **Radical Behaviourism and The Reluctant Acceptance of The Inner Mind**

With the advent of behaviourism in the early 20th century, the new branch of psychology was a critique of psychoanalysis' heavy reliance on introspection and the individual's inner life. Contrastingly, human behaviour could now be explained entirely using external variables: behaviour was a product of reinforcement history while mental causality was abolished as a plausible explanation. As a result, behaviourism—or more precisely the field behavior analysis [sic]—has for decades been erroneously viewed as a sort of carte blanche movement, where the human mind is non-existent and the entire behavioural repertoire is purely an end-product of environmental learning (e.g. Arntzen et al., 2010). Ever since the 1980s, textbooks on psychology make such claims about the discipline (e.g. Todd & Morris, 1983), fuelling the historical belief that behaviourism rejects a notion of the inner life. This long-standing misconception likely survives for two main reasons: First, behaviourists are notoriously slow to address criticism. When Chomsky's (1959) review of Skinner's *Verbal Behaviour* spearheaded psychology towards cognition, the behavior analysis field did not respond to this criticism until 1972 (MacCorquodale; Skinner, 1972). Second, behavior analysis itself is not always united, and there are prominent figures who perpetuate the idea that mental or inner life does not exist (see e.g. Baum, 2011). Combined, this gives psychology students in particular an impression that behaviourism was created to debunk Freud's idea of inner life, and that the field outright rejects private events. However, this is not true, both in the modern-day nor historically. Traditional, or methodological, behaviourism had such a viewpoint, but Skinner (1945) proposed Radical Behaviourism. This approach accepted that humans have an inner life, but that these mental faculties cannot be measured nor can they contribute causally as an explanation to human behaviour. Thus, behaviourism recognize that humans have an inner life, or an advanced set of neurological, cognitive mechanisms—it is just that these mechanisms are considered irrelevant when explaining behaviour. This talk outlines the historical view of inner life as seen from the behaviourist viewpoint, and address historical inaccuracies that commonly pervade psychological textbooks, even today.

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## **Espen Sjoberg**

Kristiania University College, Norway

E-mail: [espen.sjoberg@kristiania.no](mailto:espen.sjoberg@kristiania.no)

**PSYCHOANALYSIS WITH AN OPEN DOOR: FREE CLINICS, SITES  
AND INTERVENTIONS FOR A PUBLIC PSYCHOANALYSIS  
(FREEPSY) (1)**

Chair: Magda Schmukalla

Lizaveta van Munsteren

## **Psychoanalysis for All: Public Engagement and Educational Activity of the Ambulatorium in Vienna 1920-30s**

Soon after its opening in 1922, the Ambulatorium in Vienna became a centre for public and educational activity. It offered lectures on psychoanalysis for all, interested or sceptical, attendees. Within that time a training program was developed, allowing two routes: for those becoming psychoanalysts, and for professionals in social care and education, who wanted to enrich their practice with psychoanalytic thinking.

This paper will discuss some documents and texts from around that period to reconstruct this part of a history of the Ambulatorium. It will open the space for thinking about the role and value of public engagement of psychoanalysts and the overall contribution of psychoanalysis in creating the dimension of the 'inner' life.

### **LIZAVETA VAN MUNSTEREN**

University of Essex, UK

E-mail: [lizaveta.vanmunsteren@essex.ac.uk](mailto:lizaveta.vanmunsteren@essex.ac.uk)

Ana Tomcic

## **The Politics of the Anti-Social Self in World-War-II and Post-World-War-II Psychoanalysis**

This paper will explore the notions of individuality and inner life as discussed in World-War-II and post-World-War-II psychoanalysis in relation to anti-social behaviour and its links to neurosis and psychosis. In this time period, anti-social behaviour was frequently defined as pre-psychotic or as a defence against psychosis. At the same time, in the history of psychoanalysis, psychosis was often presented as a loss of individuality, a danger to the self, or even the emergence of collective voices that threatened the individual. Thus, psychosis' link to anti-social behaviour made the person appear a somehow less-than-perfect individual or a danger to individualistic society. This was exacerbated by the theories that claimed that people who commit crimes have an underdeveloped superego, and are thus more exposed to impulses coming from the unconscious. Neurosis, on the other hand, generally explained by an over-strict superego, a hyper-internalisation of societal and cultural norms, had always appeared more "safe" or "normal" as here neither the ego nor individuality were particularly threatened. In this context, I will turn to the work of several camps and residential homes for anti-social children and young people (Hawkspur Camp, Reynolds House, the Costwold Community) which mostly worked with anti-social behaviour stemming from neurosis. The final part of the paper will relate all of these questions to the perceived threat to Western individualism coming from communist and socialist societies and how this influenced the psychological theories surrounding the interpretation and prevention of anti-sociality.

### **ANA TOMCIC**

University of Essex,UK

E-mail: [ana.tomcic@essex.ac.uk](mailto:ana.tomcic@essex.ac.uk)

Ana Minozzo

## **Porosity in Global Mental Health: Brazilian Psychoanalytic Free Clinics, Utopia and Emancipation**

This presentation proposes the concept of 'porosity' to Global Mental Health, spotlighting Brazilian Psychoanalytic Free Clinics as a field of situatedness. It explores utopian dimensions of psy care, tracing cracks in established paradigms and examining psychoanalysis in particular sociocultural contexts of the Global South.

As it has been widely critiqued within the Humanities and Social Sciences, practices of psychological care have historically been intertwined with the foundations of a modern medical discourse, forging limiting possibilities for bodies, minds, subjectivity, relationality, and distinctions between normal and pathological thereafter. In the context of ongoing psychosocial research, this presentation will delve into issues of suffering, psychopathology, and coloniality, exploring potential dialogues with Latin-American critical thought in public and collective health, critical epidemiology, and contemporary approaches to decolonizing and conceptualizing health systems. The focus will be on the vibrant phenomenon of psychoanalytic free clinics as spaces for sanitary emancipation and political creativity. This unusual connection between psychoanalysis, a late-19th century European discipline known for elitism and patriarchal influences, and autonomous collectives advocating for 'territorial listening,' reflects a transformative form of emancipation, or a 'mental health commoning'. Together, we will challenge historical boundaries that confine psychoanalytic practice within a system of social reproduction that echoes its colonial, modern and patriarchal inheritances. Navigating from Freud's ambivalence to 'diluted' psychoanalysis to productions of contemporary autonomous collectives, we uncover the utopic creativity in working beyond insular practice, engaging with the creation of 'new worlds' that characterises much of such collective action. Acknowledging psychoanalysis does not own the unconscious, I will explore political, ethical, and aesthetic dimensions of mental health when open to diverse sensibilities, as seen in recent and ongoing ethnographic fieldwork in Latin America.

### **ANA MINOZZO**

University of Essex, UK

E-mail: [a.minozzo@essex.ac.uk](mailto:a.minozzo@essex.ac.uk)

27 June | 09.30-11.00 | Room 1.1

## **ALTERNATIVE PSYCHOTHERAPIES**

Chair: Martin Wieser

Kim Hajek

## **Psychotherapy and Other Medications: Drugs and Physical Interventions in Early Psychotherapy.**

‘The observations ... will show better than simple assertions the good account to which the doctor can turn this medication’ (234–35). This was Hippolyte Bernheim’s assertion on introducing the 103 clinical observations of psychotherapy which comprise the second half of his 1891 text *Hypnotisme, suggestion, psychothérapie*. Bernheim’s publications of the 1880s and 1890s, together with the work of other proponents of suggestion such as Albert van Renterghem and Frederik van Eeden, arguably brought psychotherapy into wider use, both as a term and a medico-curative practice. The final decades of the long nineteenth-century saw hundreds of patients treated with ‘psychotherapy’ in Bernheim’s hospital and private practice in Nancy, in van Renterghem and van Eeden’s Amsterdam clinic, in Berne under Paul Dubois, to mention the most prominent centres. Then, as today, talking was what overwhelmingly defined psychotherapy, whether that was a verbal suggestion uttered to a hypnotised subject, or a reasoned dialogue between doctor and patient. Yet talk was not the only ‘medication’—to reprise Bernheim’s term—to be employed by early psychotherapists in their practice. For example, Bernheim prescribed phenacetine and an opioid potion to a man diagnosed with ‘epigastric traumatic neurosis’, as well as giving him daily suggestions (1891, obs. V). If ‘mixed treatments’ were admittedly rarer in van Renterghem and van Eeden’s clinic, one such observation combined suggestion, an enema, and a dose of castor oil to cure a 53-year-old man suffering from constipation and exhaustion (1894, obs. 39). Various physical interventions, notably manipulating or exercising a patient’s limbs, also make their appearance in psychotherapeutic case histories.

In this paper, I extend my study of nascent ‘routine’ psychotherapies by analysing the place of drugs and other physical interventions in the clinical observations published by Bernheim, the Dutch pair, and others. On the one hand, these hundreds of cases can illuminate psychotherapeutic practices and the ways they were complemented by or set in opposition to other ‘therapeutic agents’ in common medical use at the time. How frequently was suggestive therapy supplemented by drugs, movement therapies, or other curative practices? Which categories of patients or conditions were treated by talking therapy alone? Did practitioners’ practical use of physical agents—as revealed in their case-writing—accord with their theoretical statements about the relative usefulness of ‘psychotherapy’ and ‘official medicine’?

On the other hand, my analysis attends to the textual features of psychotherapeutic case-writing as a way to open up the respective discourses of early psychotherapy and drugs, how they intersected, the kinds of unsaid elements underlying them. I have previously shown that the precise words of straightforward verbal suggestions are often strikingly absent from these case histories; does the same apply to the detail of drugs prescribed or other therapies used? Do the clinical observations provide any access to patients' perspectives on combining drugs with talk therapy? When and how do practitioners justify their recourse to drugs in the texts, and what is left unsaid?

Of particular interest here are cases in which drugs or physical agents were used in treatments for their *suggestive* effect—for as historians (Carroy, Shamdasani) have noted, both 'suggestion' and 'psychotherapy' were capacious and vaguely defined categories at the end of the nineteenth century. Scrutinising the place of drugs in psychotherapeutic case histories may then help elucidate how different practitioners conceived psychotherapy in practice. Finally, a comparison with drug-based therapeutic cases can, in turn, point to ways the *psycho*-therapeutic case history may have functioned as a distinct epistemic genre.

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## **KIM HAJEK**

Guest Researcher, Utrecht University

E-mail: [drkimhajek@gmail.com](mailto:drkimhajek@gmail.com)

Madeleine Wood

## **'Don't Say Anything, Don't Touch Me': A Laplanchean Reading of Frau Emmy Von N.'S Inner Life and Freud's Cultural Endeavour**

Returning to one of Freud's earliest histories, this paper re-examines the case of Frau Emmy von N. through French psychoanalyst, Jean Laplanche's 'general theory of seduction'. In so doing, I wish to stress the importance of Laplanche's intervention to our engagement with the spatial-temporal formation of 'inner life', and the historically situated cultural field. In the paper, I mediate between the clinical and textual dimensions of the case history. As Pile and Campbell suggest (2015), critical analyses of 'Frau Emmy von N.' often involve psychoanalytic reassessment of the patient, or historical study of Fanny Moser, the real woman treated by Freud. In contrast, Nina Auerbach (1981) and Nancy Segal (2009) create significant feminist readings of the case. Auerbach positions Emmy in a wider conceptual frame by analysing the dynamics of power in Victorian myths of femininity. Segal reads the hysteric body as surface – by implication, denied an inside. Here I wish to mediate between the clinical material – the gruesome creatures populating Emmy's inner life – and Freud's uneasy narrativization: the text itself becoming a kind of Frankenstein's creature, skin badly stitched together.

I create a revised reading of the childhood material, reevaluating the plethora of intrusive memories and images, which Freud struggled to control both in his therapeutic practice, *and* in the writing of the history. As John Fletcher (2013) has observed, 'Frau Emmy von N.' is defined by "a cumulative sequence of scenes, a whole memorial system of references". In a lengthy, and rather defensive footnote to the case, Freud acknowledges and justifies this "maze of sign reading". I frame my interpretation through Laplanche's 'general theory of seduction', examining the 'scenography' of the case, and the temporal dynamism of *Nachträglichkeit* (translated as *afterwardsness* by Laplanche). In his radical return to Freud, Laplanche reads the infant's relation to the adult world as *necessarily* traumatic, open to the other, bombarded by enigmatic messages 'compromised' by 'parasitic noise' emanating from the adult's unconscious. In his later work (2011), Laplanche developed this idea to theorise what it would mean for a child to receive a message which was not enigmatic *enough*, a problem seen in child sexual abuse, for instance.

Through a Laplanchean lens, Emmy's childhood memories could be read as partial translations, or, at times, representative of a 'radical failure' of translation. They are populated by strange symbols, and too-literal fears. Freud interprets Emmy's protective formula, "keep still – don't say anything – don't touch me", as a magic incantation, but it is also a form of reenactment. Death is violating, it presses onto Emmy's skin, with risk of penetration. Under hypnosis, Emmy remembers her brothers

and sisters throwing dead animals at her when she was five, telling Freud, “That was when I had my first fainting fits and spasms. But my aunt said that it was disgraceful and I ought not to have attacks like that, and so they stopped”. Emmy’s siblings, aunt, mother (and Freud) all appear persecutory at different moments, her mother forcing her to eat cold congealed meat. Freud recounts these important details, but bizarrely, does not link them back to Emmy’s fear that her husband had been buried alive, nor to her fear that this would be her own fate: surface risks collapse, to depth, into the inner life – which has now become associated with death. Notably, this sense of violation is social, historically situated. Discussing Emmy’s fear of madness, Freud writes, “Her fear of asylums and their inmates went back to a whole series of unhappy events in her family and to stories poured into her ears by a stupid servant girl”. This speaks to a bourgeois (and in Fanny Moser’s case, upper-class) anxiety: the home, while purporting to represent the safe enclosure of domestic values is itself *permeable*, like the ear. Through this discussion, I indicate how a scenographic reading can seek to bridge a concept of inner life, clinical space, and the historicized cultural field.

## **MADELEINE WOOD**

University of Essex, UK

E-mail: [madeleine.wood@essex.ac.uk](mailto:madeleine.wood@essex.ac.uk)

Katie Joice

## **Bulls, Crocodiles and Other Scientific Instruments: Margaret Lowenfeld and the Alternative History of Postwar Child Psychotherapy**

Margaret Lowenfeld was an influential figure in postwar child psychotherapy, whose hostility to psychoanalysis has resulted in her marginalization in the recent historical literature on childhood and the psychological sciences. Not only did she believe that pre-verbal experience was radically opposed to the “flat, linear and codified” norms of adult life but she also claimed that “scientific instruments” were needed to access children’s inner lives. Her most successful instrument, the Lowenfeld World Technique (LWT) transformed psychotherapy with children from the 1930s onwards. In the LWT, the child selects miniature figures from a vast toy cabinet with which to build to a self-contained scene or World inside a metal tray filled with sand and water. Over the course of therapy, Lowenfeld encouraged her patients to create series or successions of Worlds, where deeper levels of psychic material could be explored. She argued that World-making allowed anxious, depressed or aggressive children to rediscover the mass of associations and perceptions that were trapped in the archaic part of the mind she named the ‘proto-system’, and find their own creative path to psychological health. The LWT was widely adopted by psychiatric clinics and schools across the world after WWII, and employed in clinical research on developmental norms, dream theory, mental illness and the lives of the handicapped. It continues to be used in adapted form as ‘sand-play’ by child therapists today.

The World Technique functioned on the assumption that the human mind contains metaphoric structures which are visual and pre-verbal in nature, and that manipulation of these ‘proto-thoughts’, in the form of material objects, is intrinsically healing. We now think of play therapy as a therapeutic tool for children who have experienced trauma, and Lowenfeld certainly used her play techniques in this reparative way. But her work also points in the opposite direction, to a world in which imaginative play is used preventatively, acting as a foundational pillar of democratic society. She argued that by fully integrating play into both the education system and psychiatric services, the coercive tendencies of these institutions might be kept in check, and a widespread insensibility to the wordless emotions which shape our lives could be remedied. For Lowenfeld, the original “kernel of the mind”, so rich in aesthetic and sensuous experience, was in perpetual danger of being distorted or denied. Small children, she believed, live in an ahistorical world of their own making, a world which stands apart from the values of adult reasoning. Far from being nascently prosocial, Lowenfeld's infants are radically different from the rest of us.

My discussion of Lowenfeld's work explores this lost chapter in the history of child psychotherapy and examines whether Lowenfeld's vision of the child was romantic and reactionary, or radical and emancipatory. It also raises questions about how historians of childhood in search of the child's authentic voice or viewpoint might approach the visual testimony left behind by Lowenfeld's patients.

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## **KATIE JOICE**

Birkbeck, University of London, UK

E-mail: [kjoice01@mail.bbk.ac.uk](mailto:kjoice01@mail.bbk.ac.uk)

27 June | 11.30-12.30 | Room 2.21

## **INNER LIFE: THEORIES & PRACTICES**

Chair: Shaul Bar-Haim

René van Hezewijk

**In phenomenology/experiments\* we trust:**

**The relation between phenomenology and experiments in Linschoten's  
psychology of inner life**

Many phenomenologists are critical about using experiments in psychology and reject them explicitly and strongly. Brentano was one of the first to reject experimental psychology (Feest 2012). Edmund Husserl often criticized experimental psychology (e.g. Husserl 1936) or at least some forms of it (Feest 2012). Much later, Giorgi (1975) suggested psychology is still in its pre-paradigmatic stage: there is no united theory, there is no relevance for everyday practice, and psychologists conform slavishly to methods that were successful in the natural sciences, especially experimental methods but do not involve any insight in the inner life.

However, when experiments were introduced in psychology, they were not inspired by physics or physicists but by physiology, psychophysics, and medicine, or, in most cases, by the philosophers' version of what they thought was the case in physics. Later experimental approaches like random group design were developed in biology, education research, agriculture, and even quality control in producing consumer goods. Its introduction into psychology was a long process that did not involve physicists (Dehue 1997).

In my paper, I will discuss how Johannes Linschoten developed his alternative view, from phenomenology as the ultimate basis of psychology to phenomenology as only a starting point for psychological research. Although a strong advocate of phenomenology, he surprised many phenomenology-oriented colleagues with a Ph.D. thesis containing 130 experiments.

The experiments played a fundamental role in his argument. He still adhered to phenomenology as fundamental for psychology. But contrary to what most phenomenologists appear to claim, experiments as well as phenomenological analyses, were an essential part of psychology. I will confront his Ph.D. thesis with his later work (Linschoten 1955, 1956, 1959, 1964) in which he relativized the role of phenomenology but did not ignore it or deny its role.

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## RENÉ VAN HEZEWIJK

Open University, Netherlands

E-mail: [renevanhezewijk@me.com](mailto:renevanhezewijk@me.com)

Andreas Rydberg

## **Histories of the Heart: Communicating civic technologies of the self in the German Enlightenment**

This presentation outlines the main features of an ongoing research project that analyzes what German intellectuals, from around the mid-eighteenth-century, referred to as *History of the heart* (Historie/Geschichte des Herzens). Histories of the heart composed diary-oriented moral-psychological accounts, published in various genres, of the daily struggle to examine, survey, evaluate and improve one's moral-psychological conduct and development. As one author expressed it in an extensive work on ethics

such a history must be an orderly, coherent and faithful account of our moral conduct. We must therefore record daily, with all sincerity, what insights and other perfections we have attained that same day, whether we have faithfully observed our duties; how we have sinned and how we have been led to do so; how our passions have been, etc. In short, such a history must be a faithful account of our entire life. (Meier, 1754, p. 408)

Two things make histories of the heart a particularly compelling case. First, histories of the heart provide a key to understanding how moral-psychological practices and exercises that have long figured in the philosophical and Christian traditions were adopted and transformed into what might be referred to as *civic technologies of the self*, that is, technologies for the formation of a modern individual and partly secular self. Second, despite the apparently private appeal histories of the heart were written with an explicit moral educational purpose and communicated in some of the key-media of the emerging public sphere. It is thus not a coincidence that the same author addressed the subject also in a number of moral weeklies, media produced to morally educate a broad readership of middle-class men and women.

I therefore want every person to review the past day every evening, to reflect on the past year at the end of each year, and to recall in his memory the time he has spent in life on each birthday[...]. Here one considers every happiness that one has sought and found, or missed: Why did it come? Why did it pass away? Was it ephemeral in itself, or did we spoil it ourselves? How did we use and enjoy it? What have we done to make it last? It is fair that the past should teach us about the future. Man must

know his own history: it is more instructive and far more useful than the best history in the world.(Lanhe& Meier,1763, pp. 65-66)

By communicating specific technologies of the self in moral weeklies and other key-media of the emerging public sphere, histories of the heart provide groundbreaking information on how established philosophical and Christian practices and exercises were adopted, transformed and communicated as a technology for the formation of a modern individual and partly secular self. In terms of research, the study of histories of the heart contributes to but also challenges major fields such as the history of the self, the history of psychology, the history of emotion, and the historiography of the German Enlightenment.

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## **ANDREAS RYDBERG**

Uppsala University, Sweden

E-mail: [andreas.rydberg@idehist.uu.se](mailto:andreas.rydberg@idehist.uu.se)

**PSYCHOANALYSIS WITH AN OPEN DOOR: FREE CLINICS, SITES  
AND INTERVENTIONS FOR A PUBLIC PSYCHOANALYSIS  
(FREEPSY) (2)**

Chair: Matt Ffytche

Monika Perenyei & Raluca Soreanu

## **The Dream Album: *Angyalföldi múzeumalbuma* and the Politics of Presentation of the Asylum in Interwar Budapest**

In this article we explore the conditions of possibility of an unusual photo album, the *Angyalföldi múzeumalbuma*, assembled in interwar Budapest, as a montage created around life in the asylum. The album is an interdisciplinary, multi-referential, multi-temporal creation, containing a heterogenous ensemble of elements that hold together in interesting relations. Working collaboratively – an art historian and a psychoanalyst – we named it ‘the Dream Album’, as it is structured like a dream, and it also has the capacity to stimulate free-association. How did this improbable object come about? What are its implications for the politics the presentation of the asylum and for reimagining the relationship between mental illness, art and society, but also between society, psychiatry and psychoanalysis? We start by discussing montage as a theory of the subject but also as a distinct epistemological orientation, where meaning emerges from the juxtaposition of fragments and in the gaps between fragments. Montage was also relevant in the context of the Budapest School of Psychoanalysis, particularly in the work of Hungarian psychoanalyst Sándor Ferenczi, who reflected on creativity of psychic fragments. We reconstitute the *milieu* in which the photo album was produced, in Hungary of the 1920s and 1930s, focusing on the radical aspects of the psychiatric imaginary, and on the idea of ‘breaking down the walls’ of the asylum, which influenced the production of the Dream Album. We discuss the contents of the album, and show the relationship between the inside and outside it portrays. We explore its complicated temporal texture and the possibilities of ‘reanimation’ and ‘reliving’ that it opens through its composition. Finally, we reflect on the ethical implications of the surprising materiality of the Dream Album, and of its politics of representation of the mind.

### **MONIKA PERENYEI**

Hungarian Academy of Sciences, Hungary

### **RALUCA SOREANU**

University of Essex, UK

E-mail: [raluca.soreanu@essex.ac.uk](mailto:raluca.soreanu@essex.ac.uk)

Julianna A. Pusztai

## **Exploring Radical Psychoanalytic Movements and Spaces for Collective Empowerment in 1970s UK: A Search for Solidarity**

The paper will discuss the practices of radical psychoanalytic movements in the 1970s UK, exploring the significance of solidarity in their functioning. Our starting point is the 70s slogan; 'the personal is political'. It reflects on how the power of collectives can '*open up*' spaces for the public, which differs from spatial psychoanalytic sceneries. In the past, radical movements critiqued traditional psychoanalysis and implemented new practices that addressed how power is maintained through political oppression. These psychoanalytic movements provide a unique terrain for exploring how solidarity takes shape among various authoritative structures. I propose that this involves modes of psychoanalytic elasticity that come into play within these environments, recognising that the elastic frame is a fundamental aspect of democratic clinical practice and solidarity cultivation. We will encounter historical material on self-psychoanalytic movements that took psychoanalysis out of its middle- and upper-class private practice locations. In so to speak, radical self-psychoanalytic movements were an attempt to take psychoanalysis out into the wild. These movements, often with *translucent walls*, are situated at the margins of conventional practices.

The text highlights the transformative potential of reworking psychoanalysis by challenging dominant theories and examining societal inequalities related to gender, sex, class, and race. The purpose is to maintain social harmony while also accepting the tension that arises from conflicting identities, much like the psychoanalytic process of allowing multiple self-states to coexist without opposing each other. I ask if sharing and offering psychoanalysis as accessible knowledge transforms into a symbol of communal support and unity. What psychic processes allow us to establish a sense of mutual recognition and shared practices through solidarity? The inquiry leads us to the core of these *free clinics*, where ideas of democracy have the potential to contribute to psychoanalytic activist movements in the search for solidarity.

**JULIANNA A. PUSZTAI**

University of Essex, UK

E-mail: [julianna.pusztai@essex.ac.uk](mailto:julianna.pusztai@essex.ac.uk)

27 June | 11.30-12.30 | Room 1.1

## **PSYCHOLOGICAL AND PSYCHIATRIC GENEALOGIES (1)**

Chair: Jill Morawski

Martin Wieser

## **What Is 'Psychologization'? Critical Reflections on the Merits and Limits of a Ubiquitous Concept**

Few terms in the history of psychology have experienced such a boom in recent years as the concept of 'psychologisation.' Since the 1980s, a growing field of historical and sociological studies has emerged around this concept, highlighting the spread of psychological knowledge and practices beyond the academic sphere in many different areas of industrialised Western modernity (e.g., Rose, 1989; Illouz, 2008; de Vos, 2012; Tändler, 2016). However, what exactly is meant by 'psychologisation' across various cultural and political contexts, and how we can understand it as a historiographical concept *and* a distinct critique of modernity, is rarely reflected in these works. As historians also began to reconstruct the use and function of psychological knowledge in Socialism through the lens of psychologisation recently (Eghigian, 2004; Savelli & Marks, 2015; Lehmbrock, 2023), this paper takes this development as an opportunity to reconstruct and contextualise the history and limits of this dazzling term.

To carve out the roots of modern narratives of 'psychologisation,' the analysis begins with the late 19<sup>th</sup>-century 'psychologism debate' in German academia and Max Weber's eminent critique of the 'demystification of the world' that rose to prominence in the interwar era. It criticised the claims of psychology and modern science in general in its application to describe, analyse and 'rationalize' individuals in modernity. After World War II, a new wave of criticism directed towards psychology and other so-called 'psy-sciences' emerged in the wake of the anti-psychiatric movement and student revolts in France, West Germany and North America. Authors such as Michel Foucault, Christopher Lasch, Nikolas Rose or Eva Illouz, among many others, deconstructed and criticized the ubiquitous use of psychological knowledge in governmental institutions, the working place as well as everyday life in Western, liberal democracies. Since the 1980s, this line of critique has inspired a broad panorama of historical and sociological studies of the 'psychologisation' or 'therapeutisation' of a wide variety of institutions and organizations, groups, professions, movements, practices, sciences and even entire countries.

After presenting the roots and emergence of the modern-day use of 'psychologisation,' I will discuss the merits and limits of this overarching historiographic concept. On the one hand, the impulse to highlight the consequences of the spread of psychological knowledge beyond the academic sphere has proven to stimulate historical and sociological research far beyond traditional historical works on the history of psychology. On the other hand, the popularization of discourses of

'psychologisation' has made it increasingly difficult to define what it actually means. Talking about 'psy-sciences' tend to blur out the theoretical and practical heterogeneity of modern psychology. Exaggerating the transformative power of psychological knowledge risks painting a one-dimensional and preconfigured picture of the expansion of psychological knowledge in modernity, obscuring the contradictions within psychology and its dependence on overarching economic and political structures.

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## **MARTIN WIESER**

Sigmund Freud Private University, Germany

E-mail: martin.wieser@sfu-berlin.de

Michael Pettit

## **Resilience from Within and Without**

In 1972, American psychologist Jerome Kagan boldly proclaimed research he had recently conducted would overturn the most cherished assumption in his field of child development. Based on his observations of the Maya in Guatemala, Kagan insisted early deprivation did not necessarily doom a child to a lifetime of debility. These children, even without recourse to expert intervention, proved remarkably “resilient” against life’s many hardships. Despite Kagan’s priority in using the term, his Guatemala study rarely appeared in subsequent literature reviews of “resilience.” As the concept entered the psychological mainstream in the twenty-first century, Kagan’s study seemingly disappeared. Instead, a trio of researchers are usually credited for the simultaneous discovery of resilience. The first was American psychologist Emmy Werner’s contributions to a birth cohort study of “the children Kauai” in the years following Hawaiian statehood. Next came a pair longitudinal studies of school attainment and psychological adjustment directed by the British child psychiatrist Michael Rutter on the Isle of Wight and in inner city London. Finally, Project Competence at the University of Minnesota led by Norman Garmezy and later his students traced the outcomes of children at risk for psychopathology due to their mother having such a diagnosis. Conceived independently, these researchers began coordinating their efforts in the mid-1970s, talking about their common findings, and speaking explicitly about the “protective factors” explaining childhood resilience in the 1980s.

Now ubiquitous in psychological science, community activism, and humanitarian policy, the nature of resilience’s “ordinary magic” has proved elusive. It at once refers to individual psyches and material infrastructures, empowerment and damage, local strengths and geopolitical priorities. The absence of Kagan’s study these narratives illuminates what has come to count as psychological resilience. I identify three historical prerequisites for the emergence of contemporary resilience theory. The first is the “discovery” after World War II of how early “deprivation” led to lifelong psychic damage and the mobilization of this knowledge in critiques of the welfare state. The second precursor was the rise of psychiatric epidemiology as a way of knowing where the actuarial risk factor became ontologically real. A final prerequisite was the coloniality of being in an Anglophone field’s fascination with often literal island communities for natural experiments among the poor.

This genealogy illuminates the historical expansion of psychological damage from the trauma resulting from a discrete, extraordinary event to the near ubiquitous harms encountered in everyday life. Kagan’s work got excluded from the resilience canon largely because of his conviction in childhood “invulnerability.” It was an inborn attribute of the child and Kagan’s advocacy of the

concept was tied to his broader critique of early interventions into child development as largely futile in the face of biological and cultural determinants. Unlike Werner, Rutter, and Garmezy, he never understood young children as “at risk.” They simply endured as they matured without the need of psychological expertise. In contrast, resilience theory has retained the psychologist’s propensity for “damage narratives.” It assumes a life littered with Adverse Childhood Experiences (ACEs) combining and accrediting in the body. In the post-9/11, psychologists transformed resilience into a set of teachable cognitive skills to navigate these hardships. Such workshops became a prominent selling point of the American Positive Psychology movement. If these psychologists rejected Kagan’s determinism, they retained his individualism. How could it be otherwise? The talk will conclude by outlining a potentially different genealogy for resilience by showing a common origin story for neoliberal Positive Psychology and decolonial Liberation Psychology in a small cluster of existential/humanistic psychologists. Detailing their common assumptions between these two groups and their subsequent divert paths illuminates why resilience remains a necessary if problematic term.

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## **MICHAEL PETTIT**

York University, Canada

E-mail: [mpettit@yorku.ca](mailto:mpettit@yorku.ca)

## **KEYNOTE LECTURE**

Andreas Killen (City University of New York)

### **‘Specialists of Inwardness’: Experimentalizing the Self in Mid-Century Brain Science**

This paper explores the research of neuropsychologist Donald Hebb and neurophysiologist John Lilly into sensory deprivation. It first places this research within the wider context defined by the remarkable mid-20th century ferment in the neuro-disciplines. It then traces the respective trajectories of the two men’s investigations into isolation, which, despite starting from similar premises, wound up reaching quite different conclusions, above all regarding the hallucinations that were the major finding of these investigations. While Hebb, in many respects, sought to normalize this phenomenon, Lilly sought rather to radicalize its meaning in ways that carried very different implications for the study of consciousness.



**28 June**

**THE RIGHT TYPE FOR THE RIGHT WORK-PLACE: PERSONALITY  
ASSESSMENT IN PSYCHOTECHNICS (1)**

Chair: Andreas Killen

Annette Mülberger

## **The Challenges of Writing a History of Psychotechnics**

Psychotechnics is often presented in relation to its first promoters such as Münsterberg and Stern. It arose during the second decade of the 20<sup>th</sup> century, at a time when German psychologists were looking for ways how to make their field relevant to a broader public. Although it is difficult to imagine, at that time its institutional expansion had decreased and some even feared it might disappear. So we can understand psychotechnics as the outcome of a clever political move to ensure the field's future.

But the arrival of psychotechnics was problematic since the beginning. With opposition from within its own rows, with no clear boundaries and no proper program it gave way to a rich array of local practices leading to an intrusion and merging between psychology and other professional areas such as education, the military and industrial work.

It was viewed as the branch of psychology that was putting the methods and results of (psychological) laboratory research to solve societal problems. Thus, psychotechnicians often considered themselves, above all, practitioners, not in need to commit to any psychological school nor theory. Nevertheless, there were different strands and many controversies among them about how such work should be done and by what kind of professional. In their daily work, they were employing an array of technical tools in a rather "eclectic manner" to take measurements and give advice.

How can we write a narrative of such a widespread array of scientific practices with no clear boundaries? The aim of my talk is twofold. Firstly, I want to see where we are. Therefore, I will look back and present an overview of research that has been done to this date on the history of psychotechnics. Such an overview will help me to assess critically the different ways historians have tried to interpret and make sense of it and to single out some problematic aspects as well as possible lacuna.

In the second part of my talk, I will think about the future and discuss a bit more in depth challenges and possibilities a historian has to face when narrating the complex and problematic history of psychotechnical practices, embedded in different local traditions and educational, psychological and industrial contexts. With the help of some historiographic examples, I will discuss the advantages

and limitations of microhistory and tackle concepts such as “applied psychology”, “technology”, “nation”, “center-periphery”, as well as Foucault’s influence and post-colonialism.

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## **ANNETTE MÜLBERGER**

University of Groningen, NL

E-mail: [a.c.mulberger@rug.nl](mailto:a.c.mulberger@rug.nl)

Isak Lønne Emberland

## **Psychotechnics, Personality, and the Making of an Independent Psychological Profession in Norway**

In this paper, I will explore how a certain notion of personality and personality typologies came to play a role in psychotechnical practice in the 1930s and 1940s, and how this development can be understood in the broader context of the emergence of a psychological profession in Norway. While the psychological discipline at the University of Oslo during the interwar years mainly has come to be associated with the idiosyncratic attempts by Professor Harald Schjelderup to synthesize experimental psychology and psychoanalysis, psychotechnics played a constitutive, and somewhat independent, role in establishing psychology as a profession with a societal role in the same period. Even though the psychotechnicians and academic psychologists often came to share many of the same references and ideas, as this was a small and highly localized group, certain interests were more pronounced among psychotechnically inclined psychologists, such as personality typologies. This interest was often put in direct relation to the practical work of testing, and difficulties pertaining to the sorting of individuals into specific jobs. Thus, personality testing, or attempts at it, can be understood as one of the first types of psychological theorizing and practice that sprung out of professional psychological work outside academia in Norway. A central point in this paper will therefore be how psychotechnical practice led to the importation, and partial implementation, of type theories of personality among certain Norwegian psychologists. An increased focus on the personality of the working individual signaled both an abandonment of early psychotechnical methods, as well as an attempt at strengthening the psychologists' jurisdictional claim to the test practice.

As with many other European countries, psychotechnical testing was institutionalized in Norway during the 1920s and 1930s, albeit in a modest way with a limited scope. Mainly oriented towards aptitude testing of potential students at the Oslo Vocational School, psychotechnics granted a small circle of psychologists the opportunity to put their knowledge to work outside academia at the Psychotechnical Institute. During the institute's first decade, the psychologist, pedagogue, and leader of the institute, Helga Eng, employed conventional psychotechnical test batteries to sort out the fit and unfit applicants for studies and work within industry and artisan labor. Some of these tests were directly imported from abroad, mainly Germany, and some were developed by Eng herself. During the early 30s, the institute became integrated into the municipal program for the vocational guidance of youths in Oslo, and thus came to be integrated in the early proto-welfare programs of

the city. After Eng's departure in 1938, the written output from the institute became more focused on the relationship between personality (or “character”) and suitability for different types of work. Former assistant Henry Havin took over as the institute’s leader and carried out studies and experiments, inspired by the likes of Ernst Kretschmer, Ludwig Klages, and Carl Jung, where he tried to find the psychological links between jobs and personality types. He, along with the head of the Vocational Bureau for Youths in Oslo, Dag Bryn, was one of the first psychologists that discussed personality typologies in Norwegian academia during the late 1920s and early 1930s.

In this paper, I ask the question whether the shift in focus from “conventional” psychotechnics to a more holistic, personality-focused brand of psychotechnics Havin tried to introduce can be understood as a response to a perceived jurisdictional dispute over psychotechnics. Teachers and engineers were also claimants to early psychotechnical methods in Norway. A personality-focused testing would, as Havin envisioned it, be more dependent on psychological expertise, professional judgment, and discretion, and would therefore arguably strengthen the psychologists’ jurisdictional claim over psychotechnical work.

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## **ISAK LØNNE EMBERLAND**

Oslomet, Norway

E-mail: [Isak@oslomet.no](mailto:Isak@oslomet.no)

Rinske Vermeij

## **Psychotechnics in the Netherlands – Divided by Pillars, But Unified by Personality**

Psychotechnics arrived relatively late in the Netherlands, which meant that they could readily import the practices from neighbouring countries. De Haas (1995) has shown that in a constant back-and-forth with the public, psychotechnicians wanted to transform pre-scientific notions about variety in performance into scientific terms and explained various societal questions in psychological terms. They advocated that psychotechnics could aid in fixing practical problems; for example to better connect the various forms of education, and manage the increasing traffic accidents by testing drivers.

One of the first Psychotechnical institutes in the Netherlands was located in Groningen. The *dr. D. Bos Stichting* was directed by H. J. F. W. Brugmans, a university professor in Psychology and pedagogics. My investigation into the extensive archival collection of this institute shows that he was quite eclectic in his use of existing and self-invented tools, and would use a wide variety of both pen-and-paper and performative tests. Using items from intelligence tests such as Binet's, as well as building driving simulators and make-shift devices, Brugmans in comparison to other psychotechnicians in the Netherlands took a very empirical and measurement based approach. Yet, observation also played an important role in the assessment, as Brugmans believed that how a subject approached a task informed their type of personality, and in turn the type of work that best suited their personality.

However, the earliest initiatives for the use of psychology did not come from within the university. Rather, the Catholic Labour Union was the first to set up the "Centraal Zielkundig Beroepskantoor", with the Jesuit and Linguist Dr. Jaques van Ginneken in 1918. This institute thus had a strong religious basis, and within the Dutch pillarized society catered primarily to specific audiences that shared their religious affiliation. Also industrial companies themselves founded psychotechnical laboratories, with Philips Light Bulb Company being the first in 1922. The *Nederlandse Stichting voor Psychotechniek* founded in 1927 became the first private testing firm, and had a Roman Catholic director and audience.

In the 20's, these institutes also mostly adhered to the empirical-analytical approach that the *Bosstichting* propagated. However, towards the 30s there was a shift where the more religiously based institutes soon became more oriented towards conversation based counselling that aimed to

understand the unique soul in its entirety rather than its elements or traits. The views between these institutes often clashed, putting a strain on collaborations. Even within the small country of the Netherlands, the nature, aims and methods of psychotechnical institute became diverse, and resulted in disputes more than once. Yet, my investigation of societal discussions about psychotechnics in journals suggests that despite these clashes, whether their conception of personality was 'elementaristic' or 'holistic', it was broadly conceived as central to the psychotechnical endeavour.

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## **RINSKE VERMEIJ**

University of Groningen, Netherlands

E-mail: [r.r.vermeij@rug.nl](mailto:r.r.vermeij@rug.nl)

28 June | 09.30-11.00 | Room 2.66

## **POROUS EMBODIED SUBJECTS**

Chair: Leonardo Niro

Sharman Levinson

**Exposing The Permeable Subject**  
**Revisiting Poison and Waste in Early 19<sup>th</sup> Century French Physiology and the**  
**Public Hygiene Movement: Absorptions, Excretions and Moral**  
**Considerations**

Metaphors of toxicity are particularly abundant in contemporary psychological and psychosocial public discourse (toxic relationships, toxic individuals, toxic masculinity, toxic workplaces, etc.) as environmental awareness and concern continue to increase. But are these only metaphors? A growing number of researchers in psychology have joined social and environmental epidemiologists in emphasizing the organic reality of toxic stress resulting from trauma, racial, gender and class oppression, as well as from exposure to adverse childhood experiences (Shonkoff et al., 2012). Since the early 2000s, the field of exposome research (Wild, 2005) has aimed to understand how an important range of environmental exposures (including psychological and social stressors) accumulate over the life course and can contribute to chronic illness. It is of note that exposome research also examines an internal exposome (hormones, inflammation, gut microbiota, etc.) and considers the biological reactions of the organism (Wild, 2012). Finally, the development of the One Health Model emphasizes reciprocal relationships of health and disease between humans, animals and plants.

These current scientific and moral concerns bring a sense of relevance and perhaps even urgency to historical investigations of epidemiology, the environmental sciences and animal studies and their relationships to human psychology. While it may at first seem paradoxical to focus on environmental concerns in exploring the history of “inner life, interiority and internalization,” this paper will argue that early 19th-century medical, scientific and forensic interest in exposures (in cities, the workplace, and the home), as well as in the related physiological and chemical processes of absorption and excretion (related to nutrition and poisoning), influenced investigations in France that contributed to new understandings of an “internal environment” and its relationship and exchanges with the external environments of humans and non-human animals.

This paper comprises the first of a three-part series on Exposing the Permeable Subject. It will focus on the generation of scientists, physicians, pharmacists, and industrialists whose work preceded physiologist Claude Bernard’s first proposal of a milieu interieur (Bernard, 1858). Claude Bernard’s

(1879) later developments of this concept are already known to have had a significant impact on stress physiology (in particular via the borrowings and further elaborations of Walter Cannon (see Arminjon, 2020; Cannon, 1930)). The paper will touch on Claude Bernard's early medical and scientific socialization. But its main focus will be on the earlier decades of the 19th century, when interest in nutrition but also concern with industrial-scale pollution drew new attention to physiological and chemical absorption and excretion. Cities and factories, like organisms, produced waste that had to be examined and treated. Workers and neighboring inhabitants' exposures needed to be evaluated, minimized or mitigated. The Paris Health Council and the larger Public Hygiene movement (La Berge, 1992) that developed in the early decades of the 19th century produced work that informed new legislation on exposures to toxic pollution and nuisances (Guillerme, 2007; Le Roux 2011). In parallel, the members of the Health Council were involved in debates on human and animal nutrition. When it came to poisoning, converging interests between public health and forensic medicine were prominently featured in journals such as the *Annales d'Hygiène Publique et de Médecine Légale*. Some of the findings presented in this journal were widely disseminated in the press, gossip and public debate. Some were also discussed in overlapping scientific debates in learned societies and the academies.

The paper examines relationships between physiologists' contributions to understandings of permeable subjects from the inside, hygienistes' concern with home and workplace exposures, and finally the role of forensic investigations in criminal cases of poisoning. It focuses particularly on Reports from the Paris Health Council in the 1820s–1830s, a systematic review of articles and mémoires published in the *Annales d'hygiène publique et de Médecine Légale* (1829–1839), and relevant mémoires and reports to the Académie des Sciences from the 1820s and 1830s. Although these sources are in no way “of psychology”, we can trace their influence on the shaping of later concerns in the psychophysiology of stress and its public reception.

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## **SHARMAN LEVINSON**

Université d'Angers & the American University of Paris, France

E-mail: [slevinson@aup.edu](mailto:slevinson@aup.edu)

Windson Lin

## **Constructing The Modern Chinese Medical Body: Governmentality, Hybrid Ontology, and Neurasthenia in Republican China**

The proposed article investigates the emergence of the Chinese medical body in the modern period. With the approach of “history of the body”, the study intends to provide a historical account for the transformations of medical theories, health institutions and the cultural images of youth from the 1910s to the 1930s.

First, the image of the Chinese body represents the Darwinian struggle for the national strength and racial vitality of the newly-founded Republican nation-state, following decades of crisis after the Opium Wars and the first Sino-Japanese War. To be medicalized, educated, and governed, “youth” was commonly depicted in self-help books, clinicians’ manuals, pharmaceutical advertisement, and popular literature. As the concept of *wei sheng* gradually shifted from its Taoist root to its modern form of “hygiene” that is associated with public health, the Chinese body had been increasingly pushed into the public realm and become the subject of governmentality (Rogaski, 2004). In this discourse, the knowledge of sex and venereal diseases was formulated in relation to China’s modern urban life and the racial enhancement of the Chinese youth (Dikötter, 1995).

Moreover, the modern Chinese body was medicalized in a hybrid ontology between Chinese Medicine and the newly introduced Western anatomy. In the early 20<sup>th</sup> century, leading figures of Chinese medicine attempted to reform their discipline, as they faced the existential crisis caused by the hegemony of Western science and its close affiliation with the Republican government (Lei, 2014). This project of modernization prompted Chinese medicine to compromise their ontology and nosology in order to gain legitimacy, with the anatomy of biomedicine and medical theories mapped into their Chinese counterparts. The article addresses how the modern Chinese body corresponds to these two incommensurable ontologies.

To integrate these two perspectives, the study examines how the modern Chinese body became subject to the pathological condition of neurasthenia (*Shenjing Shuairuo*) in Republican China. Originated from George Beard’s theory, neurasthenia was assimilated into Chinese Medicine in the critical period of its modernization. On one hand, neurasthenia was often associated with a variety of venereal diseases as well as sexual dysfunctions, as it was considered to be prevalent among

urban young men. On the other hand, as a diagnostic category, “neurasthenia” fulfilled the norm of Western-style medical classification, while Chinese practitioners were still able to convert it into “patterns of illness” which were more accessible by their medical theories and practices.

The historicity of the modern Chinese body not only provides a case study for the individual internalization of changing cultural norms, but also offers a perspective of how the pervasive norm of Western modernity has shaped state power, scientific expertise, and medical subjectivity in the 20<sup>th</sup> century.

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## **WINDSON LIN**

University of Groningen, Netherlands

E-mail: [windson.lin@rug.nl](mailto:windson.lin@rug.nl)

28 June | 09.30-11.00 | Room 1.1

## **PSYCHOANALYTIC PERSPECTIVES**

Chair: Richard Simanke

Deborah L. S. Wright

**The historiography of 'Home': Paleontological, historical, anthropological and clinical meanings of 'home', building psychoanalytic thinking on capacity for inhabiting an 'inner home life'**

In this conference presentation I will be exploring my new research on the historiography of 'home spaces', drawing on paleontological, historical, anthropological, and clinical meanings of 'home', building psychoanalytic thinking on the capacity for and inhabiting an 'inner home life'. I will consider what I suggest is a 'Home-object' experience, in and out of the Psychotherapy consulting room drawing on multi-disciplinary fields to understand human's inner and outer experiences of 'home'. This will include looking at Mesolithic and Neolithic examples of the earliest British homes, including Skara Brae, and the objects that relate to home space creating. I will also consider doll's houses, as a way of creating and controlling spaces in childhood as a way of controlling experience through play and how this can be seen echoed in Charles Dickens's 'A Fairy Tale of Home', considering what it might be that we are journeying towards in this 'inner home life'. These contribute to my conceptual framework of this 'inner home life' that I suggest can potentially be contributed to in the psychoanalytic encounter in the consulting room. I explore what creates limits and enables 'Home-object' experiences in Psychotherapeutic work and spaces, as well as suggesting that these enable an inhabiting of 'home' outside the consulting room space. I have suggested that during early object formation (Wright 2018, 2022) that room spaces can top-up the mother function and be introjected and re-spatialised in later rooms (including the physical and virtual space of the consulting room). This can provide a way of thinking about spatialised elements in rooms and other architectural spaces as well as the objects within them. I have suggested that, in the virtual consulting room within patient's own dwelling space, a simultaneous experience of a de-toxifying and making safe both their home and the consulting room, is shown to have occurred. This demonstrates, what can be thought of, as an enhancement of the psychotherapeutic work during working in the Virtual Consulting room space when it is on the site of the patients dwelling space, and shows movement within that space towards a safer, more contained feeling, more 'in-dwelling Room-object' space (Wright 2024). I look at Sigmund Freud's relationship with 'home' and the 'consulting room' and how aspects of the original psychoanalytic consulting room space relating to 'home', as Freud created it, as well as, as Hilda Doolittle vividly describes, the 'Home' experience there, are part of a background to the Psychoanalytic experience that is relatively untheorised about. I suggest that when patient's original Room-object space had both good and many bad/unsafe elements of 'home' for them, introjected from their unsafe early habitat that re-manifested both in their current dwelling space and

in the physical space of the consulting room. This can mean that parts of their physical 'home' remain feeling unsafe and parts of their 'inner home life' remain feeling unsafe. I suggest then, that their capacity to create 'inner home life' is greatly reduced. I will be looking at clinical case material, as well as discussing Freud's home drawings and what I suggest of his 'inner home life' that got into the consulting room and the psychoanalytic therapeutic process.

**DEBORAH L. S. WRIGHT**

University of Essex, UK

E-mail: [dlswri@essex.ac.uk](mailto:dlswri@essex.ac.uk)

Joanne Emmens

**Learning from the adventures of Pinocchio: from wooden puppet to real boy:  
Intrepid journeys into shattered states of mind: recovering a sense of self,  
shared humanity and a felt sense of aliveness.**

The original story of Pinocchio published in 1883 by Carlo Collodi, depicts the journey of a wooden puppet called Pinocchio from his original crafting by the wood carver Geppetto to his transformation into a 'real little boy'. An interesting feature of these adventures is that it starts with a fully formed Pinocchio on the cusp of latency, with no developmental history, so that any retrospective wonderings or back story are redundant: I believe that this allows a unique and fascinating perspective for exploration of inner psychic disturbance and development. As Pinocchio arrives from the piece of wood as a fully developed boy who can talk, run, feel pain, hunger, and desire with no need for a primal scene, Oedipal complex or facilitating environment to grow him up, we are given a unique vantage point. Pinocchio's story of development allows us a unique perspective to imagine forwards without the encumbrance, clutter, and tangle of past experience in the mix.

In my clinical work as a psychoanalytic psychotherapist working with patients who have developed a Dissociative Identity disorder (DID), I observe many parallels between the adventures of Pinocchio and how these patients describe their inner world in relation to their experiences of a fragmented inner self that includes separate alters that are frequently experienced as if they have arrived out of nowhere and, like Pinocchio, fully formed and arrested at specific ages. I observe that the traumas Pinocchio suffers in his time as a wooden puppet, that include extreme poverty, near starvation, betrayal, attempted murder, and enslavement, draw analogous parallels to the traumatic histories of many patients who develop DID in early childhood as a means to survive the un-survivable realities of their traumatic situations (Shengold, 1990). I have observed that in patients who present with a dissociative identity disorder as a consequence of early developmental trauma have invariably suffered infanticidal threats and attacks from which they so nearly didn't survive. It seems that an essential quality of a dissociative identity disorder as a defense and survival strategy is the creation of internal zones (or states of mind) that experience an illusion of living unencumbered by any consciousness awareness of their soul shattering past traumas.

I believe that the story of Pinocchio, like many classic fables, provide valuable containing vessels that as therapists we can travel on in the service of our work. The appeal of the story of Pinocchio can be attributed to its depiction of a primitive repressed unconscious landscape that hosts a cast of characters that are universally recognizable even (and especially) when not conscious in our memories. Additionally, these fables also enable an historical insight into flavors of these

unconscious landscapes that are perhaps uniquely connected to specific historical times and places. I discuss in this presentation the unique value of psychoanalytic explorations in revealing aspects of history that I don't believe are accessible by other means.

In this paper presentation, I will inhabit the landscape of Pinocchio's adventures in order to explore the parallels between the adventures of Pinocchio, (from a wooden puppet to a real boy) and a psychotherapeutic journey towards recovering a sense of true self, authentic and individuated conscience, and sense of aliveness in a patient who suffered from massive early trauma and has lived from her early infancy with a dissociative identity disorder.

## **JOANNE EMMENS**

University of Essex, UK

E-mail: [je23897@essex.ac.uk](mailto:je23897@essex.ac.uk)

**THE RIGHT TYPE FOR THE RIGHT WORKPLACE: PERSONALITY  
ASSESSMENT IN PSYCHOTECHNICS (2)**

Chair: Annette Mülberger & Rinske Vermeij

Andrea Romano & Renato Foschi

## **History of Psychotechnics in Italy. Applications without Theory**

In late 19th century Italy, psychology began to emerge as a scientific discipline through the work of some positivists who established an experimental approach. Through their work it was possible to establish an exchange with the international scientific community that led to the organization of the 1905 Fifth International Congress of Psychology in Rome. In the following years, interest in psychology in Italy gradually declined. In the period from the mid-1920s to 1945, psychology went through a real weakening that resulted in a decrease in both the number of university professorships and research activities. Moreover, Italian scientific psychology remained almost isolated from international context.

This paper aims to provide an overview of this phase in Italian psychology that the literature calls a "crisis" period. During this critical stage of change, psychotechnics emerged as a field of application for the psychology of work. A special role in the spread of psychotechnics should be attributed to the necessities imposed by the fascist regime. This led to a shift from a theoretical-speculative to a practical-applicative psychology characterized by an autarkic and a-theoretical conception of the discipline. By the mid-1920s, several psychotechnics centers were established in several Italian cities, such as Milan, Turin and Florence. In 1939, a Commission for the Application of Psychology was established at the National Research Council. This Commission was chaired by Agostino Gemelli (1878-1959), with Mario Ponzio (1882-1960) as vice-chairman and Ferruccio Banisconi (1888-1952) as secretary.

It is possible to say that until the early postwar period Italian psychology managed to maintain its own place in Italian culture only as a psychotechnical practice.

The main areas of application of psychotechnics were in school education, career guidance and the selection of workers and soldiers. Other areas consisted of solving problems related to road sign and advertising effectiveness. Basically, psychologists were engaged in assessing psychophysiological aspects of children and adults to determine the destination in the educational and productive paths.

Relying on the psychotechnical contributions of those years (Ponzio, 1947; Gemelli, 1940), however, it is very difficult to clearly define the theoretical references on which these applications were based. It is possible to assume that this condition was determined by a certain theoretical and methodological lability of the Italian psychologists themselves. They missed critical thought between

theoretical statements and scientific method by focusing their energies on trying to defend themselves against the attacks on psychology by neo-idealist philosophical currents. During this time in Italian culture the neo-idealist philosophy of Benedetto Croce (1866-1952) and Giovanni Gentile (1875-1944) was hegemonic. In this culture psychology was reduced to a science that was not to deal with major epistemological or moral issues but only to be practically useful to society.

In Italy psychotechnics in fact was not based on personality theories because these included deterministic finalistic views of human beings such as biotypologies. Adopting such an approach would have led to a clash with the hegemonic conceptions of neo-idealists and also with Catholic view of the human freedom.

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## **ANDREA ROMANO**

Sapienza University of Rome, Rome

E-mail: [and.romano@uniroma1.it](mailto:and.romano@uniroma1.it)

## **RENATO FOSCHI**

Sapienza University of Rome, Rome

E-mail: [renato.foschi@uniroma1.it](mailto:renato.foschi@uniroma1.it)

Junona S. Almonaitienė

## **Personality Assessment as part of Lithuanian Psychotechnics and Vocational Guidance**

The aim of this paper is to draw a sketch of personality assessment as part of expert evaluations conducted by Lithuanian psychotechnicians in the 1930s, and to compare it to that conducted in institutionalized vocational guidance in the late Soviet Lithuania.

Psychotechnics was as an important field for Lithuanian psychologists' activities during the two decades of independence before the WWII. By the initiative of the union of 23 Lithuanian organizations for mothers' and children fostering, the Lithuanian Society for Psychotechnics and Vocational Guidance was established in 1931. As the first professional organization of Lithuanian psychologists, the society is considered to be the precursor of contemporary Lithuanian Psychological Association (Bagdonas et al., 2008), now the main psychologists' organization in the country.

However, not much is known about specific work done by psychologists on behalf of the society. The review of the society's board member privatdozent Vladimir Lazerson, published in 1936, is perhaps the most detailed description of its activities. It can be learned from it that initially the society was financed by Kaunas' municipality and the aforementioned union of NGO's. In 1935, it got subsidies from the Ministry of Education as well as permit to conduct testing in the University's Experimental Psychology and Pedagogy Institute. The society's main aim was "to help youth to find their calling", and it worked creating background for that. Meanwhile, up to 400 expert reports were fulfilled in 1933–1936 on request of the Lithuanian Railway Board, the State's Department of Security and other organizations interested in candidates' selection (Lazersonas, 1936).

Several ways of personality assessment can be reconstructed from the Lazerson's review. These were: a) observations; b) anamneses; c) graphological analyses. The "Psychological observation sheet" was filled out on the basis of non-interventional observation of a subject's behaviour during the testing. The anamneses were based on self-report questionnaires, most probably. Klages' method was applied in the graphological analysis; it was evaluated by the author as a valuable additional mean in cases when "complex characteristic of a person" was needed. Depending on the intended workplace, the personality features assessed were morality, diligence, tidiness, dedication, self-reliance, initiative, talkativeness, impatience, scheming etc. The effectiveness of the employees' selection was estimated on the basis of the employers' feedback.

Relying on my research of Lithuanian psychologists' work in vocational guidance offices in the 1970s and 1980s, I conclude that anamnesis was used then as an important tool. The templates were elaborated to create children's characteristics, and pedagogical staff were responsible for providing them, as vocational guidance was catered for schoolchildren exceptionally. This was aligned with political and economic aims of the Communist Party of the USSR. The self-report questionnaires became more specific, related to interests mainly (Kregždė, 1988). Psychologists' role in the offices was subordinate, the application of personality tests or observation in their work was rather an exception. Klages' graphology was basically unknown in post-war Lithuania. The comparative analysis allows concluding that in-depth personality assessment had given way to multitude and massiveness in the late soviet vocational guidance.

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## **JUNONA S. ALMONAITIENĖ**

Lithuanian University of Health Sciences, Lithuania.

E-mail: [junona.almonaitiene@gmail.com](mailto:junona.almonaitiene@gmail.com)

Ana María Talak & Victoria Molinari

## **Psychotechnics And Biotypology In Argentina: The Local And The Universal From A Decolonial Perspective**

Early developments in psychotechnics in Argentina focused mainly on the uses of experimental psychology techniques (Lescano & Talak, 2022). These techniques encompassed measuring reaction times within psychophysiological experiments, as well as utilizing psycho-pedagogical tests to gauge various mental aptitudes and functions. These practices were influenced by European developments in experimental psychology and psychotechnics, to align with the scientific principles of psychology and its universal criteria (Talak & García, 2004).

This paper aims to analyze the tensions between local psychotechnical practices within the biotypology movement, and the universalist criteria constructed by Italian constitutionalism from a decolonial perspective. The decolonial approach shows the enduring coloniality of European knowledge in Argentina. However, it also highlights the emergence of practices and concepts tailored to address specific local issues (Pavón-Cuéllar, 2021). The paper focuses on the use of psychotechnics to determine “the right personality for the right job” according to the biological and eugenic classification of individuals during the 1930s. By analyzing the tension between the intended universalization and the concrete implementation of psychotechnics, we delve into the social values inherent in the demarcations and definitions of the aptitudes and psychological functions being measured. These values were related to social demands and expectations placed on individuals in various professions or social contexts, yet they were identified with natural and universal classes.

In November 1930, Italian constitutionalist Nicola Pende was invited by the Argentine Institute of Italic Culture and by Mariano Castex, Chair of the Medical Clinic of the University of Buenos Aires, to offer a postgraduate course. Upon his return to Italy, the Uriburu military government organized the trip of physicians Arturo Rossi and Octavio López to visit the Italian Biotypological Institute, where they spent a year studying international advances in eugenics and social medicine (Vallejo, 2012). As a result of this experience, the Argentine Association of Biotypology, Eugenics and Social Medicine (AABESM) was established, with Mariano Castex serving as chair and Arturo Rossi as director. The association published the *Annals of Biotypology, Eugenics and Social Medicine* (ABEMS) between 1933 and 1942, attracting specialists from all over the country and from different areas, particularly education, medicine, and psychiatry (Molinari, 2018).

A decolonial perspective in the history of psychology allows us to examine the relationship between the construction of universals within the psychotechnical enterprise in fascist Italy and the efforts to

adhere to these criteria in various local contexts, such as Argentina. It is shown how the category of psychophysical personality used by the AABEMS produced knowledge about individuals from a supposedly naturalistic reading that hid political values present in that construction. Psychotechnics played a dual role: firstly, in the perpetuation of social values that underpinned psychological classifications and hierarchies among individuals (Beccalossi, 2020). Secondly, by developing measuring instruments, such as the biotypological data sheet, adapted to address specific problems in Argentine schools (Palma, 2008). These instruments incorporated diverse traditions with flexibility, transcending the universal eugenic psychological theories that informed them. The biotypological data sheet for schools was based on the principles of constitutionalism, previous knowledge from psychophysiology and developments from the *escuela nueva*. Rather than producing new psychological theories, they addressed concrete issues on practical demands.

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## **ANA MARÍA TALAK**

Universidad Nacional de La Plata Buenos Aires, Argentina

E-mail: [atalak@hotmail.com](mailto:atalak@hotmail.com)

## **VICTORIA MOLINARI**

Instituto Mila i Fontanals, CSIC, España

E-mail: [vmolinari@imf.csic.es](mailto:vmolinari@imf.csic.es)

28 June | 11.30-13.00 | Room 2.66

## **PSYCHOLOGICAL AND PSYCHIATRIC GENEALOGIES (2)**

Chair: Ruud Abma

Nina K. Fellows

## **The Cultural Emergence of Self-Harm in the 1990s**

Self-harm – the practice of repeatedly causing pain or injury to one’s own body – has a long and complicated history (Millard, 2015; Chaney, 2017), but it wasn’t until the 1990s that it began to be recognised as a major public health problem. This presentation will report on a historical excavation of the rise of self-harm in the 1990s, and its precedents and consequences in popular culture as well as clinical literature. Self-harm, which itself involves a blurring of the boundaries between ‘inner/outer’ and ‘mind/body’, and challenges psychology’s hegemonic view of bodies as separate and self-preserving, is used here as an object lesson in critically examining the relationships between pop culture, psychiatry, and politics.

In the 1970s and 1980s, rates of self-harm in the UK began to rise sharply, leading to an increase in clinical interest in the practice and the establishment of multiple large-scale longitudinal research programmes for tracking self-harm epidemiology (Hawton & Fagg, 1992; Hawton et al., 2012; Scoliers et al., 2009). But the study of self-harm was plagued by conceptual uncertainty, definitional inconsistencies, and unrepresentative sampling practices, which caused more confusion; there was an urgent need to understand the explosion of self-harm, but reliable data remained elusive (Millard, 2015). Then, in the 1990s, there was a sudden increase in general public interest in self-harm, and the practice, which had previously been shrouded in stigma and secrecy, began to emerge into popular culture. There was a wave of new general interest books, both memoir and non-fiction, about people who self-harm; it was reported on by mainstream news outlets; multiple celebrities discussed it publicly; and around the millennium, films like *Girl*, *Interrupted*, *Prozac Nation*, and *Thirteen* found large audiences eager to view depictions of self-harm, particularly when practiced by young women (Brickman, 2004). A stereotypical image of self-harm developed during this cultural emergence, constructing it as the preserve of white, Western, middle-class teenage girls experiencing emotional difficulties associated with adolescence, and the clinical literature did little to dispel this (Chandler et al., 2011). Consequently, 21<sup>st</sup> century understandings of self-harm are rooted in the cultural concept that coalesced during the 1990s – a concept which has constricted scholarship on the topic and perpetuated stigma which negatively impacts the provision of care for people who self-harm (Saunders et al., 2012).

This research examines the 1990s cultural emergence of self-harm by reframing the practice as a collective psychosocial phenomenon which needs resituating in historical and cultural context, in an effort to expand our understanding of self-harm beyond the conventional individualistic model of

psychopathology. In this project, late 20<sup>th</sup> century representations of self-harm in popular media are analysed alongside contemporaneous clinical literature to determine how these different forms of knowledge have intersected in order to (re-)produce self-harm as a culturally legible practice with specific associations. This project aims to historicise our modern cultural concept of self-harm while also making an argument for a psychosocial ontology of 'deviant' behaviours that situates the *psyche* in the realm of the socio-political. Building on recent important scholarship around self-harm by Sarah Chaney (2017), Chris Millard (2015), and Amy Chandler (2016), as well as the work of philosopher Ian Hacking, this research examines the 1990s phenomenon in depth, from multiple perspectives, in order to reconstruct a critical history of the 21<sup>st</sup> century concept of self-harm.

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**NINA K. FELLOWS**

The Open University, UK

E-mail: [nina.fellows@open.ac.uk](mailto:nina.fellows@open.ac.uk)

Eva Surawy Stepney

## **From Behavioural Modification to Behavioural Self-Management: Reassurance in British Clinical Psychology**

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 clinicians 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 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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## **EVA SURAWY STEPNEY**

University of Sheffield, UK

E-mail: [esurawystepney1@sheffield.ac.uk](mailto:esurawystepney1@sheffield.ac.uk)

Ulrich Koch

## **From Political Organizing Tool to Educational Intervention: Toward a Genealogy of “Safe Space”**

This paper examines an episode in the disparate, often surprising genealogy of the now popularized – and much-debated (e.g., Barrett, 2010) – notion of “safe space.” Specifically, it traces how a set of practices that was first developed within social movements became transformed as it was adopted by professional psychologists and educators.

The emergence of discourses and practices centered around a need for psychological safety emerged in different, at times overlapping contexts, which prominently include organizational psychology and group psychotherapy (see Kenney, 2001; Roestone Collective, 2014). This paper, instead, focuses on techniques developed by second-wave feminists in the United States within so-called consciousness-raising groups. The creation of a safe space in this context was aimed at airing and affirming marginalized experiences that could give rise to a collective consciousness of women as an oppressed class (Sarachild, 1968/1970; see also Echols, 1989). By the late 1970s, however, consciousness-raising methods were taken up by psychologists and educators, initially, to encourage students, including young men, to question conventional gender roles (Wagner, 1983). This expanded for whom and to what end such spaces provided safety. No longer only employed within the context of a grassroots political movement, the ethical-political aims and epistemic function of these practices were transformed.

The paper traces and evaluates these transformations, as consciousness raising techniques became more widely disseminated, manualized through guidelines disseminated by the National Organization for Women in the 1970s, and subsequently adopted by academics. It then highlights the increasing ambiguity of the meaning of “safe space.” Around the same time, community organizers began designating (physical) safe spaces to provide women refuge from sexual and other forms violence. In the eyes of many movement members this contrast only highlighted the steady psychologization of the practice that had long been underway and fostered through its popularization (see, e.g., Ward, 1988). Others, though, pointed out the continued need for creating emotionally safe spaces – at community meetings and conference workshops – to allow for dissenting views to be heard. The controversy around the uses and misuses of safe spaces, then, also reflected the fracturing of the feminist movement. Safe spaces, within feminist and other social movements, no longer only afforded protection from societal oppression and marginalization, but

also from the dominating tendencies of other group members. This latter understanding, moreover, converged with how the phrase was increasingly employed by group psychotherapists at the time (Rosenthal, 1984). For members of new social movements, creating safe spaces thus lost their appeal as an organizing tool, yet they helped promulgate a new counter-cultural ethos that became its own end. In the educational and clinical realms, as well, practices of creating emotionally safe spaces continued to proliferate. The technique, in short, became detached from the ethical-political engagements such spaces were once intended to instigate while becoming associated with a seemingly neutral stance that emphasizes the suspension of any moral judgement. This implies that one possible aim of a genealogy of “safe space” would be to highlight that such practices have always been tied to specific, often diverging ethical stances, which have not been stable over time.

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## ULRICH KOCH

University College London, UK

E-mail: u.koch@ucl.ac.uk