



**Roskilde  
University**

Young children's perspectives researched from everyday life  
methodological considerations

Juhl, Pernille

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# **RESISTANCE AND RENEWAL**

**International Society for  
Theoretical Psychology**



**Programme and Abstracts**

## Contents

Programme Committee	2
Welcome to the ISTP 2015 Conference	3
Programme Surview	4
Symposia Sessions and Abstracts	25
Graduate Student Travel Awardee Biographies	171
Getting around Coventry Visitor Map	173
Coventry University Campus Map	174



## **Programme Committee**

### **Chair**

Gavin Sullivan

### **Members**

Lorrie Radtke

Mandy Morgan

Ernst Schraube

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Vanessa Lux

Mandy Morgan

Johanna Motzkau

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Ernst Schraube

Hank Stam

Paul Stenner

Gavin Sullivan

Thomas Teo

### **Local Organizing Committee**

Gavin Sullivan

Dalwinder Lagah

Donna-Lynn Shepherd

Cristiana Surdu

Graeme Elliott

## Welcome to the ISTP 2015 Conference

Dear Participants,



It is truly a pleasure to welcome everyone to the 16th Biennial conference of the International Society for Theoretical Psychology. This conference celebrates 30 years of ISTP conferences. The collective achievement is represented in our conference posters and reflected in the programme in the particular form of a session on the history of the ISTP and theoretical psychology on Friday evening.

In the following programme, the conference theme of *Resistance and Renewal* is reinforced and reworked in many symposia and presentations. It is evident where, for example, theoretical psychology is used to resist mainstream psychological theories and empirical studies as well as in theoretical work that challenges existing psychological practices. Renewal can be found in new lines and forms of theorizing, conceptual investigation and theoretically grounded activity demonstrated and discussed by established—and especially—by new contributors to the tradition of ISTP conferences. In the conversations you will undoubtedly have over the next five days, I'm sure you will explore the meanings of resistance, renewal and related themes along with their conceptual and practical limits more richly than can be suggested here.

Accordingly, I hope that the conference provides an excellent opportunity to listen, discuss, debate and network. If there is anything I can help with during the conference please do not hesitate to contact me or one of the events management staff or volunteers at our conference venue. Enjoy!


Dr. Gavin B. Sullivan

On behalf of the ISTP Programme Committee, Organizing Committee, and ISTP Executive Committee




# RESISTANCE AND RENEWAL

## International Society for Theoretical Psychology

 **@istp2015**  
[www.coventry.ac.uk/ISTP2015](http://www.coventry.ac.uk/ISTP2015)

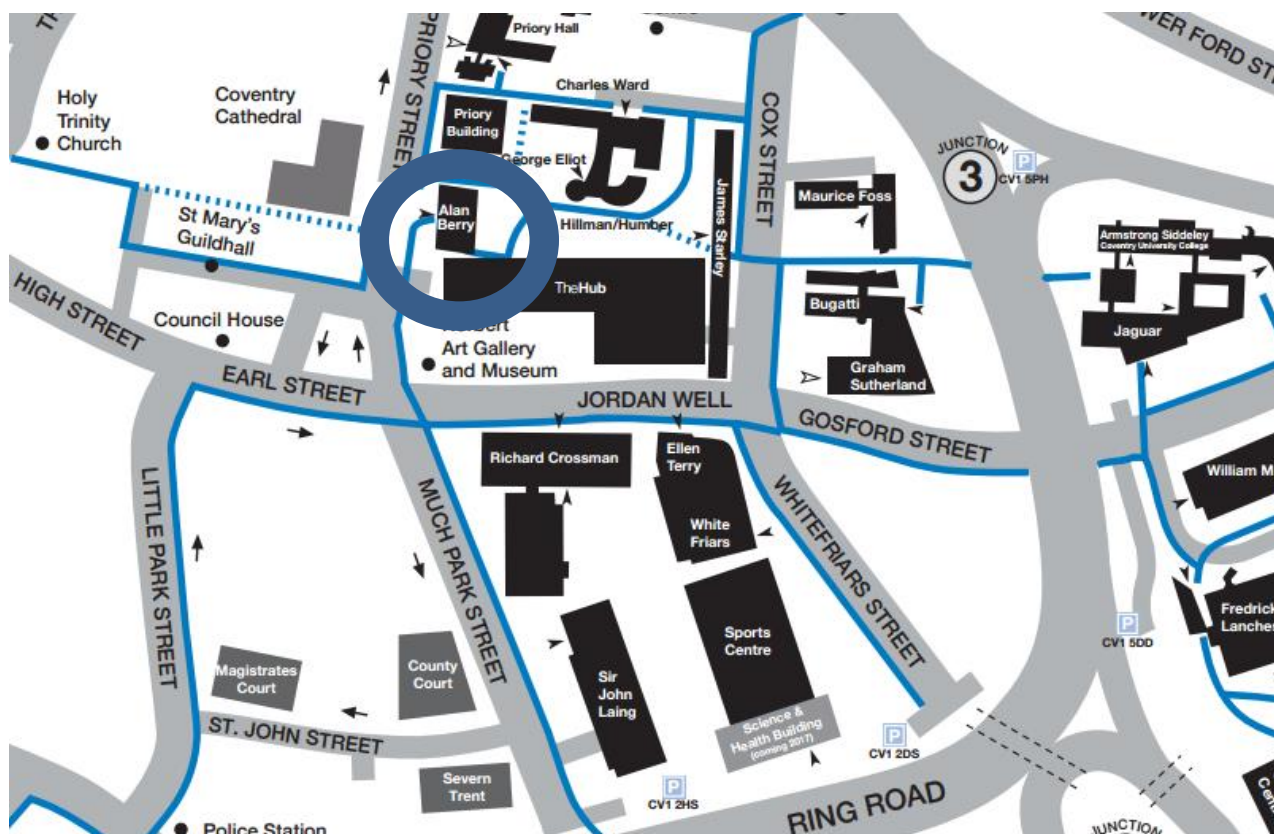
**26th-30th June 2015**

**Coventry University**

**EXCELLENCE WITH IMPACT**



Thursday 25th June: Welcome Reception		Location	Type
17:00 - 18:00	Registration	Alan Berry	Conference Registration
18:00 - 19:30	Conference Welcome Reception	Alan Berry	Evening Activity



Friday 26th June: Conference Day 1		Location	Type
08:00 - 09:00	Registration	Welcome Centre Reception	Conference Registration
08:45 - 09:00	Welcome and introduction to the conference	Grace Room	Break
09:00 - 10:30	Keynote - Professor Erica Burman	Grace Room	Keynote
10:30 - 11:00	Break	Welcome Centre Reception	Break
11:00 - 13:00	Symposium on teaching theoretical psychology	Grace Room	Parallel Session
11:00 - 13:00	Feminism and psychology	Inspire Room 1	Parallel Session
11:00 - 13:00	History, philosophy and psychology papers	Inspire Room 2	Parallel Session
11:00 - 13:00	Sociocultural approaches	Serenity Room 1	Parallel Session
11:00 - 13:00	Methodology and methods	Serenity Room 2	Parallel Session
11:00 - 13:00	Philosophy of mind and experience	Elegance Room 1	Parallel Session
11:00 - 13:00	Nothingness - theorizing the presence of absence	Elegance Room 2	Parallel Session
13:00 - 14:00	Lunch		
13:00 - 14:00	Posters	Grace Room	
14:00 - 16:00	Histories of health psychology	Grace Room	Parallel Session
14:00 - 16:00	International perspectives on psychology	Inspire Room 1	Parallel Session

<b>14:00 - 16:00</b>	<b>Teaching Theoretical Psychology Workshop</b>	<b>Inspire Room 2</b>	<b>Workshop</b>
<b>14:00 - 16:00</b>	<b>Psychology's Epistemic Project 1</b>	<b>Serenity Room 1</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Philosophy of science</b>	<b>Serenity Room 2</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Pecha Kucha</b>	<b>Elegance Room 1</b>	<b>Presentations 1</b>
<b>14:00 - 16:00</b>	<b>Philosophy of mind, experience and agency</b>	<b>Elegance Room 2</b>	<b>Parallel Session</b>
<b>16:00 - 16:30</b>	<b>Break</b>	<b>Welcome Centre Reception</b>	<b>Break</b>
<b>16:30 - 18:30</b>	<b>Whither Theoretical Psychology: Looking Back and to the Future</b>	<b>Grace Room</b>	<b>Plenary Session</b>
<b>18:30 -</b>	<b>ISTP History Reception</b>	<b>Techno Centre dining area, Coventry University Technology Park</b>	



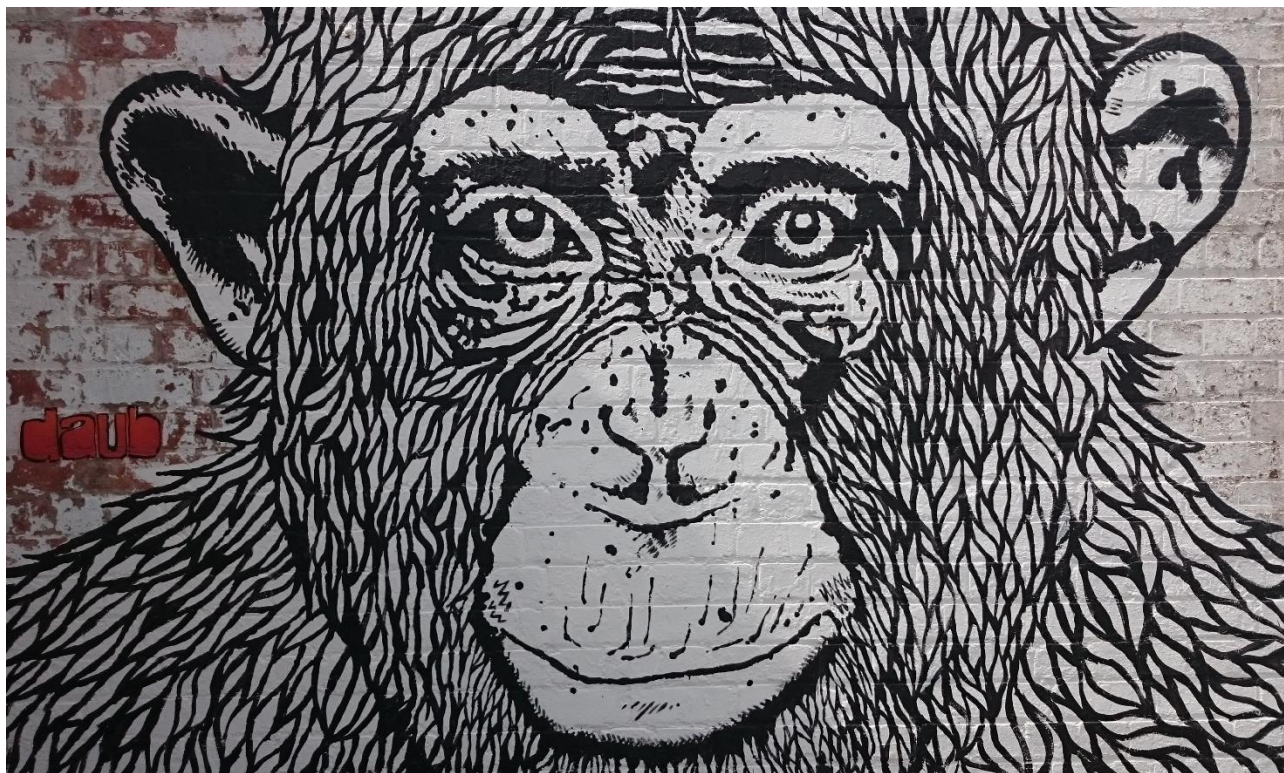


Saturday 27th June: Conference Day 2		Location	Type
08:45 - 09:00	Plenary session Day 2	Grace Room	Parallel Session
08:45 - 09:00	Plenary Session Day 2	Grace Room	Meeting
09:00 - 10:30	Keynote - Professor Ian Burkitt	Grace Room	Keynote
10:30 - 11:00	Break	Welcome Centre Reception	Break
11:00 - 13:00	New ideas in social constructionism	Grace Room	Parallel Session
11:00 - 13:00	Embodied memory and beyond	Inspire Room 1	Parallel Session
11:00 - 13:00	Critical biological and evolutionary psychology	Inspire Room 2	Parallel Session
11:00 - 13:00	Dialogical self and dialogism 1	Serenity Room 1	Parallel Session
11:00 - 13:00	Creativity as a sociocultural act	Serenity Room 2	Parallel Session
11:00 - 13:00	Psychology's Epistemic Project 2	Elegance Room 1	Parallel Session
11:00 - 13:00	Psychology and the placebo effect	Elegance Room 2	Parallel Session
13:00 - 14:00	Lunch	Welcome Centre Reception	Break
13:00 - 14:00	ISTP Executive Meeting	Elegance Room 2	Meeting
14:00 - 16:00	Feminist Theory Reconstructing Psychology: Then and Now 1	Grace Room	Parallel Session
14:00 - 16:00	Several slippery concepts - past and present 1	Inspire Room 1	Parallel Session

<b>14:00 - 16:00</b>	<b>Critical accounts of health and mental health</b>	<b>Inspire Room 2</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Dialogical self and dialogism 2</b>	<b>Serenity Room 1</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Partnership in Communication: A process that entails the total field of inter-subjectivity</b>	<b>Serenity Room 2</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Psychoanalytic listening to migrants, immigrants and refugees</b>	<b>Elegance Room 1</b>	<b>Parallel Session</b>
<b>16:00 - 16:30</b>	<b>Break</b>	<b>Welcome Centre Reception</b>	
<b>16:30 - 17:30</b>	<b>Feminist Theory Reconstructing Psychology: Then and Now 2</b>	<b>Grace Room</b>	
<b>16:30 - 18:00</b>	<b>Several slippery concepts - past and present 2</b>	<b>Inspire Room 1</b>	<b>Parallel Session</b>
<b>16:30 - 19:00</b>	<b>Critical neuro- and biological psychology</b>	<b>Inspire Room 2</b>	<b>Parallel Session</b>
<b>16:30 - 18:30</b>	<b>Narratives, discourse and psychology</b>	<b>Serenity Room 1</b>	<b>Parallel Session</b>
<b>16:30 - 18:30</b>	<b>Psychosocial research in a transdisciplinary key</b>	<b>Serenity Room 2</b>	<b>Parallel Session</b>
<b>16:30 - 18:30</b>	<b>The future in/of collective memory: Contributions from sociocultural psychology</b>	<b>Elegance Room 1</b>	<b>Parallel Session</b>
<b>16:30 - 18:30</b>	<b>Psychology and Education</b>	<b>Elegance Room 2</b>	<b>Parallel Session</b>
<b>18.15 -</b>	<b>Feminism &amp; Psychology Sponsored Drinks Reception</b>	<b>St Mary's Guildhall</b>	
<b>19:45 -</b>	<b>Conference Dinner</b>	<b>St Mary's Guildhall</b>	

Conference trip to Kenilworth and Warwick castles – Registration required (see conference website for further details).

If you are not coming on the conference trip there are many excellent places to visit within easy reach by bus, train or car, such as: Stratford upon Avon, Birmingham, Leamington Spa and London.





Monday 29th June: Conference Day 3		Location	Type
08:45 - 09:00	Plenary Session Day 3	Grace Room	Meeting
09:00 - 11:00	A new psychology of science and technology 1	Grace Room	Parallel Session
09:00 - 11:00	Developing critique together	Inspire Room 1	Parallel Session
09:00 - 11:00	Psychology, education and power	Inspire Room 2	Parallel Session
09:00 - 11:00	Temporal constructions of reality	Serenity Room 1	Parallel Session
09:00 - 11:00	Critical accounts of practice	Elegance Room 1	Parallel Session
11:00 - 11:30	Break	Welcome Centre Reception	Break
11:30 - 13:00	A new psychology of science and technology 2	Grace Room	Parallel Session
11:30 - 13:00	Collective emotions	Inspire Room 1	Parallel Session
11:30 - 13:00	Power and psychology	Inspire Room 2	Parallel Session
11:30 - 13:00	Living with Standards: Performing, Adapting, and Transforming	Serenity Room 1	Parallel Session
11:30 - 13:00	Constructivists' frameworks of the semiotics of the person and its cultural development	Serenity Room 2	Parallel Session
11:30 - 13:00	Everyday lives in daycare and families – persons conducting their lives in conflictual social practices	Elegance Room 1	Parallel Session



<b>11:30 - 13:00</b>	<b>(Re)making sense of Public Value: an invitation</b>	<b>Elegance Room 2</b>	<b>Parallel Session</b>
<b>13:00 - 14:00</b>	<b>Lunch</b>	<b>Welcome Centre Reception</b>	<b>Break</b>
<b>14:00 - 16:00</b>	<b>A new psychology of science and technology 3</b>	<b>Grace Room</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Thinking imagination</b>	<b>Inspire Room 1</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Politics and psychology</b>	<b>Inspire Room 2</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Learning from the Societal Margins - (Be)longing, (Dis)engagement, (De)radicalization and Conflictual Struggles</b>	<b>Serenity Room 1</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>More than life, more than psychology: future oriented processes</b>	<b>Serenity Room 2</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Experiments in Figure and Ground: using psychology to understand democracy and difference.</b>	<b>Elegance Room 1</b>	<b>Parallel Session</b>
<b>14:00 - 16:00</b>	<b>Disquieting Experiences: Managing Ambivalences in I-Other-World Relationships</b>	<b>Elegance Room 2</b>	<b>Parallel Session</b>
<b>16:00 - 16:30</b>	<b>Break</b>	<b>Welcome Centre Reception</b>	<b>Break</b>
<b>16:30 - 18:30</b>	<b>New ideas in cultural psychology</b>	<b>Grace Room</b>	<b>Parallel Session</b>
<b>16:30 - 18:00</b>	<b>5 Minute Challenge</b>	<b>Inspire Room 1</b>	<b>Parallel Session</b>
<b>16:30 - 18:00</b>	<b>Subjects and subjectivation</b>	<b>Inspire Room 2</b>	<b>Parallel Session</b>
<b>16:30 - 18:00</b>	<b>Publishing Workshop</b>	<b>Serenity Room 1</b>	<b>Parallel Session</b>

<b>16:30 - 18:00</b>	<b>Theorizing sexuality and gender</b>	<b>Serenity Room 2</b>	<b>Parallel Session</b>
<b>16:30 - 18:30</b>	<b>Self and selves</b>	<b>Elegance Room 1</b>	<b>Parallel Session</b>
<b>16:30 - 18:00</b>	<b>Psychology and technology</b>	<b>Elegance Room 2</b>	<b>Parallel Session</b>
<b>18:30 - 19:30</b>	<b>ISTP Business Meeting</b>	<b>Grace Room</b>	



Tuesday 30th June: Conference Day 4 & Farewell Event		Location	Type
08:45 - 09:00	Plenary Session Day 4	Grace Room	Meeting
09:00 - 11:00	Joint action: refracting the work of John Shotter	Grace Room	Parallel Session
09:00 - 11:00	Researching Research: Thinking Beyond the Data-Researcher Border	Inspire Room 1	Parallel Session
09:00 - 11:00	Debates on psychoanalysis and politics	Inspire Room 2	Parallel Session
09:00 - 11:00	Critical accounts of children and childhood	Serenity Room 1	Parallel Session
09:00 - 11:00	Resistance in the course of living-existential and developmental processes	Serenity Room 2	Parallel Session
09:00 - 11:00	Affect and emotion	Elegance Room 1	Parallel Session
11:00 - 11:30	Break	Welcome Centre Reception	Break
11:30 - 13:30	Bridging worldviews in dialogues	Grace Room	Parallel Session
11:30 - 13:30	Children's inclusion in school investigated as conflictual cooperation	Inspire Room 1	Parallel Session
11:30 - 13:30	Reframing economic and entrepreneurship theory: a sociogenetic approach	Inspire Room 2	Parallel Session
11:30 - 13:30	Materiality and Human Development	Serenity Room 1	Parallel Session
11:30 - 13:30	Affect, mind and consciousness	Elegance Room 1	Parallel Session
13:30 - 14:30	Lunch	Welcome Centre Reception	Break



<b>13:30 - 14:30</b>	<b>ISTP Incoming Executive Meeting</b>	<b>Elegance Room 1</b>	<b>Meeting 1</b>
<b>14:30 - 16:30</b>	<b>Theorizing the future of psychology and theoretical psychology</b>	<b>Grace Room</b>	<b>Plenary Session</b>
<b>16:30 - 17:00</b>	<b>ISTP award presentations</b>	<b>Grace Room</b>	<b>Break</b>
<b>17:00 - 20:00</b>	<b>Conference Farewell event</b>	<b>Drapers</b>	<b>Evening Activity</b>







ISTP 2015 Coventry Academic Programme Friday 26 June

	Welcome Centre	Grace Room	Inspire Room 1	Inspire Room 2	Serenity Room 1	Serenity Room 2	Elegance Room 1	Elegance Room 2	Amy Room	
8.00	Registration									
9.00		8.45 Welcome							Preparation and chill out room	
		9.00 Keynote Professor Erica Burman								
10.00										
	10.30 Break									
11.00		Symposium on teaching theoretical psychology	Feminism and psychology	History, philosophy and psychology papers	Sociocultural approaches	Methodology and methods	Philosophy of mind and experience	Nothingness – theorizing the presence of absence		
12.00										

13.00	Lunch	Posters							
14.00		Histories of health psychology	International perspectives on psychology	Teaching Theoretical Psychology Workshop	Psychology's Epistemic Project 1	Philosophy of Science	Pecha Kucha	Philosophy of Mind, Experience and Agency	
15.00									
16.00	16.00 Break								
17.00		16.30 Whither Theoretical Psychology: Looking Back and to the Future							
18.00									

ISTP 2015 Coventry Academic Programme Saturday 27 June

	Welcome Centre	Grace Room	Inspire Room 1	Inspire Room 2	Serenity Room 1	Serenity Room 2	Elegance Room 1	Elegance Room 2	Amy Room	
	8.30 - Registration	8.45 Plenary Session								
9.00		9.00 Keynote Professor Ian Burkitt								Preparation and chill out room
10.00										
	10.30 Break									
11.00		New ideas in social constructionism	Embodied memory and beyond	Critical biological and evolutionary psychology	Dialogical self and dialogism 1	Creativity as a sociocultural act	Psychology's Epistemic Project 2	Psychology and the placebo effect		
12.00										
13.00	Lunch								ISTP Executive meeting	



14.00		Feminist theory reconstructing psychology: Then and Now 1	Several slippery concepts – past and present 1	Critical accounts of health and mental health	Dialogical self and dialogism 2	Partnership in communication: A process that entails the total field of inter-subjectivity	Psychoanalytic listening to migrants, immigrants and refugees		
15.00									
16.00	16.00 Break								
	16.30	Feminist theory reconstructing psychology: Then and now 2	Several slippery concepts – past and present 2	Critical neuro- and biological psychology	Narratives, discourse and psychology	Psychosocial research in a transdisciplinary key	The future in/of collective memory: Contributions from sociocultural psychology	Psychology and education	
17.00									
18.00		Reception sponsored by Feminism & Psychology in St. Mary's Guildhall							

ISTP 2015 Coventry Academic Programme Monday 29 June

	Welcome Centre	Grace Room	Inspire Room 1	Inspire Room 2	Serenity Room 1	Serenity Room 2	Elegance Room 1	Elegance Room 2	Amy Room
		8.45 Plenary Session							
9.00		A new psychology of science and technology 1	Developing critique together	Psychology, education and power	Temporal constructions of reality		Critical accounts of practice		Preparation and chill out room
10.00									
11.00	11.00 Break								
	11.30	A new psychology of science and technology 2	Collective emotions	Power and Psychology	Living with standards: Performing, adapting and transforming	Constructivists' frameworks of the semiotics	Everyday lives in daycare and families – persons conducting their lives in conflictual social practices	(Re)making sense of Public Value: an invitation	
12.00									
13.00	Lunch								

14.00		A new psychology of science and technology 3	Thinking imagination	Politics and psychology	Learning from the Societal Margins - (Be)longing, (Dis)engagement, (De)radicalization and Conflictual Struggles	More than life, more than psychology: Future oriented processes	Experiments in figure and ground: using psychology to understand democracy and difference	Disquieting experiences: Managing ambivalences In I-Other-World relationships	
15.00									
16.00	16.00 Break								
	16.30	New ideas in cultural psychology	5 minute challenge	Subjects and subjectivation	Publishing workshop	Theorizing sexuality and gender	Self and selves	Psychology and technology	
17.00									
18.00									
	18.30 - completion	ISTP Business meeting							

ISTP 2015 Coventry Academic Programme Tuesday 30 June

	Welcome Centre	Grace Room	Inspire Room 1	Inspire Room 2	Serenity Room 1	Serenity Room 2	Elegance Room 1	Elegance Room 2	Amy Room
		8.45 Plenary Session							
9.00		Joint action: refracting the work of John Shotter	Researching research: Thinking beyond the data-researcher border	Debates on psychoanalysis and politics	Critical accounts of children and childhood	Resistance in the course of living	Affect and emotion		Preparation and chill out room
10.00									
11.00	11.00 Break								
		Bridging worldviews in dialogues	Children's inclusion in school investigated as conflictual cooperation	Reframing economic and entrepreneurship theory: a sociogenetic approach	Materiality and human development		Affect, mind and consciousness		
12.00									
13.00									

	13.30 Lunch		ISTP Incoming Executive Meeting	
14.00				
	14.30	Theorizing the future of psychology and theoretical psychology		
15.00				
16.00				
	16.30	ISTP Award Presentation		
17.00			Conference Farewell Event Drapers Bar and Restaurant	
18.00				





## Thursday 25th June: Welcome Reception

**17:00 - 18:00**    **Conference Registration**

**Alan Berry Building Foyer**

**18:00**                    **Conference Welcome Reception**

**Alan Berry Building Foyer**



## Friday 26th June: Conference Day 1

08:00 - 09:00 Registration

Welcome Centre  
Reception

08:45 - 09:00 Welcome and introduction to the  
conference

Grace Room

Dr. Gavin Sullivan, Professor Thomas Teo

09:00 - 10:30

**Keynote - Professor Erica Burman**

Grace Room

### **Fanon, Foucault, Feminisms: Psycho-education, theoretical psychology and political change**

#### **Abstract**

In this paper I address the conceptualisation of resistance and renewal by juxtaposing three critical resources for theoretical psychology: Fanon, Foucault and feminisms. While my primary focus is on Fanon, I attend to some shared methodological assumptions arising from the influence of Marxism and psychoanalysis on all three, but noting also some mutual tensions. I then apply this critical frame to a close reading of a clinical case discussed by Fanon in *Wretched of the Earth*. As a psychiatrist, but also political revolutionary and psycho-educator, Fanon's account is read as indicating glimpses of both his pedagogical address in motivating socio-political as well as personal change and his therapeutic approach, albeit in need of a feminist re-reading of the gendering of violence, including sexual violence. The paper concludes by suggesting that Fanon's psychoaffective analysis not only indicates how resistance and renewal are simultaneously intrapersonal, interpersonal and socio-political, but that attending to their shifting unstable and relational features works not only to renew and reinvigorate theoretical psychology but also the interventions and perspectives we bring to our psychological activism.



**Professor Erica Burman**

**Professor of Education, at the Manchester Institute of Education, School of Environment, Education and Development, University of Manchester M13 9PL, UK.**

[Erica.Burman@manchester.ac.uk](mailto:Erica.Burman@manchester.ac.uk)

[www.discourseunit.com](http://www.discourseunit.com)

Erica is also a Visiting Professor at University of Witwatersrand, South Africa, Visiting Professor in the Instituto de Psicologia at Universidade de São Paulo, Brasil, Visiting Professor in Cibersomosaguas, Facultad de Ciencias Políticas y Sociología, Universidad Complutense de Madrid, Spain and Adjunct Professor, Oslo and Akershus University College, Norway. Erica co-founded (in 1990 with Ian Parker) the Discourse Unit ([www.discourseunit.com](http://www.discourseunit.com)) a transinstitutional, transdisciplinary network researching the reproduction and transformation of language and subjectivity, which draws on Foucauldian (as well as feminist, Marxist, psychoanalytic and post-colonial) ideas as a key resource. Erica works on critical developmental and educational psychology, feminist theory, childhood studies, and conceptualising and challenging state and interpersonal violence in relation to minoritised women and children (see [www.manchester.ac.uk/research/Erica.burman/](http://www.manchester.ac.uk/research/Erica.burman/) and [www.ericaburman.com](http://www.ericaburman.com)). An activist researcher and methodologist who is currently engaged in a range of practical projects on impacts of welfare cuts, models of the posthuman, and in particular challenging modes of psychologisation under neoliberalism, Erica is also a Group Analyst and registered member of the United Kingdom Council of Psychotherapists (UKCP).

**Presentation of approximately 1 hour followed by discussion**

**10:30 - 11:00 Break**

**Welcome Centre  
Reception**

## **Parallel Sessions Friday 26th June**

**11:00 - 13:00 Symposium on teaching theoretical  
Psychology Part 1**

**Grace Room**

**Chair: Brad Piekkola**

### **Symposium Abstract**

The symposium on teaching theoretical psychology will be in two parts. Part 1 will be a series of four paper presentations as indicated below. Each will be followed by a relatively brief question period. Part 2 (after the break) will be an open discussion about teaching theoretical psychology. The intent would be to share our experiences in teaching theory—what has worked and what hasn't. The discussion would not be restricted to those who have taught theory but to all who are interested in doing so.

### **Presentation 1: Mixed-method research on theoretical psychology in the United Kingdom: Results and implications**

Gavin Sullivan, Coventry University, [gavin.sullivan@coventry.ac.uk](mailto:gavin.sullivan@coventry.ac.uk)

Building upon previous research undertaken in Australia and an analogous study of qualitative psychology teaching in the United Kingdom, the results of a mixed-method investigation (summary of curriculum information, qualitative interviews) of theoretical psychology in the United Kingdom are presented and trends in the aims and approaches used to teach theoretical psychology to undergraduates are interpreted. Key issues addressed include: clarification of the conceptual relations between “reflexivity” and “scepticism” identification of key skills in which students should be trained and appropriate sequences of development; investigation of theoretical psychology as a specialized subdiscipline versus notions of critical thinking distributed across the curriculum; discussion of the nature of conceptual investigation and whether providing theories of methods is more important than training in conceptual clarification; and critical consideration of local and global political contexts in which psychological knowledge is created.

### **Presentation 2: Teaching ‘Methods’ in Theoretical Psychology: How Do Theoretical Psychologists Do What They Do?**

Jack Martin, Simon Fraser University, [jack.martin@sfu.ca](mailto:jack.martin@sfu.ca)

One of the biggest hurdles students interested in theoretical work in psychology must overcome is an understanding of what is involved in the actual conduct of theoretical inquiry. We professors of theoretical psychology are reluctant to teach our methods directly, probably because of what we regard as the overly proceduralized, simplistic, and reductionistic methods that populate mainstream psychological research. I argue that this is a terrible mistake, one that has prevented interested students from understanding and mastering basic tools of our trade, tools that would allow them to experiment with different modes of theoretical inquiry, perhaps eventually to contribute to the literature of theoretical psychology, and even to demand and possibly secure positions that emphasize such work.



### **Presentation 3: Towards a Curriculum in Introductory Theoretical Psychology**

Brad Piekkola, Vancouver Island University, [brad.piekkola@viu.ca](mailto:brad.piekkola@viu.ca)

How do we introduce theoretical psychology to novices, especially when their background is in positivistic, mainstream psychology? How do we entice them to take up and value training in psychological theory, even if their interests are in becoming scientific practitioners? I do not profess to know but I have been teaching theoretical psychology for nearly twenty years and have developed some notions of what such an attempt should entail. My purpose is not to pontificate but to share my thoughts and to seek feedback. My hope is that after my initial presentation we may collectively work towards developing a general curriculum for teaching theoretical psychology at the undergraduate level.

### **Presentation 4: Teaching for “resistance” in theoretical psychology**

Thomas Teo, York University, [tteo@yorku.ca](mailto:tteo@yorku.ca)

I understand teaching theoretical psychology as asking questions that are often not presented anymore in the discipline. Philosophical questions arrive at the field, profession, and practice of psychology, when ontological, epistemological, ethical-practical, metatheoretical, aesthetic, and historiographical reflections are introduced that have developed in theoretical psychology. A goal of teaching theoretical psychology is to cultivate the competence to challenge common sense ideas and assumptions and to introduce the notion that students can develop their own “theories.” The relevance of theoretical psychology for research, knowledge, and application is elaborated and critical reflexivity is emphasized. From an educational point of view it is asked whether theoretical psychologists need to move beyond conceptual thinking and back to critical perceptual thinking, which has been considered inferior in many traditions. It is suggested that critical interrogations prepare the conditions for the possibility of a more relevant, i.e., resisting, psychology.

**11:00 - 13:00 Feminism and psychology**

**Inspire Room 1**

**Chair: Stephanie Cosma**

#### **Presentation 1: “With or without you”: analysis on young feminist’s narratives about romantic love experiences**

Nagore García, Universitat Autònoma de Barcelona, [nagore.gf@gmail.com](mailto:nagore.gf@gmail.com)

Marisela Montenegro, Universitat Autònoma de Barcelona

Drawing from a research on the forms of reproduction and subversion developed by young feminist women in their love experiences, we explore how these experiences are characterized by a strong struggle of different social norms fluctuating from a traditional love model -which reinforces gender roles situating women in a position of dependency- and more «egalitarian» models of relationships -where autonomy holds a significant role-. Within this struggle, the autonomy-dependency tension is key in their construction towards new forms of relationships informed by feminist theory and practice. Dialoging with the

narratives of two participants in the research, our analysis reveals on one hand how feminism functions as a moral principle defining which kind of behaviour, feelings and understandings are desirable or not, and on another hand, how at some point the strong defense of autonomy and self-independence they embrace, entails the reproduction of the neoliberal narrative of individualization.

### **Presentation 2: Men's Sex Advice and the (Re)production of the "Natural Man" in a Neoliberal Sexual Marketplace**

Stephanie Cosma, Ryerson University, [stephanie.cosma@psych.ryerson.ca](mailto:stephanie.cosma@psych.ryerson.ca)

Mainstream psychology, media, and wider culture frequently position female desire and sexual attention as a prized commodity that heterosexual men strive to acquire (Baumeister & Vohs, 2004; Buss & Schmitt, 2011; Fahs, 2011). Casual heterosexual sex, in particular, is often portrayed as something that women have and men want, designating men's pursuit of casual sex as inherently natural and necessary to maleness (Baumeister & Vohs, 2004; Symons, 1979). This framing works in tandem with neoliberal discourses, which promote an imperative for individuals to be accountable for improvement, governance, and surveillance of the self (Foucault, 1978; Giddens, 1991; Richardson, 2004), to contribute to dominant ideologies about that which is revered as masculine and what marks its achievement (Plummer, 1995). To examine the ways in which these naturalizing and neoliberal discourses intersect and are implemented in the production of heterosexual male subjects, this paper adopts a feminist discursive-analytic approach to explore how emerging online masculinity "experts" (Gill, 2009, Tyler, 2004) from men's lifestyle websites construct and dictate a particular form of experiencing masculinity. Analysis will focus on how psychological and commoditizing discourses of heterosex are invoked by lifestyle experts to (re)produce neoliberal and compulsory discourses of successfully performing masculinity. This work expands upon Farvid and Braun's (2013) discourse of the "strategic man," which constructs men as working to obtain casual sex through calculated techniques, as well as previous scholarship on masculine performativity (Butler, 1999; Connell, 2005; Schrock & Schwalbe, 2009; Wetherell & Edley, 1999).

### **Presentation 3: Contributions to the research on Homonationalism from the Catalan context**

Núria Sadurní, Universitat Autònoma de Barcelona, [nuria.sadurni@e-campus.uab.cat](mailto:nuria.sadurni@e-campus.uab.cat)  
Joan Pujol Tarrés, Universitat Autònoma de Barcelona

As a tool for critical questioning of instrumental inclusions of LGBT discourses into mainstream politics, homonationalism (Puar, 2007) is key to understanding how new exclusions are being built in the so called Western society as direct effects of such inclusions. However, homonationalism has barely been studied in Spain, where many legal changes concerning LGBT rights and privileges are taking place. For this reason, we conducted a psychosocial research with four LGBT activists from Barcelona to explore articulations between the theoretical development of homonationalism and the narratives produced with the activists in the Catalan context. The results show that some of the elements that compose homonationalism in Catalonia are similar to those described in the

previous theoretical developments on the topic and some others differ considerably. Taking this into account, in this communication I will address these similarities and differences. First of all, it seems that there is a continuity between the results of this piece of research and the theory regarding the construction of racial others around a civilization-barbarity dichotomy. However, it appears that the way sexual exceptionalism works in Catalonia is not akin to the ways described in previous research regarding other regions. Some exceptionalist positions also take part in critiques of homonormativity and capitalism. Such a relationship hasn't been described before in the theoretical developments and research on Homonationalism.

**11:00 - 13:00 History, philosophy and psychology papers**

**Inspire Room 2**

**Chair: Ben Bradley**

**Presentation 1: Is 'deconstructing' history? Can histories deconstruct?**

Ben Bradley, Charles Sturt University, bbradley@csu.edu.au

There are two sorts of answers here. One addresses whether 'deconstructing' in psychology is no longer useful or even valid. The second addresses a concern that the work produced under the rubric of 'deconstructing' in psychology consists in doing certain kinds of history. The strategies comprising the 1990s 'deconstructing' move in psychology include: qualitative research, discourse analysis, case study methodology, juxtaposition of topics in academic psychology with extra-mural events, and arguments that professional psychology has had nasty consequences in the broader society. These strategies mirror methodological moves more deliberately made—and debated—by historians themselves. For example, micro-histories, the sociological or 'strong' programme in the history of science, textual analysis of 'discourses,' etc. Which leads to the second question in my title. If 'deconstructing' is a form of history: can researching the history of psychology challenge or 'undo' its foundations, and, if so, how? Here too, I answer 'Yes'—though by a route that may be thought to differ from that which Derrida dubbed 'deconstruction.' I briefly demonstrate why and how doing history may critically unsettle psychology, with illustrations from a current project. This is dialogically to construct from responses in and to Charles Darwin's writings, his understanding of mind and behaviour, and the dynamics of its continuing eclipse

**Presentation 2: Consideration of 'Ryle's Regress' in terms of mechanical and discursive paradigms**

Patrick Byers, The Graduate Center of The City University of New York,  
patrickdbyers@gmail.com

Gilbert Ryle (1949) identified a problematic regress that occurs in cognitivist explanations when the performance of an action is explained by claiming that the actor possesses knowledge that was used to guide the action. The problem that leads to the regress is that, although the "knowledge" may provide a guide for the execution of an action, no

explanation is given specifying how the actor is able to correctly interpret the knowledge in question. Therefore, additional knowledge is required to guide the interpretation/use of the original knowledge, and so on, ad infinitum. The current paper aims to build on past work which views the problems in this regress as the result of the conflation of discursive and mechanical paradigms. Whereas previous work (e.g., by Harré, Edwards, and others) has shown how a discursive perspective can resolve these issues, the current paper argues that the regress can also be productively viewed through the lens of a mechanical paradigm for understanding thought and action--provided that such a paradigm is coherently distinguished from (or related to) a social-constructionist paradigm. From such a mechanical paradigm, the knowledge that provides a causal explanation for behavioral acts is understood as the structures in the organism that are relevant to the execution of a particular behavioral act. In this account, the regress still emerges, but in an altered form, specifically, as the ontogenetic development of the structures comprising the organism. While the regress is indicative of the problems caused by the conflation of the discursive and mechanical paradigms, the possibility of resolving the regress in either a mechanical or a discursive paradigm suggests that both paradigms have the potential to provide viable, albeit distinct, approaches to psychology.

### **Presentation 3: Emancipatory potentials of universalism. The case of Vygotsky's universalism and its lessons**

Gordana Jovanovic, University of Belgrade, Faculty of Philosophy,  
gorda.jovanovic@gmail.com

In this paper I argue for emancipatory potentials of universalism in opposition to contemporary critiques of universalism for its repressive functions and implications. My plea for rehabilitation and renewal of universalism challenges and opposes the rising privileging of the particular, local, different in many fields of social life and intellectual engagement, especially after the so called postmodern turn. With regard to the general plea for universalism, the potentials of psychology, first of all theoretical psychology will be examined. Vygotsky's cultural-historical theory is understood here as an important historical and theoretical source of arguments in favor of universalism. Therefore the first task is to analyse different layers and functions of universalism in Vygotsky's cultural-historical theory. The insights from this analysis will be compared with theoretical, cultural and political arguments against the universalism. In analysis of Vygotsky's theory focus will be first on his famous "methodological investigation" "The historical meaning of psychological crisis". At both metatheoretical and methodological level Vygotsky identified a lack of general psychology and necessity to develop it as a way to overcome the crisis in psychology. The general psychology is ascribed an integrative role among the psychological subdisciplines and in relation between psychological theory and praxis. The second work analysed will be *Thought and Speech* where generalization is understood by Vygotsky as constitutive to meaning. It is only on the grounds of generalized meaning that the next level of sense can be developed. In conclusion, I claim that Vygotsky's insights can strengthen the cause of universalism.

**Chair: Cor Baerveldt****Presentation 1: Genetic cultural psychology as an integrative science**

Cor Baerveldt, University of Alberta, cor@ualberta.ca

The growing interest in cultural psychology in recent years has also come with a renewed interest in the interdisciplinary approach that still characterized the work of its founding fathers. This interdisciplinary approach was facilitated by a methodology that recognized the historical-developmental or 'genetic' nature of human psychological functions. Unlike psychology in most of its present-day incarnations, those early genetic thinkers were profoundly concerned with the epistemological and ontological underpinnings of their newly developing discipline and considered psychology to be a "third science" between the natural sciences and the human sciences. Today, however, this integrative role of a genuinely genetic psychology seems to be largely forgotten. A major challenge for a truly interdisciplinary and integrative cultural psychology lies in the need to establish conceptual links with contemporary developmental sciences---especially developmental biology. In this paper I will address the present-day gap between biological and normative understandings of human agency through an re-articulation of 'life' as a developmental concept. Drawing in particular from the work of Lev Vygotsky and Heinz Werner, I will raise the question whether and how the genetic method is able to reconcile an understanding of life as an organic process with that of life as we live it in our everyday cultural or normative practices.

**Presentation 2: Dialectics and Vygotsky's cultural-historical theory**

Manolis Dafermakis (Dafermos), Univeristy of Crete, mdafermo@uoc.gr

Challenging dominant positivistic psychology, Vygotsky elaborated cultural-historical theory in order to overcome the crisis in psychology. Spinoza's monism, Hegelian dialectics and Marx's materialistic dialectics inspired Vygotsky to develop a dialectical understanding of the development of higher mental functions. Dialectics as a way of thinking focuses on the study of each concrete object in its mutual connections with other objects, in its internal contradictions and in its process of its change. Vygotsky criticized the understanding of dialectics as a sum of universal principles which can be applied in a direct way in the field of psychology and highlighted the complex relationships between philosophy and concrete scientific disciplines. Rethinking cultural-historical psychology in the light of dialectics offers a creative insight into crucial theoretical questions of psychology such as the interconnection between theory and practice, objectivist-subjectivist distinction, etc. Dialectical underpinnings of cultural-historical theory have been forgotten in mainstream, North-Atlantic interpretations and applications of Vygotsky's theory.



### **Presentation 3: “One more cup of coffee 'fore I go:” Bridging Gibson’s and Vygotsky’s views on human transformative action**

Annalisa Sannino, University of Helsinki, annalisa.sannino@helsinki.fi

The analysis brings together the Gibsonian notion of affordances understood as opportunity for action and the Vygotskian notion of double stimulation as a mechanism of the genesis of transformative action. Results from a series of waiting experiments originally conducted by Tamara Dembo and Kurt Lewin and recently conducted in Helsinki are discussed, with a particular emphasis on the affordances of an object with strong links to sociality, history and culture in the Finnish context: a cup of coffee. The discussion highlights complementarities between the Gibsonian and the Vygotskian concepts and implications for a conception of human action based on transformative interactions with the environment. From the analysis, the cup of coffee emerges not only as comforting social artifact which can facilitate and support normalization during the waiting, but also as a transformative artifact. Three types of affordances are illustrated, indicating the multiple agentive potentials of the coffee in the waiting experiment: 1) A cup of coffee as a timing device to leave; 2) A cup of coffee as a punctuation device for shifting toward something more meaningful, and 3) A cup of coffee as a normalization device to make the experimental situation more bearable. Affordances emerge as flexible and polyvalent features of artifacts which can be understood also as human beings’ purposeful creations to influence themselves, the others as well as external circumstances.

### **Presentation 4: For a Psychology of Resistance**

Basia Ellis, University of Calgary, basia.ellis@gmail.com

Henderikus Stam, University of Calgary

Since the 1960s, sociocultural psychologists have critiqued the positivism and individualism of mainstream psychology with cultural, critical, feminist, narrative, constructionist, phenomenological, psychoanalytical, dialogical, discursive, and other research approaches whose premises are as diverse as the thinkers and schools of thought that inspire them. This impressive array hallmarks a discipline that finds its unity not in methodology but in social epistemological principles that (a) regard knowledge as situated practice and (b) understand persons as both the subjects of broader sociopolitical forces and agents capable of transforming the conditions of our existence. Sociocultural researchers examine how socially constituted persons produce social worlds, tracing the ways persons appropriate but also construct new meanings, adopt but also challenge discourses, are subjected but also resist oppression, etc. Yet, while these dialectical movements are extensively theorized, empirical studies often fail to produce equally penetrating analyses of subjective life. Whereas some scholars outright reject the possibility of anything ‘properly psychic,’ others tend to equate socially articulated meanings with the very contents of subjective life. We argue for research strategies that can bring to the fore the conflicting ruminations that characterize the experiences of persons subjected and resistant to diverse forms of power—what Judith Butler astutely refers to as ‘the psychic life of power’. Our presentation aims to demonstrate what research on ‘the psychic life of power’ could look like. Specifically, we study the experiences of undocumented migrants living in Canada to show how subjectivity

becomes organized by unique, conflictual dynamics, conditioned by laws that migrants must learn to 'make their own.' In this we contribute to developing a psychology of resistance.

**11:00 - 13:00 Methodology and methods**

**Serenity Room 2**

**Chair: TBC**

**Presentation 1: Post-qualitative research in qualitative psychology?**

Angelo Benozzo, University of Valle d'Aosta, Italy, a.benozzo@univda.it

Alessandra Frigerio, Università Milano-Bicocca

Over the last two decades, qualitative research has (re)gained a place within psychology. More recently, within a far-reaching debate concerning qualitative enquiry in the social sciences and humanities, a number of authors have begun to use the term "post-qualitative research" (PQR) (St. Pierre, 2011) to position their works. PQR indicates a non-representational and materially-informed approach to enquiry that engages critically with conventional humanist qualitative methodology, and rejects ontological and epistemological assumptions based on objectivism, rationalism, universalism, essentialism, and phenomenology. PQR aims both to deconstruct certain time-honoured concepts and categories of qualitative research, such as experience, narrative, interview, data, coding, validity and reflexivity, and to promote a new idea of subjectivity which is neither an intrinsic feature of the individual, nor a socially constructed narrative, but rather an assemblage emerging from the intra-action of entangled agencies (Barad, 2007). In this paper we explore the relationships between PQR and other 'posts' (postmodern, poststructuralist, postfeminist, posthuman) and discuss the implications of this novel conceptualization of the human subject for qualitative research in psychology.

**Presentation 2: Are experiments the future of transnational feminist psychology?**

Natasha Bharj, University of Kansas, n.bharj@ku.edu

Psychology has been positioned as having a colonial past and a WEIRD present (Western, Educated, Industrialized, Rich, Democratic; see Henrich, Heine, & Norenzayan, 2010). In arguing for a greater engagement with feminist and decolonial perspectives, we must consider how much of psychological science can be moved forward into a transnational feminist orientation. In this paper I discuss the possibility of reclaiming experimental methodologies as tools to integrate transnational feminist theory and psychology. I will present experimental research on harem analogies in evolutionary psychology; this research utilises mainstream methodologies to uncover colonial discourse in psychological science and the means through which such discourse can reify gendered and racist stereotypes. The work will be framed within the wider project of denaturalizing mainstream approaches to knowledge that reproduce (neo)colonial and patriarchal systems. In sum, this experimental research will be offered as both generative of new understandings of psychology's role within global systems of oppression and as a methodological tool to disrupt hegemonic scientific practices that are used to uphold such systems.

**Presentation 3: What practiced-based research has to offer psychological research:  
Interpreting creativity and knowledge production**

Signe Juhl Møller, University of Copenhagen, signejm@gmail.com

When taking part in practice-based workshops within open-ended activities people explore material and aesthetic processes in different ways from traditional research processes. Through an interpretation of a practiced-based research case, we wish to present an exploration of practiced-based research, as a method, to draw out what this research strategy might offer to the conventional modes of research. Doing so enables theory to be generated from concrete observations of practice-based research. Concrete video examples, from two robotics workshops in a research group, will be used to analyse and examine interactant's activities in practiced-based activity settings. This leads to a model, based in cultural-historical theory, that handles interpretations of knowledge production and creative processes. It connects the concept of creativity with the concept of change and transgression in the activity. By the use of material-dialectic theory, the model has been designed to generate new theory as an integrated part of interpretations connected to the process. Here, transgression of the interactant's own-directed activities are understood as the basis for the transformation of the activity. Bringing theory and concrete observations together this model offers a platform to theorise on observed transformations through identifying transgressions and negotiation of these. Hereby, giving insights into creative and transgressive acts, knowledge production and co-construction of institutional practices.

**Presentation 4: A discussion about Nomothetic and Idiographic methodological interfaces in experimental studies of cultural phenomena in cultural psychology**

Djalma Freitas, São Paulo University, djalmaffreitas@usp.br

The study of cultural phenomena in psychology have been effectively explored by means of experimental effort from different fields which even though have shared similarities among themselves there is a historical-scientific background which theoretic-methodologically grouped them as differentiated. We will discuss theoretic-methodologically the Windelband's (1894) propose about methodological interfaces, as follows: 1) Nomothetic: the focus is in the external data observation, quantification and generalizations and; 2) Idiographic: Focuses on the historicity, in the process and idiosyncrasy of the events. Considering as a theoretic-methodological background we will consider that the research about cultural phenomena should take into account: a) the processual and reflexive character of the social/cultural reality; b) the "objective" conditions of the reality as the ones which have become relevant through the meaning making process; c) the communicative character of the social reality in the process of Cultural-person build. Saying that, we will discuss that experimental studies of cultural phenomena could grasp in a better way the phenomena studied by considering its similarities/regularities and idiosyncratic aspects from each phenomena. Our analysis will be guided from the contemporary perspective in Cultural Psychology called Semiotic-Cultural Constructivism which proposes that experimental studies of cultural phenomena should be seen as an open-ended system/process. With this, we aim to point it out the pertinence or the need to consider the actions results from the participants as much as their individual interpretation/meaning

making integrating them in the construction and analysis of the experimental studies in cultural phenomena, creating a dialogue with the Windelband's ideas (1894).

**11:00 - 13:00 Philosophy of mind and experience**

**Elegance Room 1**

**Chair: Arnd Hofmeister**

**Presentation 1: Phenomenology Revisited – Intersubjectivity as Resistance**

Arnd Hofmeister, University of Applied Sciences Hamburg, University of Liverpool, arnd-hofmeister@gmx.de

The idea for revisiting phenomenological theorizing emerged in a context of professional exchange of critical psychologists. While discussing problems of our professional practice as diverse as psychotherapy or university teaching we used independently terms such "being with myself" to capture specific qualities of our work. This was confusing since such terms do not belong to our critical frameworks but sounded rather "esoteric". Still we agreed that "being with oneself" was part of our critical practice. In this paper I try to discuss whether and how such concepts could be part of a critical reflective practice. Therefore I will firstly revisit phenomenological (Husserl), Marxist (Althusser, Adorno) and poststructuralist (Foucault and Deleuze) theorizing and their criticism of a jargon of authenticity. Then I will look at K. Holzkamps conceptualization of intersubjective vs instrumental social relationships to regain a critical notion of intersubjectivity in neoliberal societies. Manualization of psychotherapy and the modularisation of university teaching are ideological reorganisations of social interactions from above which disconnect professionals and clients from their multiple perspectives on their world and themselves by providing regulating matrices. Being with oneself means to get beyond the standards of quality assurance, to recognize the interpellations of the matrices, and laugh about the intricate architecture of power and knowledge. Instead we might start to value our "passive syntheses" (Deleuze), perceive them as our intuitions which build the direct interface between oneself and the other to allow an encounter which recognizes local, specific contractions, multiple perspectives of local egos, and diverse intentions.

**Presentation 2: Rethinking time in psychology**

Mariann Martsin, Queensland University of Technology, mariann.martsin@qut.edu.au

This paper seeks to make a contribution to theoretical psychology by developing a conception of time that allows understanding of the dynamic and future-oriented nature of human experience. It is often argued that contemporary social experience is characterized by acceleration of time that reconfigures the structure of social relations and creates tensions for individuals who are not always able to accommodate this changing pace and rhythm of everyday life. It is suggested that it is important to understand how time is experienced and lived in social practices by social subjects as they navigate those tensions and pressures. Despite this recognition, the concept of time has received very little theoretical attention in the discipline of psychology, where time is typically considered in a

linear manner as a unit that measures intervals and degrees of difference between events and states. While the use of this linear time allows describing entities and events as these have already occurred, it offers very little for understanding emergence and the unfolding process of change. Building on Bergson's theorizing this paper suggests that a conception of time that acknowledges the multiplicity of temporal experiences and recognizes the interrelatedness of temporal experiences of self and others might be a better starting point for psychology. Drawing on the analysis of interview data from previous studies the paper examines how the recognition of this multiplicity and interdependency opens up possibilities for theorising the emergence of difference and the process of change.

### **Presentation 3: Revisiting Husserl: The Regression to Psychologisation**

Susannah Mulvale, York University

Psychologism was the view held by several thinkers in the late 19th century that logic and the sciences were to be grounded in empirical psychology. While Husserl famously defeated the psychologistic arguments in his *Logical Investigations*, I argue that his critique is still relevant today, as psychologism has taken on a newly manifest form in what has been called "psychologisation." Psychologisation refers to the idea that psychological language has come to be constitutive of modern subjectivity, as individuals understand themselves and the world largely in reference to categories and practices belonging to psychological discourse. My paper aims to trace a theoretical development from the psychologism that Husserl contested to psychologisation as it is understood in recent critical literature. Husserl's main argument against psychologism was that the empirical knowledge of psychology must be grounded in universal and essential structures of consciousness. This universalizing aspect of Husserl's argument is shown to be problematic, yet his criticism of the inability of empirical psychology to provide the foundation for knowledge remains significant. Psychology continues to claim disciplinary power over knowledge, as psychological concepts and theories shape our ideas of subjectivity. The resurgence of psychologistic tendencies in contemporary discourse calls for a renewal of Husserl's critique of psychology in which the limits of his idealism are overcome.

**11:00 - 13:00 Nothingness - theorizing the presence  
of absence**

**Elegance Room 2**

**Chair: Ditte Winther-Lindqvist**

#### **Symposium Abstract**

The symposium gathers papers, all concerned with the concept of nothingness in theorizing development and personal meaning making processes. By the concept of nothingness we try to grasp what is there by not being there (i.e. the past/future, silence, death etc.). Nothingness is considered an inescapable dimension of human transformations of cultural being and becoming and thus of history and development. Nothingness, is not simply 'nothing'; it is the presence of the absence (Bang & Winther-Lindqvist 2015). We realize that psychology has a long tradition for giving names to that which is not tangibly



present, and to contribute to theorizing it (for instance in psychoanalysis and existentialism). However we suggest that a concept about the presence of the absence has an implicit ontological potentiality for any philosophy or psychology occupied with theorizing movements, development, potentiality and change. The presentations conceptualize nothingness phenomena from an existential-phenomenological, ecological and cultural-historical approach to development and change. The shared ground for these psychological traditions is that they intrinsically dismiss naïve sensationalism/materialism. However, we think that when it comes to empirical analysis and conceptualization, even these contextualist approaches have largely overlooked nothingness phenomena. The first two presentations are mainly arguing that nothingness is part of developmental processes of meaning making, understanding and self-experience at an existential level; the following two papers address nothingness more in relation to empirical material concerning coming to grips with particular life-circumstances (anticipation of loss and imprisonment).

### **Presentation 1: Future is nothing?**

Tetsuya Kono, Rikkyou University, VYQ05706@nifty.com.

We often say that future is not realized yet. In the tradition of philosophy and psychology, future has been considered as a problem of expectation, prediction, or assumption. If so, should we say that future is purely subjective; accordingly it is non-presence or the absence, then it is a kind of nothingness? The future is never to be perceived, because perception is of the reality. Similar thing can be said about the past. Here is a serious problem about a dichotomy between what is present and what is not present. Future and past appear to have no place in this dualistic schema. We should ask what we perceive is really confined to what is present. My presentation aims at reexamining critically the psychological concept of time perception and considering what the future is from a philosophical point of view. I will maintain within an ecological psychology that events are the primary realities and that time does not exist as such, but it is a concept abstracted from the realities.

### **Presentation 2: Nothingness and developmental situations**

Jytte Bang, University of Copenhagen, Jytte.bang@psy.ku.dk

How can the actual genesis of potential changes in a person become studied on the basis of situational activities? To address this question, it is necessary to discuss what is a 'developmental situation'? Situational ontology embeds a moment of 'nothingness' in that it does not simply refer to that which is sensuously 'present' but also, what is 'absent present'. I briefly summarize this in the concept of 'historical immediacy'. Persons meet history simultaneously as temporality and as synthesis. Both are part of the situational ontology out of which developmental changes of a person emerge. By drawing on a case-study presenting a 7-years old girl's situational activities during a day, I will analyze how the concept of 'historical immediacy' is crucial to understand (1) situational ontology (including the moment of nothingness) and (2) actual developmental potentialities of situations.

### **Presentation 3: Nothingness and hope when losing a parent as a teenager**

Ditte Winther-Lindqvist, Aarhus University, email: diwi@edu.au.dk

In this paper it is suggested that the dread of losing a parent in adolescence involves experiencing nothingness (the illness is present and interpreted on the backcloth of the absent, yet threatening death). Theorizing this situation from a dialogical and cultural-historical angle a wholeness approach analyses is suggested to understanding how the absent present of losing the parent is a new existential condition in teenage life, which constitutes a developmental crisis, in various ways prompting for different modes of hoping. Nothingness is also the lack of images of a life without the parent alive in it and it is suggested that hope fills this gap. Estimative, resolute, global and paradoxical forms of hope are illustrated and all recognized as symbolic and imaginative resources for development when confronted with nothingness of losing a parent as a teenager.

### **Presentation 4: Existential Nothingness – imprisoned in existence**

Charlotte Mathiassen, Aarhus University, email: cham@edu.au.dk

Forensic psychological understandings typically use diagnostic approaches to understanding perpetrators' serious criminal acts towards other people. Hereby personality traits or personality deficits are understood as determining for the act in question to take place (murder, manslaughter, sexual harassment to mention some acts of relevance here). This paper shall approach the perpetrator in a different way by trying to explore the more existential facets of having committed these serious crimes. The concept of Nothingness plays a profound role in the argument by postulating that the persons in question struggle with a feeling of being partly non-worthy and thereby non-existent as a decent human being. Further I shall argue that these perpetrators might have to engage in a social and existential process of becoming somebody if they want to survive as a decent human being in the eye of society (and themselves).

**13:00 - 14:00 Lunch**

**Welcome Centre  
Reception**

**13:00 - 14:00 Posters**

**Grace Room**

### **Health Consultations with Asylum Seekers in Switzerland: Life Stories under Sociocultural Constraints**

Mauranne Laurent, Université de Lausanne, mauranne.laurent@unil.ch

Maria Del Rio Carral, Université de Lausanne, maria.delriocarral@unil.ch

Marie Santiago, Université de Lausanne, marie.santiago@unil.ch

In Switzerland, asylum procedures and health care are intimately linked in terms of what may influence the "provider of care versus cared-for" relationship within a medical

consultation involving asylum seekers. The context where this consultation takes place is namely characterised by the challenge for asylum seekers to cope with a double power relation regarding both their status within the healthcare context and their legal status. Furthermore, this context may also lead asylum seekers to orient their narratives to fit institutional rhetoric, given their need to preserve the credibility of their life story for the purpose of their asylum procedure. Political, juridical, and economic logics are therefore at the heart of health consultations. Hence our aim is to explore how may this context influence and determine narratives by asylum seekers' on their life stories during consultations and how may they adjust in order to deal with these social and institutional constraints. To do this, we will achieve a critical overview of the literature and make the case for key relevant concepts, in particular in qualitative research. Key concepts from existing critical and community-based approaches in health psychology will be presented, concerning power relations, minorities, inequalities, and domination. We will discuss main implications on this basis, which will be integrated in a future research that will be conducted to analyse health consultations among asylum seekers in Switzerland involving different stakeholders, namely, health care professionals and community interpreters.

### **Social Construction of Jiko-Jitsugen (Self-realization): A Japanese Case Viewed From a Critical History of Psychology**

Yasuhiro Igarashi, Yamano College of Aesthetics, Japan, veh03661@nifty.com

People use the term jiko-jitsugen (self-realization) in their daily lives in present-day Japan. It is not an original Japanese word. It came from foreign languages and took root in Japanese. Today the term has become one of key words to understand subjectivities of Japanese people and the society as it is often said the goal of life is to achieve self-realization. Kurt Goldstein, Carl Rogers, Abraham Maslow, Karen Horney, and others developed theories with the conception of self-realization respectively. But it was found that the term coined by Maslow started to appear on newspapers in 1970s and spread broadly by searching database of newspaper articles. Psychologists translated Maslow's work into Japanese and did research with his hierarchy of needs theory from 1960s to 1970s. Then Maslow's theory was started to be adopted in the sectors of school education and business administration where a theory of motivation was needed to explain why pupils should study hard and why employees should work hard respectively. Maslow's theory and Erik Erikson's theory of ego identity were included in high school subjects in 1982. Then the term self-realization became popular from late 1980s to 1990s. More casual expression such like 'Jibun-sagashi' (looking for the true self) was coined and spread widely. It seems that in 1980s people needed new terminologies and theories to legitimate their own desires beyond traditional values which put personal desires behind demands of family and community. Maslow's term was useful and easy to access for people in general.

## **Parallel Sessions Friday 26th June**

**14:00 - 16:00 Histories of health psychology**

**Grace Room**

**Chair: Ian Lubek**

### **Symposium Abstract**

Health psychology is a fast-growing field of research in contemporary psychology. It has established national and international organisations, an increasing number of journals, and a range of university courses, training programmes and certification procedures. Despite the rapid growth of the field there has been limited historical research. This symposium looks at some developments in North America, France and the UK.

### **Presentation 1: Historical foundations of French specificities and the expansion of a mainstream health psychology**

Marie Santigo Delefosse and Maria Del Rio Carral, University of Lausanne, Switzerland

This paper aims to analyse the historical conditions that allowed the development of mainstream health psychology in France. After presenting a brief reminder of the definition of 'clinical psychology in medical care' by Jean Lagache in the 1950s, we will examine the situation of the psychological discipline and its internal debates during the period 1970-1990. First, we will present the role that conflicts within psychoanalytical approaches played between 1970 and 1980. Second, we will show how between 1980 and 1990 internal tensions arose within departments of psychology, mainly due to the massive increase of students in this field. We argue that the focus on these debates had two main consequences: a. there has been little room for developing a 'clinical psychology in medical care' without being influenced by psychoanalysis or by cognitive-behavioural theories; also, b. health psychology has developed in a restricted way due to the influence of social cognition theories in psychology and experimental approaches following a biological perspective.

### **Presentation 2: Pre-history of Health Psychology' in the UK**

Michael Murray, Keele University, UK.

The beginnings of Health Psychology in the UK are often traced to the 1980s and the formal establishment of the British Psychological Society Health Psychology Section in 1987. However, work on psychological aspects of health and illness can be traced back to the early days of British psychology. This paper considers the content of the British Journal of Psychology which was established in 1904. In 1920 a medical section of this journal was established which subsequently evolved into the British Journal of Medical Psychology. An analysis of the focus of research from 1904 to 1980 was conducted. This showed the rise and fall of interest in particular topics. There was an ongoing tension between those articles with a more psychoanalytic orientation and those which adopted various other approaches. These changes will be discussed with reference to broader social and political changes in British society.

### **Presentation 3: Institutional progress of the health psychology sub-discipline in North America (1962-2012): Is it evolving into a 'theory-less' applied field?**

Ian Lubek, University of Guelph;  
Joel Badai, Wilfrid Laurier University;  
Monica Ghabrial, University of Toronto  
Michelle Green, University of Toronto  
Naomi Ennis, Ryerson University  
Janice Moodley, University of South Africa  
William Salmon, University of Guelph  
Sar Crann, University of Guelph  
Elizabeth Sulima, University of Guelph

We earlier (Ghabrial et al., 2014) traced how social psychologists in the U.S. increased their 'health-related' research in the 1960s and 1970s, facilitated by Schachter's bio-social-psychological model and funding availability for health-related topics defined by the Surgeon General. Two parallel sub-disciplines crystalized in the 1970s - Health Psychology evolving from Social Psychology and Community Psychology, and Behavioural Medicine, from Clinical Psychology. As we examined the output of relevant journals for health research (Lubek et al, 2013), we compared the presence and absence of theoretical analyses (Stam et al., 2000) in the published research of health psychology, behavioural medicine, social psychology, community psychology, and Public Health. What does this mean for the Theory/Practice balance in these overlapping disciplines?

### **Presentation 4: Trends, doctrines, smoke and mirrors**

David Marks, Journal of Health Psychology & Health Psychology Open

Health psychology was formed as a sub-discipline of psychology in the Sixties and Seventies, a time when many established ideas were thrown into a melting pot. The development followed a trend at that time that areas of biomedicine were in crisis and there was a perception of a 'need for a new medical model' encapsulated by George Engel with the doctrine of the 'biopsychosocial model'. For the most part health psychology has been formulated within the ideology of individualism embedded in mass culture. Another active trend has been 'social cognition models' and concepts such as self-efficacy proposed by Albert Bandura. There have been arguments about tautologies, intention-behaviour gaps, and testability, but, for the most part, academic researchers have been content to follow the trend. A recently espoused communitarian perspective offers the prospect of working towards social justice and reducing inequalities, in line with another trend. This narrative aligns the health psychologist with planners, policy makers and community activists to strive for a fairer, more equitable system of health care.

**Chair: Lusi Nuryanti**

**Presentation 1: Affective, moral, and cognitive resistances: hypotheses about the near future**

Rafael Narvaez, Winona State University, [rnarvaez@winona.edu](mailto:rnarvaez@winona.edu)

U.S. slaveholders took everything away from their slaves: their labor and time, their children and parents, their ability to read, their identity, indeed their fate. This economic system was sustained by terror (punishments for rebellious slaves were particularly cruel) but also by what Antonio Gramsci called “hegemony”: the institutions of slavery installed “appropriate,” functional identities in many slaves, thus also taking away their ability to see slavery as dehumanizing. When the Civil War broke out, some slaves joined the Rebel Army and fought on behalf of persons and institutions that had inflicted unutterable insult and injury upon them. Symbolic violence, a concept coined by Pierre Bourdieu, is a form of oppression seen by the oppressed as normal or even desirable. It demobilizes the victim’s cognitive, affective, and moral resistances. It may take subtle guises and be seen as a virtue that victims wish to foster and disseminate (e.g., slaves who taught “propriety” to their children). This paper provides working hypotheses about future manifestations of hegemony and symbolic violence. Post-industrial capitalism has provided many advantages. But as any other social system, it also aims to create belief-structures and attendant affects that meet systemic needs, demobilizing, to this end, consumers’ cognitive, affective and moral resistances (e.g., when consumers reflexively associate cancerogens such as cigarettes with “values” such as manliness). Developments in sciences such as psychology are increasingly facilitating this process (e.g., neuromarketing). Can consumers’ identities be thus altered to satisfy systemic needs? What roles will these sciences come to play?

**Presentation 2: The Subject of Science, Religion and State: Psychological practices in India**

Sabah Siddiqui, University of Manchester, [sabah.siddiqui@postgrad.manchester.ac.uk](mailto:sabah.siddiqui@postgrad.manchester.ac.uk)

It is believed that religion has an older history than science, and faith-based treatment a wider application than evidence-based medicine. However, in the past hundred years the power of science has turned the tide against ‘obscure’ methods of treatment that cannot or will not provide a rational account of their methods of healing. However science cannot claim to be universally successful, since in most cultures faith-based and spiritual healing flourish to the present day. In India, an interesting experiment is underway: state-sponsored psychological services are provided free of cost to devotees of a Muslim shrine in India – the Mira Datar Dargah. The psychologists and the traditional healers must collaborate under this government scheme, which is not without great difficulty and fortitude. This moment of tension and suspicion between the two camps can be seen as a moment to interrogate what conceptual challenges does the Mira Datar Dargah present to theoretical psychology? This paper will look at the conundrum the psychologically-trained researcher faces at this Muslim shrine: On the one hand, to psychologize practices in a culturally and religiously different context can be problematic from a critical psychology and postcolonial lens. On the other hand, accepting the cultural and religious premise as mystical and unknowable can fall

into the trap of exclusion and uncritical relativism. This paper will argue that this site forces theoretical psychology to take into consideration a subject who is positioned between science, religion and the state as the paradigmatic account of the psychological practices in our contemporary world.

**Presentation 3: Contested meanings of disaster preparedness, response and resilience in the “supermarket for disasters” of Indonesia**

Lusi Nuryanti, Leeds Beckett University

Gavin Sullivan, Coventry University

Peter Branney, Leeds Beckett University

Xu Wang, Leeds Beckett University

Due to the large number of disasters of different types in Indonesia, it has been referred to as a "supermarket for disasters" (IRIN, 2015). A prominent feature of the voluminous literature on disaster is of Western expert risk reduction, disaster management and preparedness discourses, technologies and practices. While cultural features of responses to and local representations of disasters are now being acknowledged (e.g., in accounts of collective resilience), the perspectives of lay people and any contested meanings of disaster are often not explored. In this paper, the possibilities and limits of a discourse analysis of cultural practices and indigenous knowledge in local representations (i.e., in the Yogyakarta area) of the 2010 Merapi eruption will be presented. Some local newspaper articles and field interviews will be analyzed as the material for analysis. Implications for further research on other disasters in non-Western countries that includes understanding of indigenous psychologies and the cultural psychology of disaster are discussed.

**Presentation 4: How are urban Indians using Facebook in relation to new drinking cultures? A analysis which locates its participants in Neo-liberal regimes**

Sagar Murdeshwar, Aberystwyth University, [sagar\\_murdeshwar2000@yahoo.com](mailto:sagar_murdeshwar2000@yahoo.com)

Research in the UK and New Zealand has highlighted the importance of examining the relationships between drinking, social media and neoliberalism in young people's identity construction. The influence of neo-liberal forms of governance on individual subjectivities has been studied in the western industrial world; however, with globalization it is important to understand its role in the developing world. The research takes a critical psychology perspective on newly emerging drinking cultures in India and the spread of neo-liberal values and the implications it has on Indian subjectivity. It addresses the complex link between drinking, social media and neo-liberal values in a non-western country and thus furthers our knowledge. It uses innovative methods ranging from ethnographic observation which incorporate both individuals' online and offline identities to in-depth interviews and focus groups. The anticipated findings should reflect neo-liberal values and subjectivities, which in urban India manifest themselves with the rise of a powerful consumer culture, drinking and Social media use, are very much a part of this newly emerging consumer culture. The new Indian subjectivity then, is a “Hybrid global consumer” identity.



**14:00 - 16:00 Teaching Theoretical Psychology Part 2**  
**Chair: Brad Piekkola**

**Inspire Room 2**

Following the Part 1 session, Part 2 is an open discussion about teaching theoretical psychology. The intent is to share our experiences in teaching theory—what has worked and what hasn't. The discussion is not be restricted to those who have taught theory but to all who are interested in doing so.

**14:00 - 16:00 Psychology's Epistemic Project 1**

**Serenity Room 1**

**Chair: Lotte Huniche**

**Symposium abstract**

Lotte Huniche, University of Southern Denmark  
Estrid Sørensen, Ruhr-University Bochum, Germany

Due to a recent series of major scientific fraud in psychology the discipline is currently haunted by a 'crisis of confidence'. Academic psychology has taken the crisis as a chance to attend to problems many have been aware of for long: the slippery slope from data handling to data-massage, the uncontrollable degrees of freedom in data analysis, the publication bias against replication studies and toward highly significant results and popular theories, the continued struggle of qualitative methodology and theoretical psychology to gain ground, etc. Increasing transparency and more rigorous standardisation may dam the floods of fraud cases and lend legitimacy to non-numerical approaches, yet these strategies do not address the fundamental questions of the relevance of psychological knowledge production nor of how psychology defines, addresses, investigates and shapes its phenomenon of study. Little attention has been given to the question of how psychology gives rise to its problems through its particular scientific practices and ways of defining phenomena. With the aim of expanding the discussion of psychology's epistemic project the symposium makes inquiries into the routine practices, epistemic cultures and ways in which psychological phenomena are framed and constructed in specific ways.

**Presentation 1: False Memories of Epistemic Consensus**

Steven D. Brown (University of Leicester), [s.d.brown@le.ac.uk](mailto:s.d.brown@le.ac.uk)

Experimental studies of the production of accounts of non-occurring events have accreted to the point where they are spoken of as 'false memory studies'. In this paper I examine the emergence of this research tradition. It is common within the psychology of memory to point to issues around the lack of specification of key constructs, and whether it is meaningful to speak of 'memory' in general. But false memory research elevates the logic of imprecision, demonstration through negation and 'what if' spurious argumentation to new levels. The possibility of error and distortion is taken as ground for the affirmation of a new class of phenomenon – 'false memories' – rather than as a sign marking a complex of intersecting processes. The premature recognition of these new existents has practical

implications for the experience-ecology of memory across settings. I describe this as the generation of 'psychologically modified experiences'. It also results in a distorted account of the findings and relevance of experimental studies – a 'false memory' of what the field has accomplished.

### **Presentation 2: Telling Psychological Phenomena through Quantification Sequences**

Estrid Sørensen, Ruhr-Universität Bochum, [estrid.sorensen@rub.de](mailto:estrid.sorensen@rub.de)

The "crisis of confidence" in quantitative psychology has provoked increased emphasis on transparency in psychological accounts. This emphasis drowns the more difficult question of how psychological accounts translate the psychological phenomena to be accounted for. To what extent are we confident with the validity of these translations? The paper analyses of how media effects are told through sequences of quantifications in psychological journal articles. The genre of such articles applies a standard sequence of five steps of quantification to account of their phenomenon: 1) semi-quantification, 2) descriptive statistics, 3) correlations, 4) diagrams and 5) semi-dequantification. It is described how these five steps translate the psychological phenomena under investigation. Finally, the paper discusses the validity of this standard in psychology.

### **Presentation 3: Mapping the Epistemic Practices of Theoretical Psychologists**

Torben Elgaard Jensen (Aalborg University Copenhagen), [tej@learning.aau.dk](mailto:tej@learning.aau.dk)

The paper draws on a two-month field study of a group of cultural-historical psychologists at a Danish University. It attempts to characterise the psychologists' peculiar epistemic project by contrasting their work practices with those of natural scientists working in laboratories (Latour & Woolgar 1979). Where natural scientists produce science in the shape of an increasingly long chain of circulating references (Latour 1999), the psychologists develop a stream of perspectives and 'reflexive' concepts that may contribute positively and constructively to interactions between actors engaged in social and psychological problems. The paper draws on a combination of participant observation and the deployment of a semantic software tool aiming to map a social science practice whose core values and processes seem to escape the standard images of science.

### **Part 3: 30 minute discussion**

**Chair: Peter Holtz**

**Presentation 1: Falsificationism is not the same as falsifiability! Social psychology and critical rationalism**

Peter Holtz, Symanto Research, pethol@web.de

Based on an analysis of ten popular introductions to social psychology, we will show that Karl Popper's philosophy of 'critical rationalism' so far had little to no traceable influence on the epistemology and practice of social psychology. If Popper is quoted or mentioned in the textbooks at all, the guiding principle of 'falsificationism' is reduced to a mere potential 'falsifiability' and some central elements of critical rationalism are left out - those that are incompatible with positivism. Whereas according to Popper scientific progress or 'growth of knowledge' is only possible by means of falsification and the constant replacement of theories with 'better' theories, the textbooks regard falsification as a nuisance and encourage scientists to find 'empirical prove' for their hypotheses. In the few cases where criticism of social psychology's positivist epistemology is discussed in the textbooks, only the constructivist critique of post-modernist authors is mentioned as an alternative to the (positivistic) 'Scientific Method'. Echoing earlier attempts to introduce Popper's 'critical approach' to social psychology by among others Paul Meehl (1978; 1990) and Tom Pettigrew (1991), we will argue that a 'falsificationist turn' could potentially help social psychology to overcome the "crisis of confidence" (Pahsler and Wagenmakers, 2012) that emerged recently in view of the 'Stapel-affair' and the increasing reports of failures to replicate social psychological experiments in high-powered replication attempts.

**Presentation 2: »Remembering, repeating and working-through«. On the function of images in »graphic guides«**

Markus Brunner, Sigmund Freud University, brunner@agpolpsy.de

Marx for Beginners, an introduction into the life and works of Karl Marx in the form of a comic that was published in 1976, was the starting point for a new genre that has brought about hundreds of books to this day: so-called graphic guides, i.e., theory introductions that are illustrated with a great many images. I propose that these images not only increase the entertainment value of theoretical works but that they also unfurl a specific theoretical potential. In their serial order and through their particular relation to text, they specify, juxtapose, or critically interrogate the written word and train the senses in a special way. In my paper I will analyze the works Marx for Beginners and Freud for Beginners and a number of other introductions to psychoanalysis and Critical Theory, focusing on various combinations of text and serial images and their respective function. By drawing on both the symbol theory of psychoanalytic social psychologist Alfred Lorenzer (1970, 1981) and contemporary comic theory I will seek to clarify the specifically pictorial potential of these images for (critical) knowledge production. At the same time I want to consider the problematic inherent in these introductions that work with serial images: By picking up hegemonic pictorial traditions they often reproduce anti-semitic, racist, and sexist images. For theoretical psychology, analyzing graphic guides is of interest for several reasons. First, a

great number of these books introduce psychoanalytic and critical theories; second, analyzing these graphic introductions brings up basic psychological questions about perception and epistemology; and lastly, critically interrogating graphic guides can help us get a clearer picture of both the potentials and problematics of using images in our political practice and in our teaching.

### **Presentation 3: Science as made by persons: Towards a (cultural) psychology of Science**

David Carré, Aalborg University, [carre@cgs.aau.dk](mailto:carre@cgs.aau.dk)

The question about what is science, and how it should be done, has been a philosophical matter for centuries. From Aristotle to Kant, from Frege to Kuhn, it is not possible to detach our conception(s) of science from philosophy. Notwithstanding this influence, 20th century showed how these notions could be also shaped by social sciences. In this vein, sociology and anthropology definitely changed existing ideas on science through real world, institutional accounts of scientific activity. In contrast to the latter, psychology focused in becoming a 'valid' science (Valsiner, 2012) instead of inquiring what such activity is and what for it is done. Despite being a human sense-making process, psychology has remained silent on these matters besides seminal works like Polanyi's "Personal knowledge" (1958) and Maslow's "Psychology of Science" (1969). This presentation proposes ideas for breaking this silence. Departing from the theoretical tenets of cultural psychology (see Valsiner, 2014), I will discuss how life-courses studies, and its existentialist perspective, may offer a general framework for understanding scientists' careers. Likewise, a value-oriented approach to human development could bridge the existing gap between scientific work and personal stances; thus determining how interweaved they are. As it will be shown, these ideas does entail neither downplaying nor disregarding social and cultural phenomena, but considering them from the lived perspective of scientists. In brief, this presentation sketches the theoretical grounds for a cultural psychology of science

### **Presentation 4: Understanding and defending the Psychological Sciences**

Rodney Noble, Independent Scholar, [rodneysnoble@outlook.com](mailto:rodneysnoble@outlook.com)

This paper proposes that psychology is not and has never been a single unified discipline. The latter contention is established by both historical and philosophical arguments. Historically there has been at least two psychological sciences from the time of Wundt. This can be seen in the arguments of philosophically inclined psychologists and in the title of key texts which prefer and/or explicitly advocate use of the plural as in the title here. Philosophers of science have highlighted the lack of a unifying paradigm in psychology. This has either been ignored or decried by psychologists. Since the late 20th century we have witnessed the paradigm clash in methodology which again has elicited denial or distortion of the plurality of the subject. The point of the argument presented is that this disunity is an essential and necessary characteristic of the nature of psychology and that attempts to enforce unity will endanger and damagingly constrict the nature of the discipline. This is based upon the relevance of the German distinction between the human and the natural sciences and the expectation that psychology will be relevant not just as a 'natural' science but as a practical source of justification for practices directed at fellow human beings. This

division of labour can best be dealt with by postulating two basic styles or varieties of psychological science here termed the empiricist and the interpretative

**14:00 - 16:00 Pecha Kucha**

**Elegance Room 1**

**Chair: TBC**

**Psychopathology and knowledge: the invention of hysteria**

David Florsheim, University of São Paulo, davidborgesf@hotmail.com

The concept of hysteria has been historically situated as an opposition between the organic and the mental. It continues to be at the center of controversies between important areas of psychopathology, such as psychoanalysis and psychiatry. Following the scientific trend of the 19th century, the French physician Jean-Martin Charcot used photography to create a typology of human beings. Using this technology Charcot considered himself a mere photographer registering reality and not someone actively creating a concept. At that time photography was considered the scientist's "true retina" or, in other words, something that would guarantee natural representations of the world. We can question the very idea of natural/objective representations when we take into account the sociocultural, epistemological and technological preconditions of Charcot's typology. The concept of hysteria derives from a specific historical context, it is not a neutral label applied to reality. If we consider the above aspects in the construction of knowledge and of the origin of concepts then we may have more resources for a better exercise in alterity in psychopathology.

**Psyche and Technology: an Ouroboros-like relationship**

Nilson Doria, Universidade de São Paulo/FAPESP, ngdoria@uol.com.br

Many psychologists had studied the influences exerted by technological products over our minds. The relationship between technological advances and the way we think and live are omnipresent: eating cooked food helped in shaping our brains, using internet search tools change the way we organize our memories, etc. This presentation aims to exemplify, by the means of easy-to-read images, some of these relationships from the most obvious to the most oblivious. We go a step further and try to show how psychology itself generates a series of technological outcomes that transforms its very subject, thus justifying the ouroboros (the snake eating its own tail) image as a metaphor to this mutual feedback relationship. Our examples of new psychological capabilities achieved by interaction with new technologies will be borrowed both from classical authors, as Vygotsky and McLuhan, and from contemporary ones, as Gardner, Latour, Nicolelis, Plotkin and Wegner. Dealing with the issue of how the knowledge produced by scientific psychology can change its very subjects, psychological experiences and functioning, we will base our argument on the works of Popper and Smith. From the former we will take the "Oedipus Effect" concept, and from the later the notion of reflexivity of the psychological knowledge production process. Concluding our presentation we will suggest how the new outcomes brought by IT progress, namely, man-machine interfaces, shed a new light into phenomena that had always been in

motion even in a disguised way in early times, as human-artifact interaction and transhuman psychological processes.

### **Developmental trajectories and the study of the dialogical Self in transitions**

Monica Roncancio-Moreno, Universidad Javeriana, monikarm83@gmail.com

Angela Branco, Universidade de Brasilia

The study's objective was to identify and analyze meaning making processes related to dialogical Self-construction of three children during their transition from preschool to Elementary school in Brazil. The three case studies, Gisele, Taís and Anderson, represent three singular developmental trajectories, which follow different patterns in the construction of new ways of development. We can identify children's ways and resources for resistance and renewal, created to cope with their transition processes. With the intersection between Dialogical Self Theory and Cultural Psychology, we constructed a model, which represents the components of a Dialogical Self-System, dynamic by nature. Thus, the model allows the display of the changes in children's self-positioning among preschool education and first grade of primary school. Different procedures took place, which were using a qualitative methodology and idiographic approach, in order to identify indicators of I/self positioning in each educational level. We observed the children in their last year of preschool education and in the first year of primary school. Children, teachers and parents were also interviewed. We found that children created symbolic resources to cope with the challenges of the transition period and they generated strategies to decrease the tension in the Dialogical Self-System. They also created new I/self positioning, dealing with the feelings of sadness and incompetence, generated from the adults' expectation in the new educational environment. Children had the capacity of negotiation among the adults' expectation and their own expectation.

**14:00 - 16:00 Philosophy of mind, experience  
and agency**

**Elegance Room 2**

**Chair: Vasi Van Deventer**

#### **Presentation 1: Resistance and renewal in agential realism**

Vasi Van Deventer, University of South Africa, vdevesh@unisa.ac.za

Barad's posthumanist agential realism is a resistance against representationalism, and offers a renewal of discursive performativity. It extends discursive practice to the realm of the physical. In this renewal Barad rejects the metaphor of reflection (e.g. the mirrored image) in favour of a metaphor of diffraction (i.e. the image as an interference pattern). Thus perceptions are not reflections of the world. They are local resolutions of interference patterns, caused by the physical constitution of the agencies of observation. But Barad's resistance against representationalism is a brute rejection thereof and not a resistance offered from within. Rejection is a dangerous practice. Not only does it return to haunt the new, it also exposes anxiety behind renewal. Posthumanist agential realism does not escape

this very human factor. Barad's grounding of agential realism in indeterminacy is a defence against the anxiety provoked by the ontological gap of non-existence. The present paper offers an appreciative critical reading of the dynamic of rejection in Barad's exposition of agential realism. The paper does not require in depth knowledge of Barad's work. Relevant aspects of agential realism are handled in a non-technical manner.

**Presentation 2: From mentalization to enaction in understanding the Other. An enactivist-narrative critique of the concept of mentalization.**

Allan Køster

The problem of understanding other minds is not only an esoteric issue internal to philosophy, but is fundamental to psychological practice. Recently the concept of mentalization, as an expression of the individual's ability to understand the mind of others and oneself (Fonagy, Bateman), has gained territory by emphasizing that a range of mental disorders can be traced back to a lack in this ability. While this approach clearly has shown its merits, this paper wants to challenge the fundamental, philosophical assumption underlying the idea of mentalization and propose an alternative understanding of how we come to understand other minds; drawing on phenomenology and the emerging field of enactivism. In particular, the paper considers how a combination of the Direct Perception hypothesis or intercorporeality (D. Zahavi, S. Gallagher, Merleau-Ponty) and the Narrative Practice Hypothesis (D. Hutto) can provide us with ideas for a multi-layered framework that does not require the notion of mentalization. Since Borderline Personality Disorder originally inspired the current theory of mentalization, the paper furthermore attempts to re-interpret the issues of social cognition in BPD through the developed framework. Contrary to the received view, the paper suggests that issues of social cognition in BPD should perhaps not be seen as primarily a lack of, or inability to mentalize, but rather as a hyper-sensitivity in direct perception resulting in what I will frame as a disnarration (Prince).

**Presentation 3: Techniques of self and the experimental introspection: a possible historiographical tool**

Arthur Ferreira, UFRJ, Brasil, [arleal@superig.com.br](mailto:arleal@superig.com.br)

Presented by: Hernan Camilo Pulido

The purpose of this work is to examine the effects of subjectivization generated by psychological practices, especially introspective practices. For that we will use the concepts of techniques of the self proposed by Foucault during the 1980's. These technologies of the self are broken down into four elements: substance, askesis, practices of self, and teleology, and also into the categories of philosophy and spirituality. Especially these two last Foucaultian categories are very important considering the relation between the search for truth and the techniques of the self: spirituality supposes a crucial relation between these two processes, unlike philosophy, where they are considered independent. These conceptual tools will be used to examine the techniques of the self present in laboratory practices at the end of the 19th century, especially in the works of Helmholtz, Wundt and Titchener. Their training and work as introspectionists is more closely related to spirituality or philosophy (in Foucault's definition)? If this characterizes a type of spirituality, what kind



of technique of the self have we here? In the conclusion we will use Vinciane Despret's Political Epistemology, for whom these works present not only a technique of the self but also a problematization of our research strategies

**Presentation 4: Exploring possibilities and negotiating reality during martial art training: Imagination as an embodied activity?**

Fabienne Gfeller, University of Neuchâtel, [fabienne.gfeller@unine.ch](mailto:fabienne.gfeller@unine.ch)

Through the presentation of an attempt to use a model of imagination (Zittoun, 2013) to analyse creativity (Glaveanu, 2012) in a case study of aikido practice, a Japanese martial art, this paper proposes to consider imagination as a possibly embodied and enacted process. Imagination can be defined as a movement of distancing from the here-and-now, movement which may allow to explore alternative possibilities to the actual situation and therefore enrich the lived experience when coming back to reality (Vygotsky, 1930/2011 ; Zittoun, 2013). The imaginary loop model (Zittoun & Cerchia, 2013) proposes to represent this kind of explorations by the picture of a loop starting in the here-and-now, going away from it and finally coming back to it. We will examine if and how the notion of imagination, which is generally considered mainly as a mental activity, can help us to understand the kind of explorations we observed in these martial art training situations. Based on data including both video and interview in a complementary way inspired by Clot's autoconfrontation interview (Clot, 1999), this paper proposes to combine Zittoun's model with Schuetz's proposition of "provinces of meaning" (Schuetz, 1945) to describe the processes involved in creativity in aikido practice. This will lead us to the proposition of considering a possibly embodied and enacted dimension when speaking about imagination.

**16:00 - 16:30 Break**

**Welcome Centre  
Reception**

## Plenary Session

**16:30 - 19:30 Whither Theoretical Psychology:  
Looking Back and to the Future**

**Grace Room**

**Chair: Lorraine Radtke**

### **Symposium Abstract**

The four speakers were invited to contribute to this special symposium in honour of the 30th anniversary of the first ISTP conference. All have played significant roles in the Society and the biennial conferences. Hank Stam was part of the group that organized the second ISTP conference in Banff. He also organized the 2001 conference and has been a member of the Executive in various capacities. In his paper, he will draw on the ISTP archives to explore the directions of theoretical psychology over the last 30 years. René van Hezewijk was present at the first conference, part of the group that formed the Society, and an active member of the Executive for many years. He was also Co-Chair of the 1989 conference. In his paper, he will reflect on the current state of theoretical psychological. Michael Hyland organized the first ISTP conference in Plymouth in 1985. His paper focuses on his current research in health psychology and the theoretical framework underlying it. Rachel Joffe Falmagne has been an active member of the Society for some years. She has served on the Executive and as President. In her paper, she focusses on her theoretical work, situating it within broader theoretical developments as they have unfolded over time.

### **Presentation 1: A Recent History of Theory in the Form of a History of the ISTP**

Henderikus J. Stam, University of Calgary

Although 30 years is a brief period in the life of scholarship, the range of topics and participants in ISTP have reflected key moments in the changing relationship of, on the one hand, psychology to the academy and on the other, the academy to the world. In sheer numbers psychology has continued its steady march as an applied profession despite the mainstream's preoccupation with the neurosciences. Theoretical psychology, in so far as it can be separated from psychology, has alternately resisted or contributed to these changes. In addition, the university is undergoing changes in magnitude not unlike those of the early 20th century, as it becomes a hyper-managed globally oriented institution. Traces of this can be found in psychology as well. Theory's resistance/participation is a feature of a social science that seeks both to change the world and profit from it. I try to make sense of this.

### **Presentation 2: Old Socks and the End of Theory**

René van Hezewijk, Open University of the Netherlands

The first conference I ever attended was the first conference of ISTP at Plymouth. Nervous about presenting my first paper, I was at the same time very curious about the theories to be presented and discussed. And so it was. I remember interesting papers that I will discuss very briefly in my presentation. Later conferences were interesting as well - Banff, Arnhem, Worcester, Saclas, and many more. Friends were made, globalization, powerpoints, etc.

What did it do to psychology? There are times when I think that psychology is no longer about behaviour or sentience, but about impact factors and citation scores. What happened? If, as it is claimed, Big Data are the End of Theory, then what will happen to psychology? Is my intuition right that the end of theory is at hand and that ideology is rising? Or am I now an old sock that happened to survive (and remember) some of the ISTP conferences? Or am I just waiting for Godot? Is theory still to come?

### **Presentation 3: The Theoretical Rationale for Body Reprogramming: A Novel Paradigm for Treating Chronic Fatigue Syndrome and Fibromyalgia**

Michael E. Hyland, Plymouth University

The related functional disorders of chronic fatigue syndrome (CFS) and fibromyalgia (FMS) provide data that are inconsistent with theories deriving from biological and psychological meta-theoretical frameworks. Treatment outcome and prognosis is poor and psychological models are rejected by patients as untrue and insulting. Body reprogramming is an ongoing experimental intervention for FMS patients which is based on a new meta-theoretical approach and theory to understanding functional disorders. Although biological in orientation, the theory is instrumentalist and draws on ideas from complexity theory (parallel distributed processing systems) and how complexity arises from the repetition of simple rules. The theory proposes that control loops adapt according to the compensation rule. Patients are provided with a simplified version of the model: their illness results from a software, not a hardware problem, caused by their bodies adapting to a hard-working and over-active lifestyle. Recovery requires lifestyle adaptations that reprogram the body towards recovery.

### **Presentation 4: From Cognitive Science to the Affective Roots of Thought: Reflections on the Dialectic of Singular and Collective Intellectual Trajectories**

Rachel Joffe Falmagne, Clark University

In this talk I will discuss my theoretical work on the study of reasoning, the different concerns that have guided it over time and the evolution of the interdisciplinary theoretical approaches it has taken, with particular attention to my most recent focus on the enmeshed biographical links between the affective life of the epistemic agent and her/his 'mental' life. As is the case for any theoretical work, my work has proceeded in the context of various developments in the field, such as the 'turn to discourse', the increasing impact of feminist theory and other critical perspectives, or the recent 'turn to affect' in the social sciences. I will offer a few reflections, from a systemic perspective, on the dialectic between singular intellectual trajectories and the trajectory of the field, and on different forms that dialectic can take.

**19.30- ISTP History Reception – Drinks and food in the Techno Centre dining area,  
Coventry University Technology Park**

## Saturday 27th June : Conference Day 2

**08:45 - 09:00 Plenary Session Day 2**

**Grace Room**

A brief overview of conference issues and updated presented by Gavin Sullivan.

**09:00 - 10:30 Keynote - Professor Ian Burkitt**

**Grace Room**

### Emotions, Social Relations and Resistance

#### Abstract

This talk will elaborate on a relational understanding of emotions, which are conceptualised not as entities within people but as patterns of relations that exist between people and between people, things and events. On this basis I will trace the development of an aesthetic theory of emotions, understood as the embodied meaning making that occurs between people, using the work of thinkers like William James, John Dewey and Mikhail Bakhtin. Finally, I will look at the implications of such a theory for the understanding of resistance, which I argue is currently a generalised term that ignores the emotional and evaluative reasons behind acts of resistance or their absence.



**Professor Ian Burkitt**

**Professor of Social Identity at the University of Bradford**

Ian teaches sociology and social psychology. His research interests are in the area of social theory, theories of identity and embodiment, and the social and psychological understanding of feelings and emotions. In his work he has pioneered a relational understanding of the self and of emotions, and future projects include the application of this approach to the understanding of agency. He is the author of *Bodies of Thought: Embodiment, Identity and Modernity* (Sage, 1999), *Social Selves: Theories of Self and Society* (2<sup>nd</sup> Edition, Sage 2008), and *Emotions and Social Relations* (Sage, 2014).

**Presentation of approximately 1 hour followed by discussion**

**10:30 - 11:00 Break**

**Welcome Centre  
Reception**

## **Parallel Sessions Saturday 27th June**

**11:00 - 13:00 New ideas in social constructionism**

**Grace Room**

**Chair: Kieran O'Doherty**

### **Symposium Abstract**

The development of theoretical psychology in the last few decades is clearly influenced by social constructionist ideas, and theoretical psychologists have contributed substantively to debates within social constructionism. Perhaps most notable are debates between “relativist” and “critical realist” versions of social constructionism concerning whether it is possible to make ontological claims about reality “independent” of language. Although these and other debates attracted considerable attention with several special journal editions dedicated to the subject, no clear resolutions emerged on how social constructionism could be used to guide psychological research and practice in important areas. For example, it is not clear how social constructionist scholarship can be connected with knowledge from other disciplines grounded in material ontologies (e.g., medicine or environmental studies), and it is not clear how social constructionism can be applied to go beyond critique of mainstream practices to inform new (better?) policies and ways of coordinating social life. The purpose of this symposium is to reinvigorate debate on unresolved problems in social constructionism. Connecting threads among the four papers include addressing criticisms of social constructionism, tackling the challenge of making ontological claims from a social constructionist perspective, and using social constructionism to support practical projects. These papers do not provide a unified vision for moving social constructionism forward. Indeed, the authors differ on some key points relating to the resolution of these issues. Our ultimate aim therefore is not to present a united front, but rather to add new insights and momentum to scholarship on social constructionism.

### **Presentation 1: Deepening Social Constructionism**

Paul Stenner, The Open University, paul.stenner@open.ac.uk

Flourishing in the late 1960s as part of the sociology of knowledge, social constructionism quickly influenced all of the social sciences. Within psychology, processes previously taken as products of individual minds were presented as ‘constructed’ in language-bound webs of social interaction. More recently, social constructionism has come in for some harsh criticism. Following Ian Craib’s diagnosis of it as a social variant of manic psychosis, scholars writing under the banners of ‘psychosocial studies’, ‘critical realism’ and ‘affect theory’ routinely dismiss constructionism as a post-modern delusion and a form of linguistic imperialism. I will suggest ways of ‘deepening’ social constructionism so that it can escape entrenchment into a universe forever bifurcated into ‘matter’ and ‘meaning’ and avoid polarization against the ‘critical realist’ stress on created facticity over creative plasticity.

## **Presentation 2: Applying social constructionism: Towards a pragmatist philosophy of social interventions**

Flora Cornish, Alex Gillespie, London School of Economics, F.Cornish@lse.ac.uk

Taking the philosophy of pragmatism as a thorough-going social constructionism, this paper explores what a pragmatist philosophy of intentional social change might look like, as an alternative to the currently dominant paradigm of ‘evidence-based practice’. This paradigm remains entrenched in a realist philosophy of science, in which it is assumed that the purpose of research is to isolate real causes, or, at most (as in ‘realist evaluation’), identify the conditions under which particular cause-effect relations hold. Pragmatists such as Richard Rorty and Roberto Unger have advanced a radical alternative in the philosophy that our realities are “made, not found”. Taking this philosophy seriously raises new intellectual challenges: epistemological challenges regarding the valuing of imagination; methodological challenges of establishing the validity of claims about what has not yet happened, and social challenges of instituting novel practices. The paper is illustrated with examples from recent health intervention research.

## **Presentation 3: What is (not) socially constructed?**

Svend Brinkmann, University of Aalborg, svendb@hum.aau.dk

This presentation builds on the assumption that it makes sense to say that some phenomena are socially constructed only on the understanding that other phenomena are not. If “everything” is said to be socially constructed, the designation quickly becomes empty. This means that it does not make much sense to be a “social constructionist” across the board; one should be a social constructionist concerning matters that are socially constructed, and not concerning matters that are not. The challenges, however, become how to (1) determine the extent of socially constructed phenomena, and (2) integrate analyses of socially constructed features of reality with other kinds of features when studying complex life processes. With reference to the author’s ongoing study of “diagnostic cultures”, a comprehensive understanding of mental disorder and its categorization is articulated that aims to integrate social constructions with other kinds of constructions such as bodies and brains.

## **Presentation 4: Social constructionism as a framework for situated ontological claims**

Kieran O’Doherty, University of Guelph, kieran.odoherty@uoguelph.ca

Utility of social constructionism has been constrained by debates about the possibility of making ontological claims independent of language. While recognising various positions, a compromise position seems to hold sway in which an objective “extra-discursive” reality is acknowledged, but is considered to be unknowable. I argue that this position is unsatisfactory as it limits important directions of inquiry that are not otherwise incompatible with social constructionist epistemology. I therefore propose an ontological approach for social constructionism that allows for situated knowledge claims. This approach allows for engagement with the (local, contextual) accuracy of knowledge claims, while still being grounded in relativist insights about the embeddedness of all knowledge

and phenomena in social, cultural, historical, and linguistic contexts. I argue that if we begin with the premise that “everything is socially constructed,” ontological statements about our “constructed” reality can be meaningful, providing that they are understood as bounded by contextual interpretations.

**11:00 - 13:00 Embodied memory and beyond:  
The Development of a new perspective  
on memory and remembering**

**Inspire Room 1**

**Chair: Naohisa Mori**

### **Symposium Abstract**

The symposium propose a new perspective on memory and remembering by introducing concepts of body and time. Two main positions (i.e. theories of storage or construction) in current psychology have come to a deadlock. Both positions failed to properly set in their theories with respect to the irreversibly temporal nature of mnemonic phenomena originating from our past experiences. They also failed to position the locus of memory (i.e. in an individual brain or in communicative practice) in temporal rather than simply spatial terms. In order to secure the temporality of memory, each presenter will introduce a concept of body that is in going, continuous contacts with the environment and which persists through time. Moreover, the presenters try to go beyond an individualised notion of memory. Naohisa Mori will outline the status quo of memory research and stress the necessity of a concept of body to overcome the deadlock referring to James Gibson’s works. Tetsuya Kono, citing Merleau-Ponty–Bergson debate, will discuss Merleau-Ponty’s embodied memory as well as the potentiality of Bergson’s idea of memory to go beyond a notion of an ‘individualised body’. Steven Brown and Paula Reavey build on Lewin’s work on life space to offer a topological account of the affordances and deformations to experience realized in remembering. Kyoko Murakami explores the succession of experience in the commemorative events in the process of joint actions and rituals mediated by the body and material objects. The discussant, Brady Wagoner will integrate and expand these discussions.

### **Presentation 1: The third way to remembering and memory: Neither storage nor construction but body-environment contact**

Naohisa Mori, Sapporo Gakuin University

Briefly describing the status quo of memory research where two kinds of theories -storage theory originating from H. Ebbinghaus and construction theory proposed chiefly by socio-cultural approach- dominate, their failure to capture the temporal nature of memory that distinguishes memory from other socio-cognitive activities will be criticised. Then, citing my practical and experimental studies on confession and testimony in judicial settings, I will show that the temporal nature of memory is secured in styles of remembering as bodily movements of rememberers and will propose a new concept -persistent body through time. This concept will be placed in James Gibson’s ecological psychology and I will try to



construct a new theory of remembering and memory as contacting activities between a rememberer's body and the environment surrounding it.

### **Presentation 2: Memory of the body and of the universe: Bergson and Merleau-Ponty**

Tetsuya Kono, Rikkyo University

I will consider the relationship between the embodiment of memory and the ontological status of the past through interpreting Bergson and Merleau-Ponty. Memory for Bergson is no longer a psychological faculty but a metaphysical process of the universe. He distinguishes two types of memories: habit-memory and pure memory. Merleau-Ponty criticized that Bergson overlooked the role of embodiment in memory. Merleau-Ponty's criticism is correct in some aspect, but he could not truly understand that pure-memory is no more than memory in the ordinary sense of the word, but the accumulation of the past as a process of becoming of the universe. A human body is part of an enormous body of the universe in process. I will suggest the implication of Bergson-Merleau-Ponty debate for our psychology on memory.

### **Presentation 3: Folding space and time: The topology of vital memories**

Steven D. Brown, University of Leicester

Paula Reavey, London South Bank University

The resurgent interest in applying topological thinking across the social sciences (e.g. Lury et al, 2010; De Landa, 2002) provides the context for re-appraising Lewin's (1936) topological approach to life space. In this paper we outline a re-description of life space as the folding together of spatio-temporal orders through embodied action. This description draws together a socio-material reading of Gibson's notion of affordance along with an account of temporal flow derived from Bergson. Life space is constituted on any given occasion by invariances that mark out or 'propose' an ordering of relations and their properties. This creates a particular setting-specificity for memory – versions of the past are marked out by the affordances of the present. But remembering also serves to 'deform' life space through extending temporal connections, placing us 'upstream' in the flow of experience. Selective remembering and forgetting can 'bifurcate' this temporal flow to create distributory patterns, and in so doing realize novel propositions offered up by life space. We discuss this approach using examples of challenging or troublesome 'vital memories'.

### **Presentation 4: The succession of experience: Commemorating war and conflict**

Kyoko Murakami, University of Copenhagen

In this presentation, I shall address questions about a national commemoration of war and conflict. What is remembered by those taking part in commemorative events, given the fact that they invoke a contested, polysemic nature of memory of the war? In what ways is the experience of the previous generation succeeded to the posterity? In reflecting on a series of commemorative events in Britain, 2014, I shall explore the process of joint action actions and rituals, building on the work on embodiment and materiality of the commemorative

practice of wars and conflict in contemporary Britain. Starting by drawing on Connerton's work on ceremonies of the body (1989), To commemorate war or conflict is not a matter of individual cognition (or brain), but an embodied, aesthetic memory practice where people are acting in concert in the world, in time, with objects, in a given place of commemoration.

## **Part 5: Discussion**

**Brady Wagoner**

**11:00 - 13:00 Critical biological and evolutionary psychology**

**Inspire Room 2**

**Chair: James Cresswell**

### **Presentation 1: Don't Throw the Baby Out with the Bathwater: How to Have a Cognitive Science of Religion that Addresses Cultural Realities**

James Cresswell, Booth University College, james\_cresswell@boothuc.ca

The Cognitive Science of Religion (CSR) is an attempt to find universal cognitive platform for religious phenomena. It has drawn upon evolutionary psychology to propose that cultural expressions of religion are taken to exist because they capitalize upon universal cognitive architecture created by evolution. There is a significant shortfall in this approach to religion: an "overabundance of papers focussed solely in exposing and rejecting religious, spiritual, and supernatural truth claims" (Reber, 2006, p. 195). The problem is not about the veracity of truth claims but about the bypassing the very realities in which religious people live. The purpose of this paper is to seek to offer an approach to cognition that can account for culturally shaped meaning and experience that constitutes ostensive realities. I outline how CSR's appropriation of evolutionary psychology demotes culture to a phylogenetic feature of the environment; bypassing the ontogenetic role of culture constitutes the realities. An Enactive approach to cognition will be discussed and used as a means to expand CSR. By providing an alternative paradigm of cognition that accounts for phylogenetic and ontogenetic role of culture, I hope to offer researchers a way to work within the realities of their religious participants and still have a theory of cognition.

### **Presentation 2: Evolution in information-driven processes**

Jonathan Doner, DP/DS, jfd@donersystems.com

By Darwinian principles, the two most fundamental processes in the evolution of life are random mutation and natural selection. These principles apply strictly to energy-driven processes. This paper shows that they do not apply, however, to the evolution of information-driven processes. Information-driven systems operate within a linguistic context. Küppers, following Weizsäcker, has pointed out that a pattern only becomes information when it is interpreted within a language. Otherwise, it is just a pattern. Equivalently, Jablonka and Lamb emphasize that information is only information when it has been received by another. This means information must be interpreted. The receiver must

speak the same language as the transmitter. What these considerations indicate is that, for systems governed by information, random mutation would result in changes that would be uninterpretable at best and most likely disruptive. Hence, information-driven processes cannot evolve according to strict Darwinian principles. Life, however, is inherently an information-driven process. It is controlled by the action of the molecular, or genomic, intelligence of the cell. Life should not, therefore, evolve according to Darwinian principles. Yet, of course, it does. The solution to this problem is shown to rest on two factors. The first is the uniformity of the genomic language across all species of life. The second is the modularity of structure which epitomizes genomic intelligence, from DNA and RNA to proteins and lipids. This paper elaborates these arguments and discusses their implications for the evolution of higher levels of intelligence.

### **Presentation 3: Neuronal plasticity and prejudice. Towards a culturally reflective psychology**

Anton Perzy, The European University of Flensburg, [anton.perzy@uni-flensburg.de](mailto:anton.perzy@uni-flensburg.de)

In order to understand why social prejudices are so difficult to resolve, we need to consider many simultaneously influencing aspects and decipher how and how much they contribute to the problem. While some psychologists seem to believe neuroscience will explain human behavior in the future, understanding its neuronal underpinnings is obviously not sufficient, but a necessary step nevertheless (e.g. Phelps et al. 2000; Losin et al. 2010). Looking at specific aspects of neurological functions, such as neuronal plasticity, we can better understand the interrelatedness between society (culture), nature (biology), and human behavior (psychology) (e.g. Kitayama and Park 2010). Neuronal plasticity refers to the fact that morphological changes between neurons transform synaptic connections into functional connections (e.g. LeDoux 2004). These changes possibly remain permanent and resist future psychological changes. Social problems like prejudices will be more successfully tackled as the mechanisms physiologically upholding them are becoming clearer, as well. Implicit learning is largely characterized by a resistance to extinction and to change implicit racial biases seems particularly difficult as culture fortifies racial prejudices and stereotypes (e.g. Amodio 2014). Empirical research on Pavlovian conditioning show that conditioned responses are not entirely extinguished (e.g. Hermans et al. 2006). Neural plasticity seems to have a priming, non-reversible quality to it. By using its distinctive ability to create new connections with other neurons it also hints at the solution. A culturally reflective psychology has to contemplate underlying neuronal mechanisms to better argue against neurobiological reductionism.

**Chair: Antonia Larrain****Presentation 1: Dimensions of I-other- world relationships in the dialogicality of Madre Ñame myth**Livia Simão, University of São Paulo, Brazil, [limsimao@usp.br](mailto:limsimao@usp.br)

Hernán Sánchez, University of São Paulo, Brazil

The scope of this communication regards to a broader research program we are developing in the range of the Semiotic-Cultural Constructivist perspective (Simão, 2003, 2010, 2013) aiming to explore some of the possibilities opened by the dialogicality (Marková, 2003) of I-Other-World relationships for understanding human cultural development. More particularly, in this communication we will present and discuss modes of articulation of I-other-world relationships emerged from the analysis of dialogues in the ambit of the mythical imaginary of the Nonam people, an indigenous community living in the tropical forest region of Colombia's pacific coast. These modes of articulation encompass three different and inherently articulated dimensions of the I-Other-World relationships: the cultural, the dialogical and the reflexive dimension (Simão, 2013). They will be illustrated by the analysis of a dialogue between a Nonam child and a Nonam communitarian mother about the foundation myth of their culture. Theoretically, they touch - respectively - to Boesch's (1991) notions of myth, myth-stories, miteme and fantasm; Valsiner's (2007) notions of personal and collective culture; and Marková's (2003) dialogicality of social representations.

**Presentation 2: Natural Logic : a transdisciplinary method of analysis of cognition and language**Alaric Kohler, HEP-BEJUNE, University of Teacher Education, [alaric.kohler@hep-bejune.ch](mailto:alaric.kohler@hep-bejune.ch)

Natural Logic provides a methodology of analysis for transdisciplinary research, particularly relevant for dialogical approaches of cognition, social interactions and communication based on discourse, and micro-scale analysis. This theory approaches thought and discourse as intertwined together, based on the idea that most thought processes used by adults are embodied in a vernacular language. Formal languages are at best a relevant model of such vernacular languages, and are based on a different logic. Grize developed Natural Logic as a non-formal logic for the study of natural reasoning, after his work for Piaget on a logic of meaning. In Natural Logic, discourse can be analyzed thanks to a set of thought operations, which define an open system for the description of meaning making. Discursive thought is approached as a whole, in such a way that logical operations remain linked with their content, with the language used by the interlocutors, and with the context of enunciation. The system of thought operations is dynamic, focused on changes throughout the process of communication, and allows to study meaning across individual use of it, at various level of analysis such as the discursive thought of a pair of interlocutors, of a group, or at the level of social representations. This presentation will provide a quick introduction to the method of analysis, and short examples of results traced with Natural Logic. The results are drawn from educational practices, presenting for instance analysis of misunderstanding between studen

### **Presentation 3: Experiences or experience? Towards a process-oriented notion of experience**

Antonia Larrain, Universidad Alberto Hurtado, alarrain@uahurtado.cl

In classical modern philosophy, namely from Locke to Kant, experience is referred to as the encounter between subject and objects. Experience, through different ways, is conceptualized as the beginning of any knowledge. In the case of Locke (1690/1952), experience is the source of all of our ideas, from the perception of either objects or the operations of our mind. Hence, experience as perception is the foundation of knowledge. However, experience is also referred to, in modern classical philosophy, as a plural. For instance, Hume (1748/1952) refers to experienced events, this or that experience, past experience, or more experience. Here we have one and the same word to refer to both the general field and the particular case. Therefore, what we found in modern classical thinking is two related meanings of experience: the experience as a field or mode of cognition, and experiences as unitary events, specific perception or cognition of particular objects. The singular use of experience also assumes the pre-eminence of the present over the past and the future. It is not about what has been or will be experienced by a particular or empirical subject, but rather the epistemological dimension of the ever-present encounter with things. On the contrary, the plural use of experience assumes the pre-eminence of the past and future over the present: I may have one experience, but have had or will have many experiences. Experiences as singular events of cognition (and not as the field of cognition), or subject–object relations, attribute a substantial and discrete nature to experience, suggesting its quantifiable character: experiences may be accumulated, aggregated, grouped, and so on. To delimit the unit of experience is problematic with the exception of one assuming that it is externally given, whether by the material bounds of the objects involved, or by the spatial and/or chronological limits of a particular action. In addition, this use also supposes a passive and autonomous notion of subject: experience, as a particular encounter with things, is something that one may have, or that may happen to the individual subject but that do not constitute that subject.

**Chair: Vlad Petre Glaveanu****Symposium Abstract**

This symposium aims to develop a sociocultural perspective on creativity grounded in the notions of difference, position, and perspective. In doing so, it challenges purely psychological accounts of this phenomenon that often disregard the social and material basis of creative action, and glorify creativity as the mark of unique, solitary individuals. The first paper, by Jack Martin and Wanda Power, gives a brief account of the conceptual history of creativity, moving, in time, from intra- to inter-psychological frameworks in ways that reconfigure our understanding of creative people and their activity. This theoretical shift is then illustrated with the means offered by position exchange theory (PET) and life positioning analysis (LPA). The second paper, by Ronald Beghetto, raises the important question of the relation between creativity and learning and, building on pragmatist and dialogic ideas, offers a new approach to creative learning. This approach starts from difference and dialogue and considers openness to others central for acts of creative learning. Finally, the last paper, by Vlad Glăveanu, focuses on the nature of the creative process, typically operationalized in the psychology of creativity as divergent thinking. It then advances a perspectival model that draws on the ideas of George Herbert Mead and foregrounds difference, perspective-taking and reflexivity in the emergence of novelty. These three contributions will be discussed in the end by Alex Gillespie who will consider the ways in which they contribute to a radical (re)socialization of creativity theory, methodology, and practice.

**Presentation 1: How psychology typically positions creativity and creative persons: A brief history and a more social reconfiguration**

Jack Martin & Wanda Power, Simon Fraser University, Jack\_Martin@sfu.ca

Psychological conceptions of creativity typically assume that creativity is some sort of ability, aptitude, or disposition possessed by creative people and that its development can be facilitated by psycho-educational interventions. We consider how psychological theories of creativity currently are being repositioned from the psychological 'interiors' of individuals to the interactions and projects of creators as these are embedded and engaged within the more extended sociocultural and spatial-temporal contexts in which creative individuals live and work. This repositioning opens to a much more dramatically diverse landscape for theorizing creativity. Using the methods and ideas of "position exchange theory (PET)" and "life positioning analysis (LPA)," we illustrate our repositioning of creative persons and creativity with brief examples drawn from the lives and works of well-known psychologists, whose creative projects have deep roots within their life contexts.

## **Presentation 2: Creative learning and learning (Presentation by SKYPE)**

Ronald A. Beghetto, University of Connecticut, ronald.beghetto@uconn.edu

Creativity researchers have long asserted that creativity and learning are connected. Some have viewed the relationship as causal, others as interdependent. Some scholars have used the term creative learning to signify a tight correspondence between creativity and learning. My aim is to describe creative learning through a lens of pragmatic and dialogic ideas. Specifically, I will introduce a model of creative learning that attempts to connect the intra-psychological and inter-psychological processes. This model of creative learning highlights the centrality of difference in dialogue that, in turn, can support the complimentary processes of creativity-in-learning (i.e., the role that engaging with discrepant stimuli plays in transforming one's personal understanding) and learning-in-creativity (i.e., the role that sharing one's ideas plays in making creative contributions to the understanding of others). In this way, the aim of creative learning is not finished outcomes, but rather an openness to others and otherness.

## **Presentation 3: The creative process: A perspectival approach**

Vlad Petre Glaveanu, Aalborg University, vlad@hum.aau.dk

This presentation introduces, develops and illustrates a perspectival framework for the creative process drawing on the cultural psychology of creativity and the scholarship of George Herbert Mead. This framework challenges cognitive, intra-psychological definitions of creativity based mainly on divergent thinking. In contrast, the creative process is conceptualised as a form of action by which actors, materially and/or symbolically, alone and/or in collaboration with others, move between different positions and, in this process, imaginatively construct new perspectives which afford greater reflexivity and the emergence of novelty. This conception is located within a broader model of distributed creativity that brings to the fore the role of difference – social, material, and temporal – for creative expression, and illustrated with a subjective camera study of a painter's creative activity. In the end, questions are raised concerning the theoretical and practical implications of a perspectival approach to creativity.

## **Presentation 4: Discussion**

Alex Gillespie, London School of Economics, A.T.Gillespie@lse.ac.uk

Alex Gillespie will discuss the three presentations in terms of the theoretical, practical and methodological implications of considering creativity as a sociocultural act.



**Chair: Estrid Sørensen**

**Presentation 4: Enhanced Positivism**

Maarten Derksen, University of Groningen, m.derksen@rug.nl

In response to the crisis of confidence in psychology, a vocal and growing group of psychologists is calling for a transformation of the research processes in the field. The key terms are transparency and reproducibility. In my paper, I will focus on two aspects of this transformation. Firstly, with transparency and a focus on reproducibility, the epistemic value of precision becomes prominent, but recent controversies around replication in psychology also show however how researchers must grapple with the variability that the quest for precision inevitably makes visible. Secondly, what the transparency measures seem to come down to is an “enhanced positivism”, where more confidence in results is generated through more precision in the production of results, and where pre- registration of protocols forces a strict separation of theorising and hypothesising from data gathering and analysis. Thus, what is sometimes called a “revolution” of the field is in some ways rather conventional.

**Presentation 5: Systematic Research Assembling: Re-situating Methods in Psychology**

Lotte Huniche, University of Southern Denmark, lhuniche@health.sdu.dk

Estrid Sørensen, Ruhr-Universität Bochum, estrid.sorensen@rub.de

After the epistemological crisis in psychology during the 1960es and 70es, brought on by scandals in experimental psychology, qualitative approaches were propelled into recognition in Anglo-Saxon contexts. Recent breaches of confidence in psychology related to serious quantitative mis-conduct has produced a crisis of methodology that seems to also affect qualitative inquiry. The ongoing struggle for recognition of qualitative methodologies is increasingly characterised by producing, naming, demanding and adhering to specific, well defined, and unambiguous methodological standards. We analyse how this preoccupation with qualitative methods as a standardized set of techniques affects knowledge production in problematic ways. Most importantly, the epistemic characteristic of qualitative inquiry as an unfolding practice of assembling research phenomena is threatened. Thus, we propose systematic research assembling as an overall framework for setting our minds on, working through, and re-considering phenomena in psychology. This framework is useful even across diverse kinds of epistemic inquiries into psychological phenomena.

**Presentation 1: Nothingness and the placebo effect phenomenon**

Tine Jensen, Roskilde University, tinex@ruc.dk

The placebo effect is a pharmacological conundrum, since it is a medical effect that is produced by “nothing” because no pharmacologically active substance is present in placebo. Placebo has, among other things, been defined as an inert substance, often a calcium pill. Simultaneously it presents a psychophysiological challenge in the question of what it is exactly that the subject reacts to. In other words, the relation between the subject and the placebo is a precarious one. There is a vast amount of literature on the placebo effect, and it has been studied as a separate field of investigation since the late 1940’ies, mainly for pre-elimination from medical trials. It has been studied as an effect of personality traits, as an expectational effect, and as a psychophysiological phenomenon. Through history "Placebo reactants" have been labelled, difficult, simple minded and hypochondriacs. But all attempts to tame the placebo effect have been in vain, because the placebo effect can only be enhanced, never eliminated. Although maybe not a psychological wonder, it remains a pharmacological riddle how something that is “nothing” can cause a measurable effect. In this paper I shall address this issue from a posthuman angle, applying Karen Barad’s concept of agential realism to tackle the issue of nothingness. I argue that the placebo effect produces specific agencies in the placebo effect phenomenon – that is, both the subject under treatment and the placebo emerge in the placebo effect in the act of measuring it.

**Presentation 2: The Complexity of the Relationship within placebo phenomenon’s from a Psychoanalytical Perspective: the case of a Parkinson’s RCT**

Pascal Keller, University of Poitiers, keller.pascal-henri@wanadoo.fr

Certain procedures implemented within the Evidence-Based Medicine (EBM) framework require that new therapeutic practices be confronted to a placebo treatment. This confrontation is claimed to be essential in order to prove the efficacy of new treatments. In this context, where placebo has been considered as an absence of treatment, its status and mechanisms of action have been discredited. However, there has been a growing interest for the placebo phenomenon in recent years, for two main reasons. On the one hand, its positive effects have been demonstrated on different somatic disorders, and on the other hand, its efficacy has been established regarding certain psychological disorders when compared to reference treatments. Considered as the effect of a speech-based relationship, the placebo phenomenon has drawn psychoanalysts’ attention. Indeed, many psychoanalytical concepts allow the understanding of the clinical dimension involved in this process. It implies the establishment of a relationship between the prescribing person and the patient. It is interesting to note that such concepts are highlighted in research led by scientists whose references are not based on psychoanalysis. This communication aims at presenting an on-going study and describing the main elements of the relational complexity involved in the placebo effect during a Randomised Standard Clinical Trial.

**13:00 - 14:00 Lunch  
Reception**

**Welcome Centre**

**13:00 - 14:00 ISTP Executive Meeting**

**Elegance Room 2**

## **Parallel Sessions Saturday 27th June**

**14:00 - 16:00 Feminist Theory Reconstructing  
Psychology: Then and Now 1**

**Grace Room**

**Chair: Lorraine Radtke**

### **Symposium Abstract**

Feminist theories remain at the margins of psychology and have even been subject to backlash (Faludi, 1991). Nevertheless, feminist psychologists have tenaciously continued to produce innovative scholarship that opens up psychological topics in radical ways. ISTP has provided a space for this work within the larger project of theoretical psychology. In honour of the 30th anniversary of the first ISTP conference, this symposium brings together a collection of papers by feminist scholars that reflect on the feminist past in contrast to the present. Lorraine Radtke will discuss articles published in *Feminism & Psychology* in the last 25 years that make an important contribution to feminist theory. Eva Magnusson and Jeanne Marecek contrast feminist critiques of the discipline in the 1970s with current critiques with greater radical potential. They also address the barriers to these challenges being heard within conventional psychology. Mandy Morgan adopts a reflexive analysis to critically explore the subject positions available to the feminist psychologist in terms of what they offer and restrict. Krystal Perkins and Kareen Malone work through theories of the 'feminine', revisiting long-standing debates and evaluating the possibilities of renegade femininity. Rose Capdevila, Lisa Lazard, and Lorenza Entilli leave behind theories of the decentred self that focus on the textual to explore the implications of the 'selfie', a visual and virtual representation of identity, for theorizing the feminine. Catriona Macleod resists the psychologization of pregnancy by drawing on intersectionality theory, bringing together the personal and the political in a "new" fashion.

### **Presentation 1: Reconstructing Psychology: Theoretical Contributions Published in *Feminism & Psychology***

H. Lorraine Radtke, University of Calgary, [radtke@ucalgary.ca](mailto:radtke@ucalgary.ca)

*Feminism & Psychology* published its first issue in February 1991, and in its 25th year, continues to play an important role in making feminist theory and research accessible to both academic and practice communities. Indeed, the body of published articles that have appeared constitutes a valuable archive of feminist theorizing and empirical work over a significant time span. In this paper, I focus on tracing the evolution of theory within this collection. At its inception, Sue Wilkinson, "aided and abetted by" Susan Condor, Christine Griffin, Margaret Wetherell, and Jennie Williams wrote about the "radical potential" of the journal being "the reconstruction of psychology" (p. 5). My exploration of the theoretical work accomplished then will orient to this aim by evaluating how it has served to reconceptualize the psychological project.

### **Presentation 2: The Fate of Feminist Challenges to Psychology's Thought Styles**

Eva Magnusson, Umeå University, [eva.magnusson@psy.umu.se](mailto:eva.magnusson@psy.umu.se)

Jeanne Marecek, Swarthmore College, [jmarece1@swarthmore.edu](mailto:jmarece1@swarthmore.edu)

The 1970s witnessed a burst of feminist critiques of the disciplinary and professional structures of the discipline. With hindsight, we observe that most of these critiques were aimed at research technologies without addressing conceptual and epistemological frameworks. Current feminist critiques, inspired by cross-disciplinary feminist scholarship, draw upon theoretical and epistemological frameworks that are radically different from those of conventional psychology. For example, feminist scholars have proposed alternative ways of construing gender and of producing psychological knowledge. Their scholarship goes against the thought styles and methodological and conceptual practices that organize the discipline. In this presentation, we discuss the reception accorded to this scholarship. We draw on the ideas of the Polish immunologist Ludwik Fleck about how “thought collectives” –such as academic psychology – operate to uphold established “thought styles.” We explore the social and intellectual practices by which disciplinary thought collectives have blunted the edge of feminist critical challenges to psychology.

### **Presentation 3: Figures of Resistance: Feminism and Psychology**

Mandy Morgan, Massey University, [C.A.Morgan@massey.ac.nz](mailto:C.A.Morgan@massey.ac.nz)

This paper presents a reflexive analysis of encountering feminist figures of resistance to androcentric forms of psychological knowledges over the past three decades. I engage with Braidotti's cartographic method to draw a few particular figures from these representations. Braidotti's writing on the nomadic subject is engaged to theorise the enabling and constraining possibilities of these specific figures. Critically reflecting on the discursive constitution of feminist figures of resistance and negotiating the positioning they enable someone like me, who is becoming a feminist academic in psychology, form the principal technologies for performing the theoretical dimensions of the cartography and foreshadowing possibilities for other figures following lines of flight that strengthen feminist resistance. Singularly following Braidotti again, I take up a cartographic method to read the present and reveal the necessary practices specific to the performance and location of those power relations that are connected to the feminist subject position.

### **Presentation 4: Renegade Femininity: Race and Psychoanalysis Within Feminist Perspectives**

Krystal Perkins, University of West Georgia, [kperkins@westga.edu](mailto:kperkins@westga.edu) and Kareen Ror Malone, University of West Georgia, [kmalone@westga.edu](mailto:kmalone@westga.edu)

The “feminine” is a social inscription of the body, structuring sexuality and social identity and has enjoyed a mixed reception among feminists. Is femininity a result of women's disenfranchisement, essentialist, and an ineffectual political/social gendered position? While attending to many dimensions of the feminine in feminist thought (e.g. French feminism, eco-feminism, and so forth), the primary lenses are twofold: 1) psychoanalysis, which has often held fast to seemingly backward notions of femininity and 2) Critical Race Theory, as a

way of reading black femininity beyond images of black womanhood shaped by white oppression. The cry is often to shed or essentialize the feminine. But a question remains. What notion of the feminine resides within the views of the feminine that are often problematic for strong elements in mainstream feminism? Are they simply to be rejected? Various locations of femininity are explored throughout feminism and new avenues opened through renegade femininity.

**14:00 - 16:00 Several slippery concepts -  
past and present 1**

**Inspire Room 1**

**Chair: Barbara Held**

### **Symposium Abstract**

Conceptual clarity is core to any philosophy of science. Yet disciplinary psychology has been rife with concepts that have defied definitional consensus/coherence. Many of these have persisted from the past, and new ones emerge with regularity. In this symposium five senior scholars consider a few such slippery concepts. Saulo Araujo examines “introspection” as a method of psychological investigation, especially as it has appeared in contemporary debates involving the alternative views of the introspective method given by Wundt and James. Lisa Osbeck surveys the diverse meanings of “intuition” as a rational process and product, and questions whether there are sufficient similarities among its diverse meanings to warrant the conclusion that intuition can stand as a coherent empirical or analytical object. Alan Tjeltveit assesses the many contemporary meanings given to “values”—including reference to facts, personal choices, phenomena that emerge from one’s authentic self, and what is good, right, and/or obligatory—in the pursuit of sound theoretical work, which necessitates clarification of psychological-ethical concepts. Barbara Held challenges the widespread, false dichotomy of positivity and negativity propounded in positive psychology, by arguing that in regard to mental states and processes we cannot rightly make a priori/context-independent designations of what is positive or good and negative or bad. Fiona Hibberd analyzes “conceptual analysis” itself, by challenging the Wittgensteinian view that rules for the use of concepts, or the provision of grammatical insights, determine what does and does not make sense. Format: Five paper presentations in which each paper is followed by questions/discussion.

### **Presentation 1: The False Dichotomy of Positivity and Negativity in Psychology**

Barbara Held, Bowdoin College USA, [bheld@bowdoin.edu](mailto:bheld@bowdoin.edu)

The positive/negative distinction works well in many fields—e.g., in mathematics negative numbers hold their own, and in medical pathology negative results are usually greeted with joy. But in positive psychology negativity should be replaced with positivity. That the designation of the psychological states and processes that are deemed positive (good) and negative (bad) is made a priori, independent of context, does not seem to bother positive psychologists. But it should, as it produces conceptual muddles and dead ends that cannot be solved within their conceptual framework of positivity and negativity. By eliminating the

false dichotomy of positivity and negativity in psychology, psychologists might well find themselves in a better position to put back together again the psychological reality that positivist psychologists have fractured in their ontologically dubious move of carving up psychological reality a priori into positive and negative phenomena.

### **Presentation 2: Introspection as a Slippery Concept: A Closer Look at the Introspective Method in Wundt and James**

Saulo Araujo, Federal University of Juiz de Fora, Brasil, saulo.araujo@ufjf.edu.br

In the last decades, the problem of introspection as a method of psychological investigation has reappeared in contemporary epistemological and methodological debates. However, it is not always clear if and in what sense these debates bring something new to the advancement of psychological knowledge. One of the main problems is that terms such as 'introspection' and 'introspectionism' refer to a broad semantic spectrum, one which leads to different concepts in different contexts. This paper aims to illustrate the slippery nature of the concept of introspection by considering two alternative views on the introspective method, namely, Wundt's and James'. Given the historical development of the concept, I conclude that it is not possible to achieve progress in contemporary debates about introspection, unless one makes explicit the conceptual limits of introspection that one is working with.

### **Presentation 3: Gut Feelings and Intellectual Vision: Implications of the Divergent Senses of Intuition**

Lisa Osbeck, University of West Georgia, losbeck@westga.edu

I analyze the conceptual landscape of "intuition" with focus on how intuition is subsumed under various rational processes, including grasp of inference, grasp of essence, creative discovery, decision making, and moral reasoning. The analysis highlights ambiguities and contradictions that obscure the meaning and conceptual usefulness of "intuition" and considers whether there are sufficient similarities in meaning to warrant a conclusion that intuition can stand as a coherent empirical or analytical object. Questions include: can intuition be demarcated from other emotional and cognitive phenomena?, what are its principal epistemic functions?, can intuitions be taken as a reliable form of data?, what are the implications of analogies to "vision" and "gut"?, and what are the metaphysical implications that attend different epistemic conceptions of intuition?. A broad range of scholarly contexts, philosophical and psychological, historical and contemporary, are consulted.

### **Presentation 4: Disentangling the Many Meanings of Values**

Alan Tjeltveit, Muhlenberg College, tjelt@muhlenberg.edu

When psychologists use the term values, they may refer to facts (e.g., endorsing items on tests of values); to personal choices that emerge from one's authentic self; to what is (not merely what is believed to be) good, right, and/or obligatory; or to language used as

mystifying means to maximize power over others. Finally, psychologists sometimes use values in unclear ways; one meaning may be employed overtly, but covertly carry the connotations of another (e.g., “scientific” investigations may use “values” to mask researchers’ ethical agendas). Distinguishing varying uses of values can facilitate clear thinking and sound theoretical work, tasks made more difficult because some psychological topics (e.g., values, virtues, positive psychology concepts, and, yes, even renewal and resistance) do not fall neatly into fact-value or Is-Ought dichotomies. Clarity about such psychological-ethical concepts can produce greater conceptual clarity about values, and vice versa.

**14:00 - 16:00 Critical accounts of health  
and mental health**

**Inspire Room 2**

**Chair: Paul Sullivan**

**Presentation 1: Surviving the Stream of Thought: William James and Psychological Treatment**

Paul Sullivan, University of Bradford, p.sullivan@bradford.ac.uk

James’ emphasis on consciousness and the capacity of the stream of thought to break through the channels of the self, around other selves, is rather frightening. As a thought dies, ‘I’ dies and as a thought is born, ‘I’ is re-born. We can marshal our thoughts but this is equivalent to herding cattle, where some thoughts can be split off and in extreme cases become organised around a ‘secondary self’, hidden from the primary self. I will argue that the existential is an important unit of analysis in James. That is, selves are significantly concerned with the project of survival of their own stream of thought – as they may be buffeted, split and surprised by its course. In the second part of the paper, I will ask what benefit does this existential unit of analysis have in our understanding of mental health treatment via CBT and neurochemical medication. In mental health there is an ongoing debate regarding how best to treat upsetting thoughts (e.g. paranoid thoughts/self-defeating thoughts/various voices with thoughts). James’ existentialism would suggest that they cannot be fully controlled by the self as they have their own energy and flow. Despite technologies to control thoughts today (e.g. medication, cognitive behavioural therapy), success is partial. This partial and limited success of technologies of thought is consistent with James because the thoughts are as much in control of the self as the self is of the thoughts. Methods of intervention would benefit from re-orientating to this insight.

**Presentation 2: Freudenberg and the concept of burnout: how a metaphor becomes a syndrome?**

Flávio Fernandes Fontes, Universidade Federal do Rio Grande do Norte,  
flaviofontes@outlook.com

Herbert J. Freudenberg is well known as the author who created the concept of burnout as a psychological syndrome. His most famous article is cited almost 4 thousand times in the



literature, but paradoxically his work as a whole is not very well known. Following the approach initiated by Kurt Danziger in the study of psychology's language and the work of David E. Leary about the importance of metaphors in the history of psychological theories, we examine 19 of Freudenberger's articles, with the objective of describing the origin of this psychological object in its original context. The metaphor of man as a system of energy is not merely an illustration, it is an essential part of the concept itself. That is why a situation that might induce a burnout is seen as an environment that can be an "energy drainer"; working with child care, for example, can put someone in contact with children that continually "take, suck, demand" energy. The same metaphor provides the treatment: one must "recharge", "replenish" to restore the level of energy. An attentive reading shows that the expression is utilized anonymously by the collective of workers of the Free Clinic movement and that it is in the hands of Freudenberger that the expression passes through a process that changes it gradually from an action/verb into a substantive.

### **Presentation 3: Discourse Analysis of Government Publicity on Health Effect of Low Dose Exposure Caused by Accident of Fukushima No.1 Nuclear Power Plant**

Yasuhiro Igarashi, Yamano College of Aesthetics, veh03661@nifty.com

The 3.11 Great Eastern Japan Earthquake caused the severe accident of the Fukushima No.1 nuclear power plant in 2011. Hundreds of thousands of people were evacuated from their homes for fear of radiation contamination. The disaster has had a huge impact on Japanese people. Negative health effects of so-called low levels of radiation has become a major concern in Japanese society. To know what will be caused by low level of radiation, we need to know about health physics and other related fields concerning radiation protection. But they are highly-specialized areas of expert knowledge and so difficult to understand for lay people. Even experts can't tell us "the objective scientific truth" on the effects of low level radiation. Their opinions are divided depending on their position as nuclear advocates or as "anti-nuke". It is not clear what is happening now and will happen in the future to our health as of now. People other than experts obtain information on radiation and its effects from TV programs, the Internet, newspapers, books, magazines, government publicity, and daily interactions with others. Realities concerning radiation contamination have been constructed by the discourses in which they are transmitted. They have huge impacts on our subjectivities and lives. Analyzing a public service announcement run in national newspapers and local newspapers in Fukushima in August, 2014, the presenter found a discourse of "objective science", a discourse of "authoritative international organizations", and a discourse of "exaggerated fear as the main risk factor for ill health" which served to construct a reality that is safe for people who live in "the post-Fukushima era".

### **Presentation 4: Making your sad ass fat, and your fat ass sad: an epidemiology of two capitalist epidemics**

China Mills, University of Sheffield, china.mills@sheffield.ac.uk

Sadness and fatness have become diseases. Diseases that are so prevalent, we are told, they are epidemics. Transformed through diagnostic check-lists and numbers on an index – sadness becomes depression, and fatness becomes obesity. Today it has become possible to

speak of a 'war on mental illness' and to see obesity as a 'national security issue'. Obesity is framed as an addiction - a 'habit' - where the 'junk' is eaten not injected. And substance-use is categorised as a neuropsychiatric disorder, alongside depression. What are the implications of understanding depression and obesity as a) 'diseases', and b) epidemics? Epidemiology – the study of epidemics - is now applied to measure rates of depression and obesity. But depression and obesity are not infectious diseases. So do we find epidemics because the logic of epidemiology infiltrates the means of collecting data on prevalence? If there is no infection, no bacteria travelling from one person to another, then what causes these new epidemics? How do non-infectious diseases spread? This session will explore education and awareness campaigns alongside pharmaceutical and food industry marketing campaigns (and the leaky boundaries in-between the two), as two of the mechanisms through which depression and obesity 'spread' globally. Sadness and fatness may both be 'symptoms' of capitalism (and particularly of the different kinds of poverty that forms its core and periphery). But they are also symptoms that capitalism reconfigures as 'symptoms' of disease - products not of political economy but of individual behaviour and psyches, lipids and neurochemicals.

**Chair: Donna Peach****Presentation 1: Positioning: Dialogical voice in mind and culture**

Peter Raggatt, James Cook University, Australia, peter.raggatt@jcu.edu.au

The paper combines discourse analysis and dialogical self theory to propose an integrated model of positioning processes in social interaction. The model incorporates social positioning – a focus for discursive psychology – with reflexive positioning – a focus for dialogical self theory. To illustrate the model, a fictionalized scenario is presented involving two people who meet for a date at a restaurant. The discursive dynamics of the scenario are then parsed using the model. The sequelae to the encounter take in the social rules for conducting dates at restaurants, but also the life trajectories of those concerned, their social worlds, and their internal micro-dialogues. Bakhtin's concept of 'loophole' is invoked to conceptualize reflexivity in the self, in the context of interactional dialogues. In discussion, the prospects for using fictional accounts as tools for developing psychological theory are considered. It is suggested that without innovation in methods, advances in our understanding of positioning processes may be compromised.

**Presentation 2: Reflections on applying a pluralistic lens to the experiences of prospective adopters**

Donna Peach, University of Huddersfield, u1367362@hud.ac.uk

Adele Jones, University of Huddersfield

Embracing the dialogical capacity of theoretical paradigms creates renewed spaces to construct meaningful understanding. The voyage from multiple theoretical concepts, to a methodological design that enables applicable findings for service provision, can be complex and challenging. However, the development and dissemination of enriched understanding has the potential to influence positive social change. To explore the resistance to, and opportunities for a pluralistic methodology; this paper critically examines the construction of a trialectical understanding of prospective adoptive parents. Intrinsic to the methodology is the researcher's value-laden axiology and relationship with the interpretations of others. These others include the research participants, supervisors, previous researchers and theorists. Thus, any meaningful exploration of the co-construction of knowledge requires the critical reflection of the researcher. Crucial to this process is the acceptance that awareness is temporal and that inductive methodologies require us to recognise that periods of not knowing will exist. However, the need to make sense of our experience in relation to others prevails. This study found that theoretical, discursive and experiential dichotomies simultaneously coexist and converge. In doing so, it demonstrates the epistemological value of a multifaceted ontology, which captures the complexity of our being. For prospective adoptive parents, this pluralistic ontology facilitates our understanding of their desire to experience children in their lives. Furthermore, analysis of prospective adopters' discourses highlights the social structures that enable or constrain their agency. Finally, examination of their conversations illuminates how our dialogic relationships with others help us to make sense of our self.

### **Presentation 3: Self Moving Into “Other Spaces”. The Language Shaped Detour from the Other to Oneself**

Marie-Cécile Bertau, University of Munich, bertau@lmu.de

From a dialogical standpoint, we propose a close look at "interiorization", a notion which shows to be sensitive to Vygotsky's passage from his instrumental period to his "functional systems period". An outstanding feature is here Vygotsky's renunciation of the tool metaphor for language. Language becomes highlighted as dynamic sense-giving-and-making, sensorial-symbolic and essentially dialogic, embodied activity; it is not in full control of the partners, thus crystallizing the simultaneity of activity and passivity in human activity. Correspondingly, the subject is affected by the others' words; language is a "medium" for this profoundly dialogical, active-passive subject (Bertau 2014a, b). On these grounds, we observe the very movement relating social and individual language activities, a reversion (Vygotsky 1925), a detour (Bertau 2008) from the other-addressed to the self-addressed word, witnessed by a public audience. The movement generates different modes of self-to-other-relations as well as of self-to-self-relations; conceiving the other's voice as transitional object points to the different possibilities of being a self that a self discovers in transforming the other. The movement's phenomenality is traced in a rich instance from Karsten's (2014) research using video-confrontation. Assuming that this method amounts to a "telescoped seeing-hearing" of the movement, we observe how a specific "heterotopia" (Foucault 1984) emerges in the confrontation dialogue: the turning away becomes visible-audible, seemingly initiated by the subject enacting a synchronization at a rhythmic, verbal and bodily level. We ask for the kind of heterotopia at work here, showing what may be called a detour in praesentia.

### **Presentation 4: Time Travellers: Intergenerational dialogues for resistance and renewal**

Jill Bradbury, University of the Witwatersrand, Jill.Bradbury@wits.ac.za

This paper explores the central notion of temporality in the formation of subjectivity, arguing that we are time travellers all. The human capacity to engage in extended intergenerational dialogues both in the embodied contexts of family and community life, and in the longer historical trajectory and wider social sweep opened up by the inscription of culture in textual forms, is pivotal in constructing human subjectivity. Vygotsky's notion of mediation or other regulation is widely recognised as enabling the transmission of intergenerational knowledge and cultural forms of life in the development of children's selves. The subsequent development of self-regulation means that human consciousness is embedded in and constrained by this flow of cultural history in which it is formed. However, these internal dialogues of the self-regulating subject that make us reflexively other to ourselves, happen in polysemous language and, thus, simultaneously make possible counter-constructions of alternative, or even novel, understandings and actions. These theoretical considerations will be explored through examples from South African family and educational contexts, in which the still potent legacies of the past continue in the present but mutate, and new cultural forms and possibilities are being created. The intergenerational quality of human life is juxtaposed against the repetitive evolutionary adaptive unmediated patterns of animal life and the paper will argue that the capacity to

‘time travel’ both into the past and forward to imaginary futures, is pivotal to understanding both individual and collective possibilities for resistance and renewal.

**14:00 - 16:00 Partnership in Communication:  
A process that entails the total field  
of inter-subjectivity**

**Serenity Room 2**

**Chair: Jensine Ingerslev Nedergaard**

Psychology's relation with medicine is not merely an arena of practical application of one in the other. It involves a number of theoretically relevant issues. First of all, any practical medical encounter is based on communication processes between the knowledge-holder and the problem-holder. That process entails the total communicative field of inter-subjectivity (Rommetveit, 1985). In a dialogue there is established a partnership (Bibace, 1999/2005) which creates a foundation from where not only a verbal communication, but also a visual, spatial, auditory, tactile and contextualized one, can be established. In this dialogue a very important feature of the encounter is though missing - silence! What is silence and how is it internalized as meaningful in an interaction? This is a theoretical question of importance for all of psychology because it brings the psychological importance of non-events (e.g. absence of action in a situation where it could have been present). First Elisa Krause-Kjær describes the communication via voice and body in an exceptional musical environment in Belo Jardim, Brazil. Next Olga Lehmann, through her unique study in silence, describes the nature of silence and how it is an active factor in the meaningful dialogue. Third, Claus Lie will give a description of symmetrical communication in an asymmetrical environment in military-medicine. Eventually, Jensine Nedergaard summarize these very different factors in a unifying description of the dialogue, to illustrate the need to introduce a new concept, semiotic skin, as a basis for a simplifying model for understanding something as complex as a meaningful dialogue.

**Presentation 1: Phenomenology, embodiment and experience of music: Towards an integrative methodology**

Elisa Krause-Kjær, Aalborg University, [elisakrausekjaer@hotmail.com](mailto:elisakrausekjaer@hotmail.com)

The present article examines the music experience of a musician in a small Northern Brazilian town. The study aims to develop a phenomenological approach that includes bodily reactions as an important experiencing channel in addition to verbal material, which has been the focus of most methodologies in phenomenological psychology to-date. The integrative methodology approach of Experience and Phenomenological Analysis (EPA) is introduced in order to bring embodiment into phenomenological research; thus providing an alternative to the traditional Interpretive Phenomenological Analysis (IPA). Analysing the musician's experience of music seems challenging, because the verbally and bodily responses when listening the music not always match. The intention of creating EPA is not to exclude discursive approaches in phenomenological research; but rather it is an invitation to expand the already well integrated methodologies by including the bodily channels as an interrelated part of experiencing.

## **Presentation 2: The interdependence of language and silence in daily interactions and dialogues**

Olga Lehmann, Psykologisk Institutt, NTNU, [olga.lehmann@svt.ntnu.no](mailto:olga.lehmann@svt.ntnu.no)

Within voluntary and/or involuntary processes, people switch their attention in order to give, receive or encounter a message and afterwards internalize it in different layers of the personal philosophy where identity interplays. Many artists and meditation masters have outlined the important function that silence develops in terms of fostering attention. Think of a daily conversation within two people, where turn taking takes place, or the times people turn on music in order to "avoid attending" unbearable thoughts. During my presentation I will introduce the first layer of a model for understanding silence phenomena from a dialogical perspective.

## **Presentation 3: Symmetrical communication in an asymmetrical environment: The philosophy of fly-fishing for salmon**

Claus Lie, Squadron Commander, 690 SQN, MD, Sp Anesthesia & Ins Care, D AV Med, ATWAAL, RDAF, [atw-690-001@mil.dk](mailto:atw-690-001@mil.dk)

Symmetrical communication is not a contradiction to leadership. Leadership is defining and achieving the goal in coordination with the co-actors. In cases like trauma management and warfare, where supremacy in knowledge and skills may determine the outcome, the leader needs to know and incorporate the resources of the co-actors. The hierarchy in knowledge and skills is often asymmetrical but not an excuse for not involving the resources, which can even be the patient in a trauma situation. The question is how to acknowledge and utilize the resources. The patterns of communication, verbal as well as non-verbal, are mandatory to understand and perceive the resources given, and as such, the main tools for a successful outcome are to define the target. "If you want to catch the salmon with a fly line, you must learn to understand the signals from the salmon, even though you don't speak the same language".

## **Presentation 4: Semiotic Skin: Understanding the Skin as a Communicative Boundary**

Jensine Ingerslev Nedergaard, The Niels Bohr Professorship Centre for Cultural Psychology, [Jensine.nedergaard@gmail.com](mailto:Jensine.nedergaard@gmail.com)

When communication between doctor and patient becomes more than words, within the foundation of a partnership, it becomes difficult to describe – even understand – all the components it contains, and how these components interact. The first step is to gather an understanding of how body, environment, physical touch, language, sound and even silence become factors of this interaction in order to make meaning. When these different and crucial elements shall be understood as a whole and described in a context, in which a personal boundary controls exactly what elements of the communication gets allowed to pass through, it seems necessary to introduce a semiotic skin as a concept. This presentation will gather elements from the first three speakers in this symposium, in order to describe the foundation of a semiotic skin as a boundary over which communication becomes meaningful.

**14:00 - 16:00 Psychoanalytic listening to migrants,  
immigrants and refugees: experiences  
of the alterity**

**Elegance Room 1**

**Chair: Joana Sampaio Primo**

**Symposium Abstract**

Nowadays, in latter-day capitalism, we notice the increasing number of the excluded from the "social contract", people forced to stay outside, excluded from social bonds. This round table aims to discuss how psychoanalytic listening may help subjects who have experienced social exclusion. These listening experiences took psychoanalysis as a theory constantly reformulated by practice routine. Psychoanalytic listening puts some questions to be answered by clinic practice and by theory, emphasizing alterity and singular phenomena as keys for articulating psychoanalytic treatment with political issues. In this round table we focus on the experiences of migrants, immigrants and refugees, analyzing some clinical attendance work at "Casa do Migrante" in São Paulo, Brazil. The first presentation discusses migrant children and their "made up stories" as a way to resist to social environmental alienating drive. The second presentation discusses the vicissitudes of alterity from a canny practice: friendship. It emphasizes the importance of alterity in friendship and in psychoanalytic theory, highlighting the consequences of identifying alterity as the uncanny: the mad, the foreign, the teen etc. Thereby, we acknowledge psychoanalysis as a theory that supports a political clinic practice that can listen to subjects silenced by exclusion.

**Presentation 1: Listening to migrants in distress: building possibilities for departure**

Cristina Rocha Dias, Universidade de São Paulo (USP) – Brasil, [crisrdias@gmail.com](mailto:crisrdias@gmail.com)

From the context experienced by migrants and refugees welcomed to "Casa do Migrante" in São Paulo, we discuss the effects of the psychoanalytic listening device offered to residents. Marked by the rupture of bonding experience and often forced to exit their country, migrants find themselves in a new place, seeking to draw up the losses experienced in foreign territory. In this context, the "Casa do Migrante" is configured as a reception space and residence, although transitory, which implies an experience marked by stories of frequent arrivals and departures. We investigate how the psychoanalytic listening may enable exiting "Casa do Migrante" to be thought of as a new beginning, giving meaning to the rupture situation experienced; and not as a repetition of helplessness, a forced displacement and a traumatic breakup.

**Presentation 2: Friendship: locus of thought and alterity**

Joana Sampaio Primo, Pontifícia Universidade Católica de São Paulo (PUC-SP) – Brasil, [joanaprmo@gmail.com](mailto:joanaprmo@gmail.com)

This presentation sets out to investigate the uncanny condition of an everyday practice: the friendship. From these discussions, we will return to friendship, highlighting the possibilities to discuss the nowadays problems related with the otherness. In other words, we aim to emphasize the importance of the alterity in friendship, as well as the consequences of



identifying the otherness only as the uncanny: the mad, the foreign, the teen etc. Apparently a single phenomenon, soon we noticed that friendship entails many different practices, not only due to its transformations through time, but mainly, because of its different possible inscriptions in a given historical period. We acknowledge friendship as a political practice, in the sense that the in between of friends allows difference to circulate (Arendt, 2010a), building a privileged locus in which three axes come forward: the creation of friendship-practices, of thought and of ways of being – of otherness and of the self.

**16:00 - 16:30 Break**

**Welcome Centre  
Reception**

## **Parallel Sessions Saturday 27th June**

**16:30 - 17:30 Feminist Theory Reconstructing  
Psychology: Then and Now 2**

**Grace Room**

### **Presentation 5: #selfie: Conceptualising the Feminine Self Online**

Rose Capdevila, The Open University, [rose.capdevila@open.ac.uk](mailto:rose.capdevila@open.ac.uk) and Lisa Lazard, The Open University, [lisa.lazard@open.ac.uk](mailto:lisa.lazard@open.ac.uk) and Lorenza Entilli, University of Padua

The theorising of gender in psychology in the last thirty years has been marked by a transition that encompasses movements from the fragmented landscapes of the psychology of women to those of feminist psychologies. Implicated in these are the transitions from the textual to include the visual in mediated communications and the analytic approaches used to study these. The taking and posting of selfies – alone or with others – is arguably one of the central components in the production and management of online identities. However this occurs against a backdrop in which the portrayal of women's bodies becomes understood as an on-going 'betterment' project in which the understanding of 'improvement' is heavily shaped by parameters of social acceptability for bodily appearance. In this paper, we question how these transitions are implicated in the constitutions of femininity online, focusing particularly on the implications the 'selfie' has for conceptualisations of a decentred self.

### **Presentation 6: Can We Insert Feminist Theory into the Juggernaut of Psychologised Reproductive Health Literature?**

Catriona Macleod, Rhodes University, [c.macleod@ru.ac.za](mailto:c.macleod@ru.ac.za)

Much reproductive health literature concentrates on 'unintended', 'unwanted' and 'mistimed' pregnancies. Drawing on cognitivist and behavioural theories, this literature, interested in the 'causes' and 'consequences' of 'unintended' pregnancies, places the individual woman at the centre of what is deemed a reproductive health problem. The imbrication of women and their micro-level interactions within gendered, social, cultural, economic, sexual and health-care power relations is under-theorised. In this paper I pose the following question: is it possible to insert feminist theory into the juggernaut of psychologised reproductive health research, and if so, how do we do it? Drawing on feminist work on intersectionality, I propose an intra-categorical intersectionality approach to pregnancies that women experience as problematic. Utilising the signifier '(un)supportable/(un)supported' in place of 'unintended' or 'unwanted', this framework enables an analysis of the multiple and complex possibilities inherent in problematic pregnancies. I speak to the possibilities of this framework and the difficulties in injecting such an approach into the powerful public health system of knowledge production.

**Part 7: Discussant, Nicola Gavey, University of Auckland, [n.gavey@auckland.ac.nz](mailto:n.gavey@auckland.ac.nz)**

**16:30 - 17:30 Several slippery concepts  
- past and present 2**

**Inspire Room 1**

**Presentation 5: Is Conceptual Clarification Only an Inquiry Into Rules for the Use of Concepts**

Fiona Hibberd, University of Sydney, [fiona.hibberd@sydney.edu.au](mailto:fiona.hibberd@sydney.edu.au)

This paper addresses the concept of sense, as in Does what is said make sense? or Is what is said nonsense?. This is the criterion employed by those influenced by Wittgenstein's post-Tractatus view that 'Usage, the rules or conventions for the correct use of expressions, determines what does and what does not make sense' (Hacker, 2010, p. 15). It drives what most in theoretical psychology take conceptual analysis to be--the clarification of existing grammar, viz., rules for the use of concepts, and the provision of grammatical insights--for these apparently determine what does and what does not make sense. Yet this seems odd in ways which I will highlight. Either conceptual analysis is not a purely grammatical investigation or some of us continue to miss the Wittgensteinian point.

**16:30 – 19:00 Critical neuro- and biological psychology**

**Inspire Room 2**

**Chair: Vanessa Lux**

**Presentation 1: From science fiction to neuroscience: Ethical implications of changing beliefs through non-invasive neural stimulation**

Anna Ashworth, Coventry University, [anna.ashworth@coventry.ac.uk](mailto:anna.ashworth@coventry.ac.uk)

Ute Kreplin, Coventry University

Riika Mottonen, University of Oxford

Guy Kahane, University of Oxford

Julian Savulescu, University of Oxford

Miguel Farias, Coventry University

Changing how you think by directly stimulating your brain no longer lies within the domain of science fiction. Invasive techniques, such as electro-convulsive therapy or deep brain stimulation, have been used for some time to treat psychological disorders like depression and schizophrenia. More recently the emergence of non-invasive and relatively cheap technologies, such as transcranial magnetic stimulation and transcranial direct current stimulation, has broadened the possibilities of experimentally stimulating the brain. In this paper, we shall offer a systematic survey of these recent advances and will consider their broader implications. In particular, we will consider when and in what way it might be ethically legitimate to influence belief through non-invasive brain stimulation, focusing especially on the case of religious or supernatural belief. We question whether belief modification could or should be used as a clinical 'treatment' for abnormal beliefs, the implications for free will, and what would happen if this technology were to end up in the wrong hands. We will focus on studies where belief is modified in a paradoxical way, by

increasing the endorsement of supernatural belief amongst atheists or decreasing it in religious and spiritual believers.

### **Presentation 2: Cultural Neuroscience - “Just” biological reductionism?**

Bianca Dreyer, Wilfrid Laurier University, dreyer.bianca@gmail.com

“Neuro”-science is constantly advancing and its applications are not only opening wide arrays of opportunities but also receiving growing attention and media coverage. Recently, also 'culture' has been investigated by the Neuro-discourses. This paper focuses on how Cultural Neuroscience (CN) - as a new and emerging field - implies particular concepts of culture yet rarely explicitly explains them. I argue for the importance of unraveling and scrutinizing the concepts of culture and biology applied within CN. Further, I will contend the rigid understanding of culture employed by CN, point out its essentialist valuation and potential dangers. Ian Hacking's (1995) notion of the 'looping effect' and Thomas Teo's (2008) notion of epistemological violence (EV), as well as post-modern, post-structuralist and post-colonial frameworks are utilized to corroborate this argument. Specifically I caution that EV is committed when “cultural categories” are biologized and when the social consequences of this biologized difference reproduce stereotypes, naturalize stereotypes or legitimate stereotypical attitudes. I conclude by offering some viable alternatives of the usefulness of CN as a discipline, circumventing its current dangers, as outlined.

### **Presentation 3: The rocky road from embodied simulation to embodied cognition: Challenges for the concept of embodiment in psychology and neuroscience**

Vanessa Lux, Center for Literary and Cultural Research Berlin, vlux@zedat.fu-berlin.de

Embodiment is a growing research topic. In robotics, the embodiment paradigm allowed to reduce computing capacities for movements by using the structural (in)formation of the body. In neuroscience, embodiment is used to conceptualize the fundamental role of activation of and feedback from the autonomous nervous system and the motor system for emotions and consciousness. In cognitive psychology, the concept of embodiment is used to integrate cognitive data with neurophysiological data in neuro-cognitive experiments. However, theoretical references and experimental designs differ strongly between these research areas. Overall, two groups of embodiment concepts can be identified: Either, embodiment describes how individual experiences and culture influence the physical structure of the body or brain. Or, embodiment is used to emphasize the (neuro)physiological foundation of psychological functions such as cognition. The aim of this paper is to discuss communalities and differences between concepts of embodiment in psychology and neuroscience, with focus on epistemological and methodological implications. Furthermore, I contrast the current wave of embodiment theories with attempts in Critical and Feminist Psychology to integrate the body as physiological entity with the ‘lived body’ from a first person perspective. From the perspective of these critical approaches, current embodiment theories in psychology tend to naturalize the relationship between body and experience by excluding the societal embeddedness of the human being. Finally, I discuss whether a developmental perspective helps to confront naturalization but

still allows to integrate (neuro)physiological knowledge with the societal embeddedness and at the same time first-person character of our bodily situated experiences.

**Presentation 4: Critical autism studies: exploring epistemic dialogues and intersections, challenging dominant understandings of autism**

Lindsay O'Dell, The Open University, [lindsay.odell@open.ac.uk](mailto:lindsay.odell@open.ac.uk)

In this presentation we explore how our cultural contexts give rise to different kinds of knowledges of autism and examine how they are articulated, gain currency, and form the basis for policy, practice and political movements. Our aim is not to offer a cross-cultural account of autism or to assume a coherence or universality of 'autism' as a singular diagnostic category/reality. Rather, we map the ways in which what is experienced and understood as autism plays out in different cultural contexts, drawing on the notion of 'epistemic communities' (Whelan, 2007) to explore shifts in knowledge about autism, including concepts such as 'neurodiversity', and how these travel through cultural spaces. We outline key tensions in conceptualising autism critically as an international, critical abilities approach. The presentation explores key epistemic tensions in the dominance of 'neuro culture' (Ortega & Vidal, 2013), dominant constructions of personhood and what it means to be human.

**16:30 - 19:00 Narratives, discourse and psychology**

**Serenity Room 1**

Chair: TBC

**Presentation 1: Repression and rediscovery of narratives - a contribution to cultural and qualitative approaches**

Gordana Jovanovic, University of Belgrade, Serbia, [gorda.jovanovic@gmail.com](mailto:gorda.jovanovic@gmail.com)

The aim of this paper is to contribute to reflections on narrative turn in human and social sciences, especially in psychology. I shall explore ways of repression of narratives in different domains of psychology and then their recent rediscovery in new methodological and theoretical developments, particularly in cultural and qualitative approaches. Repression of narratives has occurred in different forms – in (misrecognized) psychological reception of philosophical heritage, in adopted epistemological models, in psychological concepts and theories. In the dominant reception of Cartesianism in psychology it is completely neglected that in the genesis of Cartesian subject narration (monologue) has a decisive role. Paradigmatic activity which has shaped modern epistemology has been observation by an individual subject. Though even observation should be conceptualized within a proposition in order to have epistemic value, this important elementary narrative aspect has been neglected in the still-dominant individualistic and perception-oriented epistemology adopted by psychology. Marginalization of the narrative can be seen in the dominance of an individualistic understanding of the subject-matter of psychology, in theoretical reduction of human kinds to natural kinds, in the prevailing quantitative methodology, in concepts lacking constitutive narrative contents. The renaissance of cultural psychology and qualitative methodology has brought about recognition of narrative

structure of human experience and human world. Narratives are indispensable tools in meaning-making and culture-shaping activities of human subjects. In this way, a recognizable narrative turn in some psychological approaches has also broader theoretical and social implications, in opening psychology to the most specific forms of human experience.

### **Presentation 2: Post-author/ship: Two IKEA customers in search of an author**

Angelo Benozzo, University of Valle d'Aosta, Italy, a.benozzo@univda.it

Mirka Koro-Ljungberg, State University of Arizona

Neil Carey, Manchester Metropolitan University

This paper draws its inspiration from Pirandello's play (1921) in which six characters, created by an author, take on a life of their own, go on-stage with their drama which they want to (re)present. They try to convince a producer to help them (re)live the drama of their authored lives. Like these characters wandering in uncertainty looking for an author, and following Foucault's (1984) description of the author function as lacking original interiority and anterior intentionality, we proceed in an uncertain field aiming to interrogate the (im)possibility of the author and authorship. Like these six characters, we and the (im)possible participants of our fieldwork - discourses, objects, texts and signs - go in search of the (elusive) author. In this paper our aim is to question the normativity, stability, and assumed power associated with the 'author' and, further, to interrogate what might happen if we fully appreciate the absence/death of the author (Barthes, 1977; Derrida, 1967; Foucault, 1984). We use an IKEA advertisement to deal with the possibilities created by the death of the author and we ask how the rejection of the author has implications for glancing obliquely at/to the textual characters of the IKEA advertisement. In turn, we ask how these implications re-position the idea of producing (and consuming) texts in/of organisational diversity/difference. More specifically, the paper que(e)ries how we might (un)know organisational sex/uality - siting/citing questions of sex/uality in wider discourses of difference.

### **Presentation 3: Relationality of resistance and dialogical transformations of resilient Psychology(/psychologists?)**

Aydan Gülerce, Boğaziçi University, Turkey, aydan.gulerce@gmail.com

Psychology, once the 'infant' discipline of modernity, has come of age. By the end of its first century, its strong philosophical foundations and scientific identity markers which are known as the mainstream conventions, have been put under scrutiny from various points of view (i.e., historical, critical, constructivist, social constructionist, feminist, cultural, sociohistorical, discursive, and the like) that it can no longer remain 'infantile'. However, and judged by its very own criteria of progress in fragmented subdisciplinary (ie., behavioral, cognitive, social, developmental, moral, educational, organizational, clinical, political, etc.) scholarship, entire psychological knowledge-practice habitus displays strong resistance to human life, history and culture, and plays 'make-believe' by itself. Therefore, in this presentation, I (subversively) tackle the main themes of the conference by addressing a number of related issues. For instance, despite the majority of Psychology's metaphors,

concepts and interventions being absolutist and unidirectional, resistance, for example, is inherently a relational and bi-/multi-directional one. Resistance does not only suggest some otherness involved such as power, authority, change, difference, etc. to oppose, deny, ignore, reject, etc. But it simultaneously implies self-sameness for preservation, protection, satisfaction, affirmation, etc. Critical historical analysis depicts a picture of the alliance of modern psychological science with (modern) capitalist societal/(postmodern) neoliberal global order as well as to the objectification, interpellation, alienation or reification of its (conformist) subject via partial, local or periodic renewals of (reformist) psydiscourse. Since Psychology's known subject is no different from its knowing subject and their mutually constructive dialogue in historical time-space, various avenues are explored for reformist or revolutionary psychologists for radical transformations in knowledge to praxis.

#### **Presentation 4: Alteration - from Bakhtin's Otherness to Spinoza's Affection**

Andres Haye, Pontificia Universidad Catolica de Chile, ahaye@uc.cl

Antonia Larrain, Universidad Alberto Hurtado

Dialogism presupposes alterity as an ontological fact, so alterity may be viewed more as an object than as a process, as a starting entity rather than a production within discursively live events of being. This paper is an invitation to think alterity from the point of view of the movement of production of the alter, as alteration. Alteration, as traditionally conceived in Ancient Greek Philosophy, is a special modification caused by another, not a change according to a program but an unpredictable and unrepeatable change, thus opening the door to indeterminacy, novelty, and uniqueness. In addition, organisms that are able to anticipate death are not only altered, but affected, by other bodies insofar as they in some way appraise the alteration against the background of living/dying. The concept of alteration is linked to the classical problem of the entity: There were first objects and, only after that, movement and alteration among these objects, or else at the beginning there was alteration as the movement of production of objects. The latter is the idea worked out by Bakhtin, in particular regarding art creation. We take this idea to mean, at the more general implication regarding the affective movements of speaking beings, that at the beginning it was the response – the latter understood as a process of alteration, producing alterities and transforming speakers into listeners in the order of discourse. We discuss the notion of response-as-alteration in relation to (1) the role of turns in dialogue, problematizing turn taking in the movement of discursive communication; and (2) the role of different dimensions of discursive life –aesthetic, rhetoric, logic, grammar, politic– in alterity production. Thus the paper aims at opening new questions in dialogical sciences (making alterity not a fact but a production to be done and explained); giving new insights into discourse theory, conversation analysis and interactional studies (addressing the problem of turns in new ways); and offering an integrative perspective concerning cognition and emotion (relating epistemic, affective, and social aspects of mind in terms of cultural domains).

**Chair: Paul Stenner**

**Symposium Abstract**

Organizers: Paul Stenner; Jean McAvoy; Johanna Motzkau; Stephanie Taylor

There is an emerging body of scholarship which tries to think and act in ways that cut across the standard disciplinary divides, particularly those that separate 'social' practices and processes from 'psychological' experiences. This scholarship is transdisciplinary in at least three senses: 1. It strives to think systemically about how a 'big picture' informs specific local events and actions (e.g. how economic policies or employment conditions shape experiences of health care and illness); 2. It thinks empirically about the multiple perspectives and realities that play themselves out in concrete and particular relations of power; and 3. It attends to the fact that this activity is in process of becoming: every act or event (including one's own research) is a 'happening' that intervenes in a process, such that what 'might be' is as important as what 'is'. 'Psychosocial' researchers tend to operate with non-positivistic theories and methods and to be interested in combining critique with an agenda of progressive social and personal change. Amongst several other centres of activity, this style of research has been fostered as part of the Open University's Centre for Citizenship, Identity and Governance. This symposium will give some examples of what psychosocial research can look like when undertaken in a transdisciplinary key. This research spans various fields from health and wellbeing, through the neo-liberal appropriation of self-actualization in the creative industries, to issues of justice and children's welfare and the moral ordering of subjectivities.

**Presentation 1: Psychosocial research in a transdisciplinary key**

Paul Stenner, The Open University, paul.stenner@open.ac.uk

A transdisciplinary psychosocial approach is needed if we are to address a range of health problems that both escape and are compounded by disciplinary knowledge. Contemporary health systems must adapt to economic challenges in the context of ageing populations dominated by chronic health problems whilst recognizing that health depends on traditionally non-health factors like wealth, employment, education, and character. A chief response has been to 'responsibilize' people for their own health via forms like 'health prevention' and 'self-management'. Discourses of 'active ageing' and 'patient involvement', for example, target people as active citizens responsible for their own health (agents) and not just passive recipients of treatment (patients). The subjectivity of the patient/citizen ('patizen') thus becomes directly relevant (in forms like 'wellbeing' and 'quality of life') to a health system that has hitherto operated with an expert semantics of objectivity, but that now finds itself managing the installation of forms of self-governance.



**Presentation 2: Happiness (un)questioned: a transdisciplinary lens on emotion as authentic interiority, suspicious virtue, and powerful rhetorical accomplishment**

Jean McAvoy, The Open University, Jean.McAvoy@open.ac.uk

Few concepts have been held more core to the notion of a psychological subject than the experience of emotion. Emotion is deeply personal, deeply felt, and profoundly owned by the individual. Yet, theorising emotion, its expression, its moral order, and its diversity of meaning cannot be sensibly understood within either the imaginary confines of the 'individual' as the unit of analysis, or the imaginary confines of psychology as the disciplinary unit of understanding. Emotion requires an inescapably transdisciplinary approach to analysis. This is illustrated via an exploration of the morally ordered concept of 'happiness'. 'Happiness' is simultaneously and inter alia a classical and neoliberal virtue, a suspicious indulgence, and modest ambition. It is a vast rhetorical feat accomplishing social business, and a situated, powerful enactment of exterior and interior subjectifications.

**Presentation 3: Researching Practice as Process: From Dark Listening to Immersive Navigation**

Johanna Motzkau, The Open University, Johanna.Motzkau@open.ac.uk

This paper explores key methodological challenges of doing transdisciplinary psychosocial research, including issues of framing, encounter and navigation, thereby introducing the approach of 'researching practice as process'. Inspired by Greenlaw's notion of dark listening I will sketch a methodology that considers practices not as configurations of dominant discourses they serve and build, but conceptualises practitioners as nodes in a process (practice), thus opening new ways of engaging with emergent experience and potentiality. In this context I will delineate relevant analytic tools like the concept of immersive navigation and a focus on rhythms of problematisation. These ideas will be developed alongside data examples from a recent pilot study into practitioners' experience of hearing and enacting evidence in multi-agency child protection practice in the UK.

**Presentation 4: Marginally creative subjects: accommodations and exclusions in the present-day UK economy**

Stephanie Taylor, The Open University, Stephanie.Taylor@open.ac.uk

Over recent decades academics in a range of disciplines have investigated the global phenomenon of the creative industries. Researchers have noted the promise of self-actualisation, associated with the valorisation of creativity, which supposedly compensates workers for the precarious employment, uncertain incomes, fragile career trajectories and persistent classed, gendered and racialised inequalities and exclusions of the creative sector. This paper reviews the more recent development of a discursive drift by which individualist discourses of creative work and entrepreneurialism converge supposedly to characterise the rising numbers of people in any UK sector who 'work for themselves', for example, as self-employed, freelance or starting up a small business. The paper adopts a critical narrative-discursive psychosocial approach to explore the implications of the drift for

new worker subjectivities and a re-valuing of life/work practices on the margins of the neoliberal economy.

**16:30 - 18:30 The future in/of collective memory:  
Contributions from sociocultural  
psychology**

**Elegance Room 1**

**Chair: Constance de Saint-Laurent**

### **Symposium Abstract**

This symposium brings together three papers that explore the relation between past, present, and future within collective memory from a sociocultural psychological perspective. Drawing on key concepts such as prolepsis, narrative, and representation, they place collective memory at the intersection between individuals and society; past, present and future; the socio-cultural and the political. With the help of various empirical examples, ranging from the Israeli – Palestinian conflict to the 9/11 Memorial, the presenters propose a sociocultural framework for collective memory that considers it a relational phenomenon, negotiated between different groups, and fundamentally oriented towards the future. Ignacio Brescó de Luna examines this dynamic using the notion of prolepsis to highlight the mediational role of narratives for the reconstruction of the collective past in conflict situations, and their mobilisation towards future political goals. Cathy Nicholson and Caroline Howarth explore the ways in which the narratives of collective memory can become instruments justifying certain positions in prolonged conflicts, while leaving room for stories of co-existence to become part of a larger representational field. Finally, Constance de Saint-Laurent and Brady Wagoner focus on memorials as the material carriers of narratives and meanings that are constantly open to (re)interpretation by various audiences, from various positions, including the position of future generations. These contributions will be discussed in the end by Steve Brown, in light of both their use of and implications for a cultural psychology that understands individuals, groups, and societies as open, future-oriented systems.

### **Presentation 1: The end into the beginning. Examining prolepsis when reconstructing the collective past**

Ignacio Brescó de Luna, Aalborg University

Prolepsis—or “the narrative maneuver that consists in narrating or evoking in advance an event that will take place” (Genette, 1980, p. 40)—is a concept borrowed from literary theory. It is in line with cultural psychology’s view of humans as future oriented-beings, constructing cultural tools that mediate the way they interpret the world and act on it (Valsiner, 2007). This proposal aims at studying the mediational role of narratives as meaning-making tools for the reconstruction of the collective past and the mobilization towards certain future goals (Brescó & Wagoner, in press). We examine how an imagined final cause acquires pragmatic force for current action. More specifically, we analyse how, in

conflicts, the reconstruction of the past also takes place with a view of the future in mind, and aims at channelling the present into certain political goals.

### **Presentation 2: Narratives of collective histories and their role in prolonging conflict**

Cathy Nicholson, London School of Economics

Caroline Howarth, London School of Economics

Narratives of collective histories play a significant role in the context of conflict when reassessing the past in order to explain the present and negotiate the future can become an instrument to justify and position a master narrative. The Israeli – Palestinian conflict is often described as one of intractability. This paper focuses not only on how conflict becomes culturally embedded, but how narratives of co-existence are also part of a representational field. Open ended interviews with Jewish and Arab (Palestinian) citizens of Israel demonstrate that deep seated themata play a major role in justifying conflict, and at the same time show that co-existence is not only desirable, but believed to be a possibility. This paper explores these competing narratives within the role of intractability and the ways it is challenged in the connection between the socio-cultural and the political.

### **Presentation 3: Imagining the past, remembering (for) the future: from the politics to the reception of memorials**

Constance de Saint-Laurent & Brady Wagoner, University of Neuchâtel & Aalborg University

Memorials are a political act aiming at defending a narrative that gives meaning to the past. And because they are meant to endure, they shape how history is remembered by the generations to come. But how are such political intentions translated into actual monuments, and then interpreted by audiences? By analysing how three memorials – 9/11 Memorial, Memorial to the Murdered Jews of Europe and Bomber Command Memorial – have been received, we argue that if memorials do indeed foster remembering, what is recalled is actually a co-construction between the monument and its viewers. Some memorials propose extremely specific narratives about the past, while more modern monuments often afford multiple interpretations. The latter seem to be able to support remembering for larger groups, and thus to ensure that the past is, indeed, kept for the future.

### **Part 4:**

Discussant: Steve Brown, University of Leicester

**Chair: Rashelle Litchmore**

**Presentation 1: Identity, culture, Blackness and schooling in Canada: A critical analysis of discursive practice and inclusive education**

Rashelle Litchmore, University of Guelph, rlitchmo@uoguelph.ca

For more than 30 years, researchers in the United States and Canada have investigated a phenomenon called the “academic achievement gap”. Here, a consistent finding has been that African-American or “Black” youth attain lower levels of ‘achievement’ than their “White” counterparts (Whaley & Noel, 2011) and students of other backgrounds (James & Braithwaite, 1996). Dominant explanations of this finding have relied on internalized, and by extension essentializing discourses of culture and identity as associated with both positive and negative student attitudes towards schooling (Dei et al., 1997). However, some Canadian researchers outside of psychology have produced more discursive conceptualizations of culture and identity that emphasize the role of broader societal discourses in shaping youth experiences, as well as the multiplicity and fluidity of “Black” identities (Gosine, 2002; James, 2003). Whereas the first of these approaches appears most influential in educational settings, both discourses have been applied to respond to educational issues with diverse implications. This paper is concerned with the practical effects of explanatory discourses in Canadian educational settings. Specifically, I discuss preliminary findings from an ethnographic study involving the use of photo-elicitation with self-identified ‘Black’ youth in Toronto, in an effort to identify (a) the variety of subject positions that these youth take up over time, and b) the ways that these subject positions intersect with the explanatory discourses employed in educational practice and research. My analyses are guided by feminist post-structuralist readings of subjectivity and discourse (Davies, 1991). This research carries implications for the ways that discursive practices associated with culture and identity affect youth in the context of multicultural and inclusive education.

**Presentation 2: Possible selves or negotiating discourses: How do young people conceptualize their future?**

Andrea Kleeberg-Niepage, European University Flensburg, andrea.kleeberg-niepage@uni-flensburg.de

The ability to project oneself into the future can be regarded as a source for social change and for resistance against social and societal restrictions. But what do we know about the psychological process of this self-projection? Although developmental psychology claims to deal not only with describing and observing individual growth but also and maybe mainly with predicting individual development and thereby the individuals’ future, the question of how subjects actually conceptualize their future themselves is not a main topic of the discipline. Merely the notion of possible selves deals with people’s (esp. adolescents’) ideas of their future lives. The idea underlying this notion, i.e. the idea of an independent individual (self) that continuously balances free choices and constantly invents itself anew is

a rather western idea. Therefore, its transferability across different cultural and social contexts has to be questioned. This presentation argues that possible selves are not a universal natural phenomenon which just varies between social groups or cultures but are instead a specific construction that describes how (middleclass) people negotiate their future within western societies. On the contrary, the conceptualizing of one's future is understood as deeply embedded in specific socio-cultural living conditions and powerful societal discourses. Preliminary findings from a cross-cultural study which explores the perceptions of the future of young people in Ghana and Germany are presented which support the view that the process of projecting oneself into the future varies strikingly across culture, class and gender.

### **Presentation 3: Becoming a student: How first graders construct their new position**

Monica Roncancio-Moreno, Universidad Javeriana, monikarm83@gmail.com

Paula Cavada, University of Copenhagen, paula.cavada@psy.ku.dk

Starting first year primary after summer holidays is for most children an encounter with new ways of organizing their environment and participation in it. Although this transition has been explored in a considerable amount of studies, further investigation of the processes that lead to this new fit between the child and the new educational context is needed. Drawing on a sociocultural approach, the aim of this paper is to explore the process by which children become students when starting the first year of primary school. The research question "how do children construct their positions when the institutional practices change from one year to another?" guided a qualitative methodological approach based on observations in the classroom and interviews with children and adults. This work is built on the microgenetic and mesogenetic analysis of six case studies, collected in three different educational systems: Chile, Brazil and Denmark. It is argued that anticipation of new positions plays a key role in the process of positioning during transitional experiences, which is framed by important social others in children's life, i.e. anticipations of the student position made by children's teachers in the educational context. Though the content and form of this anticipatory process is rather homogeneous across the educational systems, children's personal transitional experience is dependent on having developed the narrow competences and attitudes demanded by the new setting. We conclude that developmental trajectories are singular to each child, as he/she has the possibility of negotiating adults' anticipations based on his/her own psychological resources.

### **Presentation 4: Negotiating the professional identity of student teachers**

Katrin Kullasepp, Tallinn University, katrink@tlu.ee

Äli Leijen, Tartu University

The presentation introduces the identity construction of student teachers or beginning teachers during pedagogical placements, as the outcome of the integration of the "personal" and "professional" subsystems of self during the processes of learning. Emerging identity is approached from a socio-cultural perspective, thus enabling the entry into the professional role to be conceived of as a culturally guided process reflected in the dynamics of self. An application of dialogical self theory aimed to shed light on how identities are

negotiated on the intra-psychological level. We map the developmental dynamics of the self-system as an arena of inner dialogue between two different subsystems – I as a person and I as a professional – and specify how students handle ambivalent conditions; whether they use the professional position, the personal position, or form a coalition between positions, to solve pedagogical dilemmas. Ambivalent conditions often elicited tension regarding the identity constructions surrounding “person-in-the-role.” We focus on the dynamics of the professional identity of 26 final-year student teachers who were in the period of a major pedagogical placement. Analysis of the temporary profiles of the participants revealed that the coordination of the different I-positions in some pedagogically inexperienced student teachers after the pedagogical placement displayed a tendency toward professionalization in solving ambivalent dilemmas, in comparison to the patterns exhibited before the placement. Moreover, we found seven developmental trajectories of student teacher professional identity related to professional development; differences are noted between pedagogically experienced and inexperienced students.

**18:15 -            Feminism & Psychology Sponsored Drinks Reception in St. Mary’s Guildhall  
(Open to all conference attendees to a maximum of 150 people)**

**19:45 -            Conference Dinner St. Mary’s Guildhall  
(Limited to 144 participants, prepurchase required)**

## **Monday 29th June: Conference Day 3**

## **Location**

**08:45 - 09:00 Plenary Session Day 3**

**Grace Room**

## **Parallel Sessions Monday 29th June**

**09:00 - 11:00 A new psychology of science  
and technology 1**

**Grace Room**

**Chair: Kieran O'Doherty**

### **Symposium Abstract**

Much of the research conducted under the label of “psychology of science” has tended to be ill situated in the broader social science literature of STS (Science and Technology Studies). Whereas STS scholars have embraced a variety of epistemological positions, psychologists of science have on the whole remained committed to an empiricist positivism. Numerous theoretical psychologists have also been engaged in studies of science and technology. Perhaps surprisingly, their work is situated neither in the empiricism of traditional psychology of science, nor is it subsumed under the broad umbrella of contemporary STS. The purpose of this symposium is to gather theoretical psychologists who have been working largely independently on problems relating to psychological, social, philosophical, historical, and ethical aspects of science and technology. The papers in this symposium draw on social constructionism, critical psychology, feminist psychology, history of psychology, psychoanalysis, and discourse analysis in their engagement with science and technology. A key overarching theme of the symposium is to create new scholarly identities that allow for distinctly psychological contributions to the broader STS field, that are not limited to narrow empiricist visions of psychological science. Our goal is therefore to make connections and build collective momentum among the work of scholars who draw on psychological traditions or methods, but in diverse and theoretically creative ways.

### **Presentation 1: Psychological Study of Interdisciplinary Science**

Lisa Osbeck, University of West Georgia, [losbeck@westga.edu](mailto:losbeck@westga.edu)

The talk provides an overview of the psychological aspects of a multi-year ethnographic investigation of bioengineering laboratories, on which the author participated in a multidisciplinary research team. The study’s goals, methods, challenges, developing themes, and applications will be discussed, with a focus on the analysis of affect and identity as they interface with creative problem solving in interdisciplinary settings. Qualitative data and emerging analytic themes are presented to illustrate the approach taken. As an example, the concept of “epistemic identities” is used to characterize aspects of the complex dynamics of interdisciplinary science practice, emphasizing that identities include both disciplinary (e.g. biologist, engineer) and task (experimenter, modeler) alignments, and are intimately related to conflicting ideas about what constitutes “good” science. The broad intent of the paper is to offer the investigation and analysis as a case study of how psychological study of interdisciplinary science might proceed.

## **Presentation 2: Partial perspectives and situated generalization: Analytical strategies of critical STS**

Ernst Schraube

STS challenges the conventional psychological epistemology. Based on a body of theoretical and empirical work it deconstructs any abstract and decontextualized models of generating knowledge and includes from its beginnings the subjective dimension of human life in its conceptions. STS research reveals in detail how individual subjects are not just causally determined, but actively involved in the daily creation and recreation of the world of science and technology in which they live their everyday life, offering analytical concepts like “partial perspectives”, “situated knowledges” or “politics of artifacts” to explore critically the social and subjective mediation of techno-scientific practice. Building on these epistemological discussions within STS and taking an ongoing project on the implications of digital technologies on learning in higher education as an example, the paper reflects how psychology could help to substantiate critical research with partial perspectives and strategies of situated generalization in the social study of technology.

## **Presentation 3: Experiences of participating in biomedical research: children with inflammatory bowel disease (IBD)**

Kieran O'Doherty & Claudia Barned

Ethical challenges of involving children in research are well documented. Particular tensions that are recognised in this context include consideration of the cognitive capacity of children to understand technical details about the studies in which they are asked to participate against overly paternalistic protections, and considerations of the rights of children to be involved in research against undue burdens they are asked to bear. In spite of recognition of these tensions, debates about their resolution all too often take place in the abstract without taking into the account the views of those affected. In this paper, I draw on interviews with children and adolescents with IBD, a debilitating gastrointestinal disorder with dramatic consequences on quality of life, to draw attention to the complex role that participation in scientific studies holds for these children. Medical science and technology are an intricate part of the illness experience.



**Symposium Abstract**

In a talk entitled “What is critique?”, Michel Foucault states: “critique only exists in relation to something other than itself: it is an instrument, a means for a future or a truth that it will not know nor happen to be [...]. [The activity of critique] is supported by some kind of more general imperative – more general still than that of eradicating errors. There is something in critique which is akin to virtue” (Foucault, 1997, pp. 42-43). Critique is future-directed: It communicates a ‘more general imperative’ that affects the possible, the imaginable, and thereby the actual. Even if formulated as a mere rejection of an existing theory or perspective on the world, it points to an alternative – a directionality of action which diverges from what it criticizes. This alternative may remain hidden, mystified, or implicit. Arguably, however, it is the Humanities’ and Social Sciences’ task to make the alternatives surface as clearly as possible – so as to render them contestable, renegotiable, accessible for future critique. Such productive critiques can be found in Heidegger’s destruction and Derrida’s deconstruction, in Ilyenkov’s ideal and Critical Psychology’s reconstructionist critique. The symposium gathers theoretical psychologists who shed light on a variety of understandings of critique, who productively discuss what the purpose or function of critique, its methods and its limitations may be: Who benefits from critique? Is critique a collective process? How can critique bridge academic and non-academic practice? And what has critique to do with psychology?

**Presentation 1: From criticism to critique: Learning through Vygotsky**

Jaan Valsiner, Aalborg University, Denmark

I will analyze the contrast between criticism-as-damnation (in a competitive world) and critique-as-collaboration in the construction of knowledge while generalizing scientific findings. These two ways of looking at the act of critiquing power-relations separate destructive criticism from constructive critique. The goal of the latter implies the making of new knowledge through collective endeavors. Vygotsky's dialectical (thesis-antithesis-synthesis) scheme of critique is dissected as an example of how criticism cannot replace critique, since the latter allows for re-construction of the existing knowledge into a new form, while the former turns the existing knowledge into a fixed orthodoxy. Such socially constructed orthodoxies keep science from advancing. Finally the impact of classifying psychological theories into a “systems and schools” scheme – rather than treating them as abstract interlocutors in scientific knowledge construction – will be discussed.

**Presentation 2: When the critical unveils the truth and becomes an important political tool for liberation**

Raquel Guzzo, Pontifical Catholic University of Campinas, Brasil

The presentation discusses criticism as an important policy tool for the advancement of consciousness in conditions of ideological domination. We ground this debate in the criminalization of poverty in Brazil and the consequences for the development of prejudice,

violence and segregation, especially in public schools. The suggested consciousness-making process involves the analysis of the conjuncture of critical thinking, political and class-consciousness. This process does not happen naturally: One needs to create living spaces for reflection and action for rendering the advancement of consciousness possible. Such a proposition builds on and combines Participatory Action Research with Paulo Freire's Pedagogy of Freedom and Ignacio Martín-Baró's Liberation Psychology. In this light, it will be argued that living spaces can be considered important policy tools for overcoming the prevailing ideology.

### **Presentation 3: Critique as process: Tracing feminist epistemologies of care**

Johanna Motzkau, Open University UK

Simone Bignall, University of New South Wales, Australia

Communities of critical research still struggle with the fact that critique seems to imply a binary for/against structure, while the worlds of practice we live with/in present multiple opportunities for engagement. The paper explores the value of thinking critique through a process ontological framework (Deleuze). Thinking critique as process allows to consider critique as an emergent phenomenon, a dynamic that generates new ways of relating, framing and knowing, while remaining, inherently, part of the practices it originates from or responds to. We suggest that tracing the notion of care through the work of Gilligan, Haraway, Stengers, Despret and Bellacasa provides a pertinent example for such a dynamic. Looking at contemporary child protection and social work practice, we show that such new ways of knowing/relating have already taken hold, if paradoxically, where evidential and welfare practices collide. The value/desirability of a feminist epistemology of care and the parallel emergence of the care-evidence paradox within practice are discussed.

### **Presentation 4: Formulating transgenerational technology critique as conflictual collaboration**

Niklas Alexander Chimirri, Roskilde University

In the fields of technology design studies and human-computer interaction (HCI), participatory technology design involving children has been on the rise. Particularly studies applying and developing the cooperative inquiry methodology (e.g., Druin, 2002; Guha, Druin & Fails, 2013) or inspired by it (e.g., Large, Nesses, Beheshti & Bowler, 2006) are of growing interest to media technology designers. While the underlying impetus of actively involving the intended users in the design process and thereby taking the children as seriously as adult users is laudable, the overarching framing and directionality of the technology design process is rendered unquestionable for the children. The presentation illustrates that the pristine intention of engaging in intergenerational technology design is potentially helpful for collectively formulating a productive and sustainable technology critique. On the downside the applied methodologies lack viable concepts for meaningfully analyzing its possibilities and limitations. Conflictual collaboration will be presented as a processual-relational concept which sketches out opportunities for formulating a purposeful transgenerational technology critique.

**Chair: Shamala Kumar**

**Presentation 1: Symbolic gender violence in the Mexican university context: A hidden geography of power organizing educational spaces**

Antar Martínez-Guzmán, Universidad de Colima, antar\_martinez@ucol.mx

Nancy Molina Rodríguez, Universidad de Colima,

Marina Vázquez Guerrero, Universidad de Colima

Gender identities and the power relationships among them are crucially defined by symbolic and discursive practices. It is through categories, narratives, everyday talk and other discursive practices mobilized in interactional contexts that particular sex/gender dispositifs are produced and maintained. In this presentation, we analyze how the educational space of a Mexican university is covertly organized and regulated by such symbolic matrix, establishing specific gender politics for the educational experience. Drawing from a discursive perspective in social psychology, we explore professors' and students' discourses across different university careers in order to examine three subject positions as well as the relationships and intersections among them: male, female and non-normative gender identities (LGBT). Analysis of these discursive practices allow to evidence the way in which specific forms of symbolic gender violence structure university as a social space, accounting for university education as a mechanism for the reproduction of normative/dominant sex/gender order as well as a potential tool for contesting it.

**Presentation 2: Creativity and development of values: Implications for socio-educative contexts**

Mônica Souza Neves-Pereira, Universidade de Brasília, monicasouzaneves@yahoo.com.br

Ângela Uchoa Branco - Universidade de Brasília

Cultural psychology consists of an approach that offers a strong conceptual and theoretical basis to analyze human development in its complex and multifaceted dimensions (Glaveanu, 2014; Glaveanu, Gillespie & Valsiner, 2015). The focus of our presentation will privilege the interconnections we are currently investigating between creativity and the development of cooperative and prosocial values within educational contexts. The scientific literature on such relations is still scarce, and their study may prove very interesting, particularly within settings characterized as socio-educative contexts for children and youth (Neves-Pereira, 2007). In this presentation we will discuss the concepts of value and creativity, opening a new venue to analyze how the development of cooperation and prosocial values are related to creativity, assuming the important role played by social interactions, particularly teacher's actions, in the encouragement of creative thought and conduct among students. We base our ideas on empirical data coming from a qualitative study we carried out with preschoolers in Brasilia, Brazil, in which context we developed a new methodological approach to the topic. The perspectives launched by such investigations may provide interesting theoretical advances and relevant contributions to be applied by educators within school context as well as by families, toward the goal of endorsing both creativity and prosocial motivation as a crucial aspect of human development.

### **Presentation 3: The Politics of the Teacher-Learner Relationship and the Shifting focuses of Educational Policy in Sri Lanka**

Shamala Kumar, University of Peradeniya, kumar.shamala@gmail.com

Over time, students' roles as active participants in the learning process have become increasingly recognized. This perspective of students has in turn altered perspectives on education and enhanced the role of psychology as a discipline in education. With these changes, expectations of teachers have expanded to include responsibility in maintaining student interest. No longer are teachers simply ascribed content to cover, but are now told why and how they must teach. Teachers are confronted with learning outcomes, benchmarks for achievement, and even teaching materials, imposed on them by high levels of the education system. Schools, teacher training programmes, and centres of educational policy formulation in Sri Lanka now address the nature of learning processes, encompassing methods of delivery, grading and assessment methods, and classroom organization, all of which falls within the purview of psychology. Yet, there is little space within psychology to critically examine this interface between research and policy. I propose that this situation is partly a result of psychology's predominant emphasis on mid-range theory, which provides little room for the critical examination of its manifestations in policy and practice, globally and nationally. Increased emphases on quality concerns, specifically on teaching-learning processes, and greater focus on psychological processes and student-level outcomes cannot be examined disconnected from broader neo-liberal reforms taking place. Changes affecting the delivery of higher education in Sri Lanka have progressively alienated the teacher and student from the principles, imperatives, and processes of education that are embedded in a critical pedagogic programme.

**09:00 - 11:00 Temporal constructions of reality:  
fields of knowledge in question**

**Serenity Room 1**

**Chair: Juliano Sampaio**

#### **Symposium Abstract**

Organizers: Juliano Casimiro de Camargo Sampaio (Federal University of the Tocantins, Brazil) and Livia Mathias Simão (University of São Paulo, Brazil ).

This symposium is focused on the constitutive aspect of the temporal dimension of psychological phenomena. More particularly, we will deal with the issue of temporality of psychological phenomena. Insofar we assume that the human sciences are human quests for understanding human events, we also assume the inherently temporality of both, the processual phenomena studied by human scientists and the process of scientific construction hold by them. Being the researcher someone who unavoidably deals with its historicity as the soil from which the events of interest emerge, its quest is forcefully, although not only, a quest for transcending its temporality, crating universals beyond the contextual particularity of the seminal events (Simão, 2011). From this departure point, and taking advantage of three of our ongoing research projects, we will bring to discussion some implications of temporality for the semiotic-cultural construction of knowledge in

psychology. As regarding their broad fields, they can be situated, respectively, in the ambit of psychopathology, developmental psychology and the interface between performing arts and psychology. Florsheim's paper approaches two kinds of temporality implied in two different actual models in psychopathology. Doria's paper approaches temporality in Vygotsky's theoretical construction about human development. Sampaio's paper approaches intentionality as temporality, in Merleau-Ponty's sense, in the constitution of a personal-corporal landscape by the self

### **Presentation 1: Temporality in the construction of knowledge in psychopathology**

David Borges Florsheim, University of São Paulo – Brazil, davidborgesf@hotmail.com

Dialogue is essential to the development of knowledge, although it is not always easy to sustain it. In psychopathology the use of a foundationalist approach to the structure of knowledge is widespread. This approach is characterized by the attempt to reach permanent truths. A belief in a foundation of this kind renders dialogue difficult because it denies the diversity of reality. The coherentist approach, on the other hand, promotes dialogue because it holds that every truth is contingent in relation to a historical/temporal context. By adopting a relativist position towards knowledge it becomes possible to take into account the arbitrary aspect of all classifications in psychopathology. These classifications, to be sure, will then not be considered simple labels of an objective reality.

### **Presentation 2: Differing times and differing measures: dimensions of historical time in Vygotsky's work**

Nilson Guimarães Doria, University of São Paulo/FAPESP, ngdoria@usp.br

The historicity of psychological phenomena occupies a key role in Vygotsky's developmental theory. The very proposal of a historical-cultural line of development, that intertwined with the phylogenetic produces the ontogenetic line, attests the relevance of this topic to the Soviet author. However, in rare occasions we realize what historicity means to Vygotsky, and what implications their notions about the nature of historical change bring to his theory. We have developed a model, based on dialogue with authors from social sciences, which reveals that Vygotsky worked with different notions of the nature of historical changes in each of the lines of development mentioned above. According to our results, history, for Vygotsky, would behave differently depending on the time scale we were studying, teleological in civilizational scale, semi-open in ontogenetic time.

### **Presentation 3: The Personal-Corporal Landscape as organizing of the I-World Relationships: intentionality and temporality**

Juliano Casimiro de Camargo Sampaio, Federal University of the Tocantins – Brazil, juliano.casimiro@uft.edu.br

In this presentation we propose for discussion the notion of constitution of the personal-corporal landscape of yourself as organizing the ways of being-in-the-world. This notion is being elaborated in research situated on the border between scenic arts and psychology

and it emerges in dialogue with the notion of presence field by Merleau-Ponty. Considering the implication of the intentionality in the constitution of that landscape we need to discuss the phenomenological intentionality of the motility as subsequent to the intentionality of the temporality. The Intentionality of the temporality is according Merleau-Ponty the primeval intentionality. The discussion that will be done presupposes the present is configured as distended unit of the time. This unit is constituted by protetion and strains and it establishes a possible gamma of intentional lines. Those lines are implicated in the exercise of the subjectivity and they hold temporal, motor and affective nature.

#### **Part 4: Discussant**

Jaan Valsiner, Aalborg University, Denmark

**09:00 - 11:00 Critical accounts of practice**

**Elegance Room 1**

**Chair: Teemu Suorsa**

#### **Presentation 1: Physiology, behaviour, contextual experience. Systemic and subject-scientific approach to psychological research on counselling**

Teemu Suorsa, University of Oulu, Finland, [teemu.suorsa@oulu.fi](mailto:teemu.suorsa@oulu.fi)

Antti Rantanen, University of Oulu, Finland

Seppo Laukka, University of Oulu, Finland

Hannu Soini, University of Oulu, Finland

It is not uncommon in psychology to do research that simply reports subjects' opinions e.g., on the outcomes of counselling, without paying attention to what actually happens in a counselling session (Rantanen & Soini, 2013), or beyond it (Dreier, 2008). Another common problem in psychological research is the gap between what is empirically observed and what is theoretically concluded (Holzkamp, 1964). The more different the observed matters are in kind (e.g., heart rate variability, counselling conversation, political activism) the more challenging it is to make coherent theoretical claims about the meaning of the observed that pays serious attention to different aspects of human action and experience. Counselling presents a particular theoretical challenge to psychological research, since it is necessary to combine several branches of psychology in order to understand what is going on in a counselling relationship. Subjective experiences are of crucial importance, because the actions and experiences of both counsellor and client determine the continuation of the counselling relationship on the whole. Wellbeing – that counselling seeks to promote – is also manifest in physiological level that should not be overlooked when discussing the dynamics and the results of psychological counselling. In order to understand counselling, it is also necessary to understand society, since counselling itself is a societal phenomenon and both the counsellor and the client live their daily lives – where the outcome of the counselling is reflected – in a given society. We take two traditions, namely systemic and subject-scientific psychology (Järvillehto 1994, Holzkamp 1983), that have strived to create a holistic conceptual framework for psychological research, and exemplify how to do

counselling research that takes both biological-behavioral and experiential-societal dimensions of human existence into account, within a single conceptual framework.

### **Presentation 2: Community alarms as practice in elderly people's everyday living**

Ditte Stilling Borchorst, Roskilde University, dittes@ruc.dk

My presentations draws on reflections and provisional conclusions discovered throughout the work on my PhD. In this work I investigate how elderly people relate to and live with ambient assisted living technology in their everyday life by focusing on the use of community alarms in elder care and the elderly's perspective on this concrete practice. Such investigation includes illuminating the manifold uses of the community alarms as well as the emerging dilemmas and contradictions that elderly people meet in their conduct of everyday life when living with a community alarm by their side. With examples based on my empirical material I will argue that ambient assisted living technologies are becoming more and more influential "forms of life" (Langdon Winner) in the everyday life of elderly people. In continuation of this I will explain why and how I understand technologies that mediates communication between people (e.g. community alarms) as not just a specific artifact with a concrete purpose but as a practice with both a subjective and objective meaning. Related to this argumentation I will discuss how to generalize the meaning of the community alarms from the elderly people's perspective. This research is primarily based on critical psychological practice research and critical participant methodologies, e.g. participant observation, qualitative interviews and interpretation meetings. Albeit the theory of recognition and concepts from STS are also in play, including other approaches that can help illuminating relevant perspectives of the practice of community alarms in eldercare.

### **Presentation 3: Practices, appropriations, and hybridizations, oral histories and the dissemination of psychology in Bogota, Colombia**

Hernan C. Pulido-Martinez, Pontificia Universidad Javeriana, cpulido@javeriana.edu.co

Luz M. Carvajal-Marin, Pontificia Universidad Javeriana

Bruno Jaraba-Barros, Pontificia Universidad Javeriana

Guillermo Rivera, Universidad Catolica de Valparaiso

Daniel Peralta de Zubiria, Pontificia Universidad Javeriana

Ana Maria Botero-Bermudez, Pontificia Universidad Javeriana

Julian Medina-Zarate, Pontificia Universidad Javeriana

Mauricio R. Baez-Alayon, Pontificia Universidad Javeriana

This oral history project aims to preserve the experiences of those involved in the establishment of psychology as a profession in Bogota, Colombia. Specifically, the interviews focus on the psychological practices carried out by psychologists who graduated from the school of psychology of Javeriana University from 1968 to 1977. The school of psychology at Javeriana University was founded in 1963 and was the second to offer a program in professional psychology in the country. The graduated psychologists implemented for the first time a series of psychological practices in different institutions. The participants were psychologists who are not intellectual stars, but ordinary professionals who were not protagonists of the official history of psychology in Colombia. Therefore, the archive is

mainly composed by interviews videotaped with “second class disseminators” which have a fundamental importance thanks to the fact that through their practice psychology becomes “really” universal. The analyses show the particular adaptations, appropriations, and hybridations of psychological knowledge as well as the vicissitudes of psychology when they arrive in different institutions. Processes of psychologization of the Colombian society are also discussed.

**11:00 - 11:30 Break**

**Welcome Centre  
Reception**



## **Parallel Sessions Monday 29th June**

**11:30 - 13:00 A new psychology of science  
and technology 2**

**Grace Room**

**Chair: Jeffrey Yen**

### **Presentation 4: The performativity of psychological science**

Jeffery Yen

The experiment is still regarded as the gold standard for psychological science, despite a variety of critiques mounted over the last fifty years. From the anxieties over “demand characteristics” expressed in the 1960s, to Kurt Danziger’s important work on experiments as social institutions, it seems clear that psychologists cannot expunge society from the psychological experiment. In this paper I discuss two additional perspectives that can broaden our understanding of the meaning of experiments in the psychological enterprise. The first is a view of experiments as neither misrepresentations nor truncations of social reality, but as performative, staging psychological truths in the manner of reality television. The second is the view from the subject’s perspective: understanding how participants themselves experience experimental procedure and interact with scientific instruments can illuminate the psychological and social meanings of contemporary and emerging investigative practices in psychological science.

### **Presentation 5: The Rorschach, statistics and sexism: The powers at play when playing with blots**

Katherine Hubbard

Beliefs about the Rorschach vary considerably, resulting in the test being influential in some contexts and ignored in others. The extent to which the test has been influential is related to other factors which have extended their own power upon the Rorschach’s history. In this paper I will explore two such factors: the adoption of statistical approaches and sexist approaches in Psychology. Specifically, I will discuss how statistics and sexism constructed the Rorschach as ‘scientific’ or not via 1) the use of statistics in support and critique of the Rorschach, and 2) the attitudes towards women within this history. By comparing the histories of Britain and the United States I provide a feminist historical account of the Rorschach that acts as an alternative critique to the test’s usual criticisms. In examining these two factors, and their power, I illustrate how they have contributed to the Rorschach’s own power(lessness).

### **Presentation 6: Subjectivity of the scientist: Can researchers have false consciousness?**

Thomas Teo

The subjectivity of the researcher is as much embedded in society, history and the larger culture as is any other subjectivity. As history has shown, research findings have turned out not only to be outdated but false. In order to capture elements of falsehood in science I

suggest rehabilitating the critique of ideology (IC) as a legitimate methodology for a psychology of science in order to analyze subjectivity expressed in academic texts. In considering IC as a reconstructive methodology of academic subjectivity, four methods are proposed: analysis of epistemological violence; analysis of “epistemic bullshit” (borrowing from H. Frankfurt); analysis of agnotology (borrowing from Proctor and Schiebinger); and analysis of (self)misunderstandings. Using examples from scientific racism, mainstream scientific conceptualizations (e.g., heritability), and cultural psychology, the consequences of IC as a methodology for analyzing subjectivity in psychology and the social sciences are debated.

**11:30 - 13:00 Collective emotions**

**Inspire Room 1**

**Chair: Gavin Sullivan**

### **Symposium Abstract**

In this presentation we examine theoretical and empirical issues in the rapidly emerging area of collective emotion research. The first paper provides an overview of recent critical issues in conceptualizing and adopting an appropriate ontology towards the emotional results of group agency (i.e., as experienced from the perspective of individuals). The presentations also highlight the limitations of mainstream approaches to collective action and affect (e.g., in which identification and social identity are central) and alternative approaches relying on the “circulation of affect”. We explore these ideas first in an overview of the theoretical issues and then through two examples of empirical work on collective emotion: interviews in Germany before, during and after the 2008 Euro football competition and interviews about collective shame and related emotions after Brazil's 2014 semi-final loss to Germany. A discussion at the end of the session will reflect on the issues of identity, ontology and collective emotion highlighted in the presentations and, hopefully, incorporate the potential to connect research on collective emotion with work on collective memory.

### **Presentation 1: Collective emotions and social ontology**

Gavin Sullivan, Coventry University

Research on collective emotions has been limited until recently to theories of irrational crowds, scepticism about genuinely group-level psychological phenomena, and analyses of the unconscious or ritual sources of mass affective experience. However, collective emotion is now a thriving research area that combines studies from philosophy, anthropology, sociology, social psychology and neuroscience. This article examines neo-Durkheimian theories of collective emotions and relevant contributions of discursive psychologists and other social scientists influenced by the “turn to affect.” I argue that future theoretical and empirical investigations should: 1) critically examine theories focusing on diffuse emotional energy and discrete collective emotions by also exploring the generation and production of genuinely collective mixed emotions; 2) clarify problems with “bottom-up” models of causal mechanisms through exploration of “affective practices;” and 3) explore the implications of

Tuomela's (2013) "top-down" social ontology of "group agents" as a framework for theories and studies of collective emotion.

**Presentation 2: Understanding national identities by focusing on mixed and ambivalent collective emotions**

Thomas Kühn, University of Bremen

The talk will explore the potential of focusing on mixed group-based and collective emotions for research on national identity. For this purpose, I will refer to some case studies based on in-depth-interviews that have been conducted in Brazil between 2012 and 2014. These interviews focus on different understandings of national identity in Brazil and include references to the large wave of social protests in 2013 and the World Cup in 2014. The role of mixed and ambivalent collective emotions, such as pride, anger, shame and indignation related to those events, for participation in collective action will be analysed and related to different national narratives. It will be explored how experiences of group-based and collective emotions are related to social protest movements and the World Cup and how this impacts on the way that Brazilians understand their own nationality. Based on the findings, the potential of different methodological approaches, such a critical discourse analysis and a life course perspective will be discussed.

**Discussant: Cor Baerveldt**

**11:30 - 13:00 Power and psychology**

**Inspire Room 2**

**Chair: Anthony Collins**

**Presentation 1: Critical History and Social Theory: The Theory of Recognition as a theoretical approach to a critical history of psychology**

Adriana Kaulino, Universidad Diego Portales, [adriana.kaulino@gmail.com](mailto:adriana.kaulino@gmail.com)

During the last decade, research on history of psychology has been strengthened and diversified in Chile. Currently, it's possible to identify at least three academics trends: a) researchers that reconstruct the historical processes of institutionalization of psychology; b) researches that present how theoretical lines and/or certain disciplinary and professional fields have emerged and developed; c) and researches that rescue the voices of people who were relevant both for the psychology's institutionalization as for its theoretical and/or disciplinary development. These works are an undeniable contribution to the emerging field of the Chilean history of psychology. However, these researches hardly recognize its theoretical, epistemological and methodological grounds. Besides, this lack of theoretical and epistemological reflexivity hasn't helped the development of a critical history of psychology in Chile. Consequently, this exposition contributes to the theoretical and epistemological debate in the history of psychology field, presenting some distinctions between the old and the new history (i); establishing criteria to differentiate the new history from the critical history of psychology, arguing that the latter requires a social theory to support its critique (ii) and finally, exposing the main elements of Axel Honneth's theory of

recognition and highlighting how this theory would improve a theoretical approach for a critical history of psychology (iii). The presentation ends suggesting that embracing a critical theory of society would allow critical psychology to strengthen its commitment with social justice.

### **Presentation 2: Savagery in the Postcolony: Rethinking violence in contemporary South Africa**

Anthony Collins, Durban University of Technology, [anti@webafrica.org.za](mailto:anti@webafrica.org.za)

Traditional psychology conceptualises the way in which people harm each other primarily in terms of the idea of aggression. This presentation argues against that conceptualisation, showing that it is based on both a humanist assumption of intentional agency, and a decontextualised focus on interpersonal hostility. Against this, it argues for a more critical formulation of the notion of violence as a key term that encompasses a broader range of problems and processes, from interpersonal hostility to social inequality. Through an analysis of South Africa as notoriously violent society, it shows the why it is essential to have a theoretical framework that links interpersonal aggression to the structural forces that organise risk, harm, exclusion and disadvantage, showing the complex interaction between these social and psychological processes. 'Aggression' is revealed as functionally conservative concept that pathologises individuals, overlooks social processes, and mystifies brutal inequalities. As an alternative to this term, 'violence' has the potential to simultaneously conceptualise intrapsychic, interpersonal and structural processes to allow for an analysis of the way in which these dimensions interact with each other. This presentation explores the failures arising from interventions based on the traditional psychological notion of aggression, and suggests alternative ways of understanding the problem of violence that give a practical edge to a critical theoretical reformulation of this key concept.

### **Presentation 3: The Development of Revolutionary Graffiti in Egypt: The Use of Imagination to Reconfigure Boundaries**

Sarah Awad, Aalborg University, [awads@hum.aau.dk](mailto:awads@hum.aau.dk)

Drawing on how the graffiti as a form of expression evolved over the three years following the Egyptian revolution in 2011, this paper aims to look at the psychological processes involved in the production of graffiti artwork from the themes of space, resistance, and power. This study builds on data from interviews with Egyptian graffiti artists on how they negotiate their power over street space and follows the different authorities' tactics in combating graffiti. It is argued that graffiti is used as a direct intervention by artists into city space where they reconfigure space and their power over that space. It is also used as a reaffirmation of their existence in the political scene and as an outlet for their voice in an increasingly tightened security situation in Egypt that limits freedom of expression. The boundaries of city space is defined and redefined in a continuous process through the power relation between artists/activists and authorities. The study also shows how situations of unrest stimulate reflective thought about the definition of power and develops adaptive strategies to resist authorities' power by creative means of expression. The aim of

this paper is to provide new ways of understanding revolutionary graffiti and how this phenomenon informs critical social psychological analysis in the study of creativity, power, and urban psychology.

**11:30 - 13:00 Living with Standards: Performing,  
Adapting, and Transforming**

**Serenity Room 1**

**Chair: Morten Nissen**

### **Symposium Abstract**

The symposium will consist of two parts, the first taking a performative approach to standards, and the second examining subjects' handling of standards as part of their everyday life. In both Part 1 and Part 2 of our symposium there will be "roundtable discussions" with talks with 20 minutes for each speaker and an end discussion of 30 to 40 minutes provided by an external ISTP discussant. Part 1 will have three 20 minute talks and Part 2 will have three 20 minute talks. The hope in having an "outsider" look into our different talks and ways of deploying concepts is that this can help facilitate a discussion of recurring problems and move the discussion forward (perhaps in ways unforeseeable for insiders). Earlier experiences with this format tells us that the inclusion of an external discussant helps facilitate the discussion and is helpful for the audience (connecting dots and opening up ways of posing questions that in turn inspire other questions from members of the audience).

In both sessions, we will address standards as situated in practice and in the lives of human subjects. In practice people deal with each other through standards, and standards enable handling of the diverse, since they propose sameness where one can find difference. The contributions of the symposium have a common outset in a conception of standards as inherently critical. We assume a reflexivity of use in relation to dealing with and understanding practices and people through standards. Studying and using the concept of standards this way introduces a tension: When standards are employed in practice the aim is often similarity or uniformity of practice; but it is also possible to find creative or transformative aspects of this process. Indeed any use of standards might be said to entail transformation, as it requires work to perform standards in diverse contexts. In the symposium we will discuss how best to understand these processes, consider in which ways some standards might be better than others, and the perspectives such evaluation can be grounded in. Our empirical cases stem from contexts of education, schooling, counselling and social work and our aim is to add a critical contribution to existing research in these areas by addressing transformation as inherent to both performance and adaptation.

### **Presentation 1: Negotiating Standards in Youth Life – Creating new Spaces for Participation**

**Sofie Pedersen**

High school constitutes a developmental space containing a multitude of standards: youths are expected to 'live life' (party, make new best friends, embrace the open possibilities before them etc.), and at the same time meet standards of superior academic performance

(e.g. follow talent-programs). In other words, the ‘invitations’ offered to the youths are ambivalent, if not contradictory, and these ambivalences need to be managed by the youths in their everyday lives. Thus starting high school is not just about adapting to dominant standards, but rather about navigating through - and negotiating - a myriad of invitations and possible self-understanding- and self-realization options in concrete practices. Based on my study of youth development in high school I wish to examine how standards of youth life are constantly being not only produced and reproduced by young people, but also negotiated and transformed, as ways of handling ambivalent societal pressure, while looking out for personal interests.

## **Presentation 2: Handling Intelligence Tests**

Jon Kevin Staal

Intelligence tests such as WISC and WPPSI are widely used in psychological settings of assessment of individual children’s cognitive abilities. These tests are standardised in content and instructions, which allows for comparing individuals with norms for cognitive ability. The test-administrator faces individual and contextual variation that demands attention in order for the standardized tests to work. My presentation will build on preliminary results from a pilot study of testing practices with children in Denmark. In this study I have observed testing sessions and conducted interviews with the psychologists administering these tests. I wish to present and discuss what might be termed “handling”- processes of fitting the tests’ standards to diverse contexts and furthermore suggest some common themes in this process. These include handling unexpected situations, linking the in-and-outside of the test situation and breaching standard procedures in order to explore a child’s capabilities.

## **Presentation 3: Educational Testing; Standards and Processes of Transformation**

Kristine Kousholt

This presentation will explore the duality and yet connectedness between educational testing as standards for school learning and as subjects’ situated dealing with and handling of educational testing as part of their everyday school life. The political intentions with implementing national tests in Denmark are ambiguous; the tests are designed as adaptive and flexible so that every child is considered to be testable. At the same time the tests are understood as objective, as standards for the goals of learning (there is only one right answer) and as a political technology of control. The paradoxes of these test practices will be analyzed. That is; how tests inscribe sameness and at the same time – through adaptive design – accommodate to difference/differentiate themselves - and how the children transform what the tests test due to their situated sense-making of test items and test situations.

## **Part 4: Discussant Johanna Motzkau**

**11:30 - 13:00 Constructivists' frameworks of the  
semiotics of the person and its  
cultural development**

**Serenity Room 2**

**Chair: Danilo Guimarães**

**Symposium Abstract**

The notion of culture can be a case for the study of the socio-historical and ontogenetic phenomena of a concept's development. From a socio-historical perspective, the notion of culture was originally used to refer to a specific activity, for instance, the act of taking care of plants in order to make them develop—agriculture. The meaning of the word enlarged and culture lost its predicative dimension. Nevertheless, the aspect of taking care of something formerly associated with the term remained. The notion of culture freed itself from the vegetable realm to apply to other matters among human activities, from microorganisms to arts. It progressively became associated with the whole spectrum of outputs that result from human handling and refinement (cultivation), including human minds and societies. The experience of culture is originally immersed in the social life of an infant among its caregivers. From childhood to adult life, the person is introduced to the language, basic presuppositions and habits from the cultural environment one lives in. Therefore, culture can be defined as a pervasive dimension of the psychological development, since the person's total capability (Wagner, 1981) is guided by his/her belonging to a certain culture or cultures. The globalized world created the need for a large-scale contact between different human societies, forcing peoples to realize their cultural specificities. From the semiotic-cultural constructivist framework on developmental psychology (Simão, 2012), this symposium will discuss different dynamics of the person inside culture, confronting interdisciplinary zones of dialogue in which the Americanist anthropology, the philosophy of mind and institutional studies on psychology take part.

**Presentation 1: The verbal and the non-verbal in the Dialogical Process of Cultural Transmission**

Djalma Freitas, Universidade de São Paulo, Brazil,  
Danilo Guimarães, University of São Paulo, Brazil, [danilosg@usp.br](mailto:danilosg@usp.br)

The subjective-personal construction occurs through the dialogical relations between private realities and those which are socially built and shared. From the semiotic-constructivist perspective in the field of cultural psychology, a theoretical-methodological discussion is proposed concerning the dialogical process of cultural transmission. In it, cultural aspects are kept by the participants in a temporal sequence of person-culture relations. Our main theoretical-methodological concern regards how non-verbal and non-reportable forms of communication take part in cultural transmission. This investigation is conducted based on the notions of imitation and representation from Wallon's social-interactionist perspective. These notions will be articulated to the mechanisms of perceptive and neural control of inhibition, activation and simulation of action proposed by Susan Hurley. The objective is to understand the potential of theoretical-methodological dialogism for comprehending the extra-verbal dimensions of the person's way of living within the culture.

## **Presentation 2: Institutionalization in the person's development**

Sirlene Lopes de Miranda, Universidade de São Paulo, Brazil

Danilo Guimarães, University of São Paulo, Brazil, danilosg@usp.br

This paper addresses the role of institutionalization in the individual's subjective construction through a reflection on the practices of the Association for the Protection and Assistance to Convicts (APAC), which offers an alternative rehabilitation service implemented within the Brazilian prison system. The institution aims at the convict's rehabilitation through a method that takes place without the police officers' intervention and counts on the participation of family members and volunteers. From the viewpoint of semiotic-cultural constructivism in Psychology, we consider that the person reviews the meanings of his/her life story when developing new meaning relations in the I-other-world relationships. Thus, APAC is a symbolic action field in which institutionally delimited beacons are present, restricting and channeling certain possibilities for action. We will discuss how the articulation of family and community experiences with the institutionalized dimensions of the convict's life aims at intervening in the person's internalized psychological processes and produce new meanings in their life story.



**11:30 - 13:00 Everyday lives in daycare and families – person's conducting their lives in conflictual social practices**

**Elegance Room 1**

**Chair: Pernille Juhl**

**Symposium Abstract**

The research presented in this symposium discusses the concept of conduct of everyday life in relation to children in day care, family life and professional practice. Working with the concept conduct of everyday life (e.g. Holzkamp 2013; Dreier 2008) illuminates the daily efforts persons make to relate their participation in different contexts, and to explore and orientate themselves in relation to common activities and different interests together with various co-participants. Such an approach leads to insights into how persons contribute to develop and change their shared life conditions through collective and conflictual processes. The theoretical background for the discussions is a Cultural-Historical approach to human subjectivity grounded in the activity of persons in social contexts, and as a part hereof Danish-German Critical Psychology (Schraube & Osterkamp 2013).

The four papers in this session reports from ongoing practice research projects following respectively children in day care institutions, day care professionals, and families who have fled from war. The papers share a critique of how psychological problems have been studied isolated from the everyday life. In prolongation hereof the papers contribute to knowledge about how personal dilemmas and problems intertwine with social conflicts. Hence, a shared focus is methodological considerations, possibilities, and challenges in relation to studying children's, parents' and professionals' conduct of everyday life from a first person perspective, and at the same time allowing for an understanding of how different personal experiences, interest, and standpoints are related in common practices.

**Presentation 1: Young children's perspectives researched from everyday life – methodological considerations**

**Pernille Juhl**

The paper discusses methodological issues in relation to researching young (0-4 year) children's first person's perspectives. Drawing on a recent Danish study of children's compound everyday life across day care contexts and family life, I argue that focusing on the children's gazes and bodily expressions constitute a central knowledge source for learning about the children's perspectives. The aim is to raise a theoretical discussion about how the concept 'conduct of life' is related to the concept 'first person perspective' by a third concept 'subjective situation' [befindlichkeit, Osterkamp-Holzkamp 1991]. This theoretical juxtaposition contributes by linking children's experiences and emotional feelings to concrete social situations in everyday life. These theoretical discussions contribute to methodological considerations in relation to doing situated analysis of preverbal children's first person perspectives. The empirical data stem from participant observations of 6 young children in their everyday life contexts.

## **Presentation 2: How participatory research with small children can influence children's conduct of life**

Cristina Munck

This paper contributes to methodological discussions about how participatory research with small children in Danish day care institutions can influence children's conduct of life. I am working with an understanding of the child as someone that is simultaneously coping with and changing the world through participation in child communities.

Focus of the analysis is what the children take part in and seek disposal over, how children pursues social activities, and thereby how they conduct their life. In relation to this I address how I as a researcher becomes part of the children's social engagements, and the dilemma of how I, try to position myself in a 'least adult role' and by doing so, participate in social conflicts regarding small children's conduct of life. The social conflicts are related to the professional notions of children's social engagements and negotiations of my position as a researcher.

## **Presentation 3: Families fleeing war and struggles to recreate everyday life**

Ditte K Shapiro

Forced migration involves managing life threatening situations and multiple disruptions of everyday family life. In this paper I will present analytical findings from a study based on fieldwork following five Syrian families within their first year in Denmark. Focusing on how family members conduct, develop and understand their changing everyday life trajectory, the analysis is based on a conceptualization that emphasizes the agency and lived experience of children and parents. Exploring the multiple perspectives of family members accentuates how adults, adolescents and children struggle with different challenges and seize various possibilities for participation in local Danish reception practises and transnational family life. The purpose of studying how families manage to flee civil war and struggle to recreate an everyday life in exile is to contribute with new knowledge and expand mainstream understandings of trauma and resilience in refugee family trajectories.

**11.30 – 13.00 (Re)making sense of Public Value:  
an invitation**

**Elegance Room 2**

**Chair: David Carré**

### **Symposium Abstract**

The scholarly discussion about public value(s) has intensified in recent years resulting in a fragmented literature on the subject with wide thematic interest ranging from public policy application, normative public value criteria, management improvement, just to name a few. In an attempt to move beyond the yardstick approach still dominating the conceptualization of public value, in this symposium we wish to address the shortcomings of such static views in economic and entrepreneurial research. Inspired by Valsiner's semiotic perspective of

cultural psychology and Flyvbjerg's applied phronesis, we invite you to explore the affordances and/or hindrances emerged from a more dynamic approach, towards a general theory of sense making built upon the common ground of public value.

**Presentation 1: Adding value(s): economic behavior as sense making**

David Carré, Niels Bohr Centre for Cultural Psychology, Aalborg University, [carre@cgs.aau.dk](mailto:carre@cgs.aau.dk)

Most economic inquires revolve around agents making decisions. Getting the 'best value', it is assumed, drives such decisions: gaining most while risking least. This assumption has been debunked by showing that people does not always choose neither maximum benefit nor less risk (Kahneman & Tversky, 1992). In response, behavioral economics (Camerer, 1999) has shown that agents have values other than optimization underpinning their decisions. Therefore, concerns arose regarding which values are guiding the agent but not about how such values became relevant for the agent. In this presentation, I will explore the consequences of shifting to the latter perspective, i.e. looking for the generative framework of values. Here I argue that economic behavior should also be seen as a sense-making process, guided by values that are chosen/rejected along with fellow human beings, in specific socio-cultural moments. Hence, values are lived as private, but constructed as public.

**Presentation 2: Turning lead into gold: An anarchist perspective on public value in entrepreneurship research and education**

Steffen Ernø, Aalborg University of Denmark, [sej@hum.aau.dk](mailto:sej@hum.aau.dk)

For years the field of entrepreneurship has been blinded by the alchemical promise of turning lead into gold, of finding the ones most likely to become the next Branson, Zuckerberg or Gates. The promise has been created in the midst of political and scientific agendas where certain individuals, the geniuses, have been given extraordinary credit. Arguing against this Nietzschean point about hatching Übermenschen, I claim that it is not the goal of the many to lay the path for the few, to simply be used as catalysts in an alchemical process. From an anarchistic perspective, the goal is not to accumulate state or market wealth, but for entrepreneurial skills to become tools towards the liberation of the individual from oppressive systems of control – essentially to add public value rather than economic value. In this presentation I will sketch an anarchist perspective on entrepreneurship, looking further into its phronetic dimensions.

**Discussant: Paul Stenner**

**13:00 - 14:00 Lunch**

**Welcome Centre  
Reception**

## **Parallel Sessions Monday 29th June**

**14:00 - 16:00 A new psychology of science and technology 3      Grace Room**

Chair: Jeffrey Yen

### **Symposium Abstract**

Much of the research conducted under the label of “psychology of science” has tended to be ill situated in the broader social science literature of STS (Science and Technology Studies). Whereas STS scholars have embraced a variety of epistemological positions, psychologists of science have on the whole remained committed to an empiricist positivism. Numerous theoretical psychologists have also been engaged in studies of science and technology. Perhaps surprisingly, their work is situated neither in the empiricism of traditional psychology of science, nor is it subsumed under the broad umbrella of contemporary STS. The purpose of this symposium is to gather theoretical psychologists who have been working largely independently on problems relating to psychological, social, philosophical, historical, and ethical aspects of science and technology. The papers in this symposium draw on social constructionism, critical psychology, feminist psychology, history of psychology, psychoanalysis, and discourse analysis in their engagement with science and technology. A key overarching theme of the symposium is to create new scholarly identities that allow for distinctly psychological contributions to the broader STS field, that are not limited to narrow empiricist visions of psychological science. Our goal is therefore to make connections and build collective momentum among the work of scholars who draw on psychological traditions or methods, but in diverse and theoretically creative ways.

### **Presentation 7: Feminist epistemology for a psychology of science and technology**

Nora Ruck, [nora.ruck@univie.ac.at](mailto:nora.ruck@univie.ac.at), Sigmund Freud Private University Vienna

This paper inquires the relevance for a psychology of science and technology of notions developed in feminist political practices. Radical feminists conceptualized psychological and social liberation in tandem and made use of psychological notions like ‘resistance’ or ‘identification’ to theorize oppression and liberation. They started their analyses of society from concrete experiences and these as criteria for the validity of scientific theories. These epistemological premises were later formulated as ‘feminist standpoint theories’, which emphasized the social position of knowledge production. The social position from which knowledge was produced was complicated by Black feminists and the concept of ‘intersectionality’, which points to the intersection of multiple forms of oppression. Both standpoint theories and the notion of intersectionality urge us to analyze the subjectivity of scientists in particular ways that take into account the position of the scientists in a complex web of power relations. Consequences for a psychology of science and technology are discussed.

### **Presentation 8: The Method and its Side Shows: Making and mistaking the model of a scientist**

Kareen Ror Malone, & Krystal Perkins, University of West Georgia

Science produces certain activities that eventually generate objects of knowledge and/or of instrumental value. Simultaneously, scientific practice presumes forms of subjective positioning that are valued as correlate to such scientific activities. Feminist critiques and women of colour in science and STEM education critically note that such subjective positions may not be as capacious as one might want. From epistemological revolution (Donna Haraway) to more modest reforms (Helen Longino), the impact of the laboratory sociometry and interactional ideals uphold a particular tradition of the “scientist” and remain implicitly sustained. The authors present analyzed interviews of STEM graduate students and faculty to examine how faculty, in particular, constitute an ideal of the scientist/researcher, one which may be too narrow- not just for the prospect of innovation - but, as well, for the increasingly diverse students interpolated into its daily transmission as a practice.

### **Presentation 9: Can Feminism Meet Difference Halfway Through A Bar Graph?**

Peter Hegarty, University of Surrey, [p.hegarty@surrey.ac.uk](mailto:p.hegarty@surrey.ac.uk)

Feminist engagement with psychological science has been understood for a quarter century through Harding's threefold taxonomy of feminist empiricism, standpoint theory, and postmodern strategies. During this time, debates about the value of describing gender differences or similarities have been persistent in psychology, but have rarely engaged psychological research about spatial representation. I describe a program of research that examined how implicit beliefs about gender and power affect unconscious decisions about the ordering of information in bar graphs reporting group differences. This work has been cited in the APA Manual of Style, affecting norms for empiricism. Feminist philosophers have considered whether to categorise the research as standpoint feminism or not. The work grounds a feminist psychology that critiques Bruno Latour's postmodern theory of visualisation and cognition. In sum, this research troubles the categorisation of feminist engagement with psychological knowledge about gender differences as either empiricist or standpoint or postmodern, and suggests critical leverage that be used to do new forms of science when critical psychology meets the reality of difference halfway.

**Symposium Abstract**

Tania Zittoun and Alex Gillespie (symposium organisers)

University of Neuchâtel and London School of Economics and Political science

Imagination has been long ignored in psychology. Although theorized by Vygotsky (Vygotsky, 1931), its study has been mainly confined to childhood development or pathology in psychology, while creativity became the object of much more attention. Pursuing a recent movement in cultural psychology, we propose to reexamine imagination as psychosocial and cultural process (Pelaprat & Cole, 2011; Zittoun & Gillespie, 2015). In order to do so, we propose a triple perspective. First, a historical perspective is adopted to question the evolution of the notion and the phenomena it designates (Carlos Cornejo); second, a theoretical model of imagination is proposed, so as to describe its core psychological processes (Alex Gillespie and Tania Zittoun); third, imagination is examined as it appears empirically and dynamically, as it is framed in interactions (Jaakko Hilppo and Antti Rajala) and, and fourth, as it is emerging collectively and participates to social change (Sandra Jovchelovitch). Altogether we thus wish to highlight the dynamic nature of imagination, and its role in human and cultural development.

Pelaprat, E., & Cole, M. (2011). « Minding the Gap »: Imagination, Creativity and Human Cognition. *Integrative Psychological and Behavioral Science*, 45, 397-418.  
doi:10.1007/s12124-011-9176-5

Vygotsky, L. S. (1931). Imagination and creativity of the adolescent. Accessed from:  
<http://www.cddc.vt.edu/marxists/archive/vygotsky/works/1931/adolescent/ch12.htm#s02>

Zittoun, T., & Gillespie, A. (2015/in press). *Imagination in Human and Cultural Development*. London: Routledge.

**Presentation 1: The notion of imagination at the dawn of modern psychology**

Carlos Cornejo, Pontificia Universidad Católica de Chile

The notion of imagination has a very long history in Western philosophy. After a brief summary of the main definitions in classical Greek and Latin authors, I focus on two major imagination understandings from the beginnings of 19th Century: Kant and Goethe. Kant introduced the distinction between the reproductive and the productive imagination, attributing to the latter a synthetic function in his knowledge model. Kant conceived thus imagination as a transcendental function: it is a condition of possibility for any knowledge. For Goethe played also imagination a main role in knowledge, but it is the faculty that give flesh and blood to the abstract constructions of reason. Imagination brings together sensuality and reason. While imagination in Kant is transcendental, in Goethe it is human. The two approaches to imagination represent the contrast between the epistemological and the anthropological ways to understand human beings. The emerging psychology of 19th century is marked with the tension between both visions of human mind. Psychological

theories from the first part of the 19th century show sympathy toward Goethe's anthropology (e.g. Herbart, Carus, Stiedenroth). During the second half of 19th century, psychology progressively abandons the Goethean imagination, replacing it with the Kantian reproductive imagination. Thus, at the end of 19th century, psychology minimized the human imagination to the mechanical re-instatement of previous images. Novelty-creating imagination was conceived as an exceptional poetic capacity, owned by a few talented, and thus disconnected from scientific work (e.g. Dilthey). Psychology's predilection for mechanisms led to reduce imagination to a dispenser of images for ulterior rational procedures. The cost was -and still today is- high: the omission of the non-rational capacities of human beings.

## **Presentation 2: Imagination as a loop: a sociocultural analysis**

Tania Zittoun, University of Neuchâtel

Alex Gillespie, London School of Economics and Political science

How can we represent imagination as a process from a sociocultural psychological stance? Such stance is historical/developmental, interactionist, semiotic, perspectival and pragmatist. One humans and society are described in these terms imagination cannot be understood as an isolated, primitive psychological faculty. At the contrary, it is a complex, sociocultural, embodied, temporal phenomena. Based on classical and recent theorization, we present a model of imagination as loop – a dynamic of uncoupling from the here-and-now experience. This sequence can be described according to its triggers, the resources it uses – which are both facilitating and constraining – and its outcomes. These, we argue, can be locally related to an ongoing activity, can define a life-course, or can participate to social change. Drawing on a diversity of example, we therefore wish to show the centrality of imagination in the life of human and societies, and as such, to contemporary theorization.

## **Presentation 3: Shared imagination in educational interactions: A conceptual analysis**

Jaakko Hilppö, University of Helsinki

Antti Rajala, University of Helsinki

The aim of this presentation is to contribute to current conceptualizations of the microgenetic dynamics of imagination. The presentation builds on and extends the dialogical model of imagination proposed by Zittoun & Gillespie (2015). In particular we situate this model in the context of educational interactions. We also examine the mutually constitutive relationship between shared imagination and the institutional contexts where it takes place. In this presentation, imagination is conceptualized as an observable aspect of joint activity between adults and children. We use frame analysis (Goffman, 1974) to theorize the dynamic relationship between imagination and its contexts. Frame analysis focuses on how participants organize opportunities for imagination through the frames they create, sustain, or destabilize in their social activity. These frames constitute implicit or explicit situation definitions and understandings of what actions and resources are appropriate. We illustrate our theoretical arguments with empirical examples derived from two studies of Finnish education settings: an inquiry-learning project of third graders and photo-elicited interviews of preschool children. The data were video-recorded social

interactions. Our presentation analyzes interactive situations in which participants engage in loops of shared imagination through which they mobilize and combine personal and cultural resources to create new meanings. Our contribution lies in conceptualizing the contextuality of shared imagination, that is, how the loops of imagination interact with the social and institutional contexts in which they are situated. We also highlight the interactional dynamics of these loops by showing the negotiated nature of the dimensions of imagination, namely temporality, plausibility and generalization.

#### **Presentation 4: Imagination and social change in Rio de Janeiro's favelas**

Sandra Jovchelovitch, London School of Economics and Political Science

Freedom from the immediate situation is an essential aspect of the imagination and a central requirement for change in public spheres. The imagination frees the self from immediate environments revealing how the simultaneous dependency and independency of inner and outer world is a condition for the freedom of thought. In this paper I will articulate these theoretical issues in relation to movements for social change in the favelas of Rio de Janeiro, where grassroots organisations use the imaginative resources of culture, identity and sociability (Simmel, 1950) to create novel forms of collective action and re-write trajectories of self and community. I discuss these experiences as practices of the imagination to show that: 1) they free thinking from the reality of the situation but do not disregard it; rather, they creatively transform it; 2) they heal and protect the self by offering safety and containment in an imagined potential space; 3) they connect the combined security and daring of the potential space to wider public spheres and therefore are required for changing the social. I conclude showing that the freedom of the imagination depends on the emotional sociality of self-other relations and is fundamentally related to sociability.

**14:00 - 16:00 Politics and psychology**

**Inspire Room 2**

**Chair: Jan De Vos**

#### **Presentation 1: Land rights for gay whales: the limits of attitude research for understanding political engagement**

Helen Haste, Harvard Graduate School of Education, [helhaste@aol.com](mailto:helhaste@aol.com)

Xu Zhao, University of Calgary

Robert Selman, Harvard Graduate School of Education

The title is an Australian graffito from 25 years ago. Its wit and irony cannot be grasped, we will argue, if we attend only to the attitude component; we need to understand the underlying explanatory, rhetorical and civic identity dimensions. For over 100 years attitude research has been the mainstay of social (and political) psychology. Attitudes are easily measured, their wording can be pared down to avoid ambiguities, and they can be utilized in complex analysis. However increasingly we are aware that truly to understand how



people are engaging in the meaning making which drives political identity, affective responses and ultimately, commitment to action, we must see what is behind a particular attitude X. Why a person believes X, I will argue, is because it reflects an underlying narrative in which there is an implicit explanation of how things work, how they could work better, and why they may get worse. These explanations are stories that include causality and consequences; they are stories, not simply logic units. They are imbued with values. They position the speaker, the audience and any person or group relevant to the story. Furthermore, narratives are fluid and dynamic; studying them requires seeing how they are modified, selected, and adapted in communication (and in private reflection). In contrast, the way that attitudes are both measured and theorized assumes that they are fixed, indeed trait-like; the way that their correlates are studied usually assumes such rigidity. I will use data from a study of Chinese young people to explore why explanatory narratives provide a much richer picture than attitude scales.

**Presentation 2: Positive Psychology's promise of happiness as a new form of human capital in contemporary neoliberal governmentality**

Rodrigo De La Fabian, Universidad Diego Portales, Santiago-Chile,  
rodrigo.delafabian@udp.cl

Antonio Stecher, Universidad Diego Portales, Santiago-Chile

This paper seeks to contribute to Governmentality Studies by shedding new light on the subjectivities that are enabled by neoliberalism and especially by Positive Psychology. As Sam Binkley's latest researches have shown, the interest in studying the contemporary expansion of this new sub-discipline lies in the fact that it makes up a new field of knowledge and technologies that operates as a hinge between the socio-economic macro level of power and the everyday life of people when they actively participate in their own processes of becoming neoliberal subjects. Within this framework, the paper argues that the happiness promoted by Positive Psychology is a particular ethics and eroticism of the win-win situations which should be considered as a new form of human capital. On the one hand it is new because for the first time happiness has been transformed into a capital per se. But, on the other hand, its novelty has to do with the fact that happiness has become a capital that enhances all other capitals: happy people live longer, learn more, etc. So the article argues that happiness is a human capital that creates the subjective conditions to perfectly match production and consumption: the entrepreneur of himself, identified by Foucault in the late 70s as the neoliberal homo *œconomicus*, like never before in the history of capitalism, produces and consumes in an autarkic way his own satisfaction, making true the neoliberal promise of liberating individuals from any kind of social dependencies or external agencies such as the State.

**Presentation 3: Is the digitization the end of (neuro)psychologisation? A question of knowledge and resistance**

Jan De Vos, Ghent University, janr.devos@ugent.be

Confronted with hysteria, Freud moved away from hypnosis to invent the psychoanalytic method of free association and transference. He replaced the Master Figure (chef de

Clinique) with the psychoanalyst and his “docta ignorantia”: knowledge for Freud was with the analysand and his/her unconsciousness. After Freud, knowledge was however reclaimed by the discourses of the university, e.g. by the psychology department. From there a process of psychologisation was inaugurated: everybody was hailed into (proto)-scientific knowledge, from toddlers to the elder: “Did you know that according to psychology...” When then came the neurological turn this was only repeated: we identified with the brain-scientists as we told each other: “Do you know that your brain...” However, now with the digital turn –sweeping not only through our lives but also through the sciences and not in the least through the neurosciences– we have finally dispensed of knowledge: it’s no longer the psychiatrist or (neuro)psychologist who knows (and wants us to know), it’s the computer and Big Data. While the (neuro)psy’s wanted us to become their pupil, the computer doesn’t care if we know or not: we’re simply nudged in the “smart environments” surrounding us: we are not expected to know what driving us, we’re driven and steered by Big Data. Is this the end of (neuro)psychologisation, the end of the reflective and confessional modes of auto-discipline? Is it time then to rethink radically the notion of resistance and devise a critique of the code? Or are things yet more complicated?

#### **Presentation 4: New Methodologies for Another Perspective: politics and dynamics of recognition**

Aline Souza Martins, University of São Paulo, [alinesouza.martins@gmail.com](mailto:alinesouza.martins@gmail.com)

The process of recognition as it is described by Lacan directly influences the subjects’ self-representation. In the case of youth involved with criminality, social discourse disseminates that all of them are violent and dangerous, which interferes in the way they see themselves. Therefore, the creation of a methodology that brings about the process of social recognition, according to Honneth and Hegel, projecting these adolescents involved with criminality, highlighting how they construct a self-image in front of the other, is necessary. The recreation of methodologies to deal with these young people allows the new forms of presenting the self to the other to surface, generating for them a dialectic of resistance, while a new presence in society is also enabled.

**14:00 - 16:00 Learning from the Societal Margins -  
(Be)longing, (Dis)engagement,  
(De)radicalization and Conflictual Struggles**

**Serenity Room 1**

**Chair: Line Lerche Mørck**

#### **Symposium Abstract**

This symposium challenges the dominating discourses of radicalization, school disengagement and gang exit. The papers of the symposium present theoretical frameworks, concepts and methodologies which enable us to understand subjectivation as complex processes encompassing subjective narratives, experiences and power relational negotiations of meanings explored from different subject perspectives. Problems, dilemmas and expansive possibilities of (be)longing, (dis)engagement, and conflictual struggles are

explored from very different perspectives on the subject. This includes perspectives from 1) young people and parents to young people, who have chosen a radicalized path in life (Helle Rabøl Hansen and Iram Khawaja), 2) young pupils positioned as “disengaged” in some school contexts and as “very engaged” in other contexts – viewed from different perspectives (Maj Sofie Rasmussen), and 3) a former biker gang member who became a co-researcher and a research apprentice (Line Lerche Mørck).

All papers in the symposium titled “Learning from the societal margins” deal with struggles within contentious and conflictual practices – and processes of coming to new understandings of these practices – explored from societal marginal positions. The symposium draws on, discusses and further develops theoretical conceptualizations of subjectivation processes, which includes important moments in concrete life situations and movements of both individual and collective subjects - in different directions. The forces of these concrete movements of subjects and communities include senses of (be)longing, (dis)engagement and conflictual struggles. The papers discuss these dialectical subjectivation and objectivation processes with theories such as critical psychology, social practice theory, post structuralism, and social phenomenology.

### **Presentation 1: Recruitment, religion and radicalization**

Helle Rabøl Hansen, Aarhus University, School of Education, hrh@edu.au.dk

Rootlessness is seen as a driving force, when explaining why marginalized youths are recruited to (radicalized) religious groups. Based on social practice theory the paper explores recruitment practice both from the perspectives of radicalized collectivities and from the individual subjects being recruited. The paper focuses on the specific recruitment processes: Who are the actual recruitment targeting, and why? Applying concepts of Longing for belonging and subjectivity of communities, two cases will be discussed: a recruitment process to a Muslim religious group, and another one to a Danish Christian church (free church). It seems that rootlessness is not the only driving force in these two cases. The major dynamic seems to be aspirations within these groups’ to attract specific, selected subjects, with certain qualities. Thereby the paper argues that recruitment should be understood dialectically concerning individual subjects and communities both striving for belonging and broader recognition.

### **Presentation 2: Homegrown religious radicalization - on the religious Other’s quest for belonging**

Iram Khawaja, Aarhus University, irkh@edu.au.dk

It has been reported that a growing number of youngsters from Western Europe are engaging in conflicts motivated by religious and political conflicts in the Middle East. This paper explores the reasons behind this seemingly religious radicalization from the point of view of the youngsters and their families. Existing literature and ways of defining the social psychological process of radicalization will be discussed, and a theoretical framework based on a focus on (non-)belonging, Otherness and sense of community will be proposed. The framework will be utilized in an analysis of narratives from youngsters and parents of youngsters who have chosen a radicalized path in life. The paper will shed light on how the

sense of and yearning for belonging and recognition have to be taken into account in our understanding of homegrown religious radicalization.

### **Presentation 3: ‘Engaged disengagement’? – moving beyond traditional understandings of school disengagement**

Maj Sofie Rasmussen, Aarhus University, mara@edu.au.dk

This paper challenges traditional understandings of school (dis)engagement, where the concept of engagement is primarily associated with academic achievement and tends to be conceptualized as a function of the individual – a decontextualized understanding that seems to favor mainstream students and blame ‘the disengaged’ for not fitting into the ideal of the ‘appropriate student’. The assumption is that engagement is valuable and desirable, whereas disengagement is viewed as leading to non-achievement and exclusion. Within social practice theory, engagement is explored as a social and contextual concept that is produced in a situated practice. On the basis of a case study at the Swedish NGO and lower secondary school, Fryshuset, I will discuss a tendency to dichotomize engagement and disengagement and argue that they are interwoven and closely linked to the student’s conduct of life.

### **Presentation 4: Mo(ve)ment methodology – Researching conflictual meanings, double-binds and change in extreme life situations**

Line Lerche Mørck, Aarhus University, llm@edu.au.dk

The social practice theoretical moment-movement methodology explores significant moments in depth, such as moments of frustration, anger, engagement and (be)longing. The moments are conceptualized as part of broader conflictual struggles and processes (movements), which include both continuity and change in conduct of life. This moment-movement methodology is developed in close collaboration with a former biker-gang member - involved as a research apprentice. Together we are developing the methodology, while researching concrete processes of change from biker gang member towards becoming a legitimate member of academia. We apply various methods such as audio/video logs conducted while still affected by the moment, interviews, biographical documentaries, e-mails and SMS as part of our continual collaboration around various (academic) projects. Theoretical differences, similarities and tensions are reflected when methodological aspects from Collective Biography Work is integrated with a social phenomenological concept of double bind situations (R.D. Laing) into a social practice theoretical moment-movement ethnography.

**14:00 - 16:00 More than life, more than psychology:  
future oriented processes**

**Serenity Room 2**

**Chair: Luca Tateo**

**Symposium Abstract**

Georg Simmel, in his last book (Simmel, 1918/2010), described the dynamic character of human life as the capability of creating and overcoming borders. This interplay between generating the self regulatory constraints of experience and at the same time creating the conditions for their overcoming is what gives psychological processes their developmental feature. Such processes are framed in specific life-forms that originate from the experience itself once it is detached from the individual trajectory to become cultural forms that in return guide the new experiences. Simmel called this process the transcendental movement between more-life and more-than-life. Psychological theories are often focused on recursivity, reproduction and replicability rather than generativity. The implicit assumption is that psychological processes are mainly conservative and past-oriented. In this symposium, the contributors will instead discuss several theoretical approaches that have focused on the generative and creative aspects of psyche. Valsiner discusses some of the theoretical approaches that have taken into account the future-oriented psychological processes. Larocco develops the idea that conceptualizing personality in terms of future orientations overcomes the homeostatic models. Marsico is proposing a new theoretical approach to the study of the qualitative transformations occurring in any developing psychological system. Finally, Tateo will present the idea of imagination as a basic symbolic process for the creation of the self-regulatory and self-promoting processes. The symposium format includes three presentations of 15 minutes each and a final debate animated by two discussants that will comment and stimulate the discussion from different European and Anglo-Saxon perspectives.

**Presentation 1: More of Life is more than Life: The making of Gegenstand and revitalization of Vitalism**

Jaan Valsiner, NBPC, Aalborg University, [jvalsiner@gmail.com](mailto:jvalsiner@gmail.com)

Psychology's theoretical realm has for a century overlooked the relevance of irreversible time and processes of emergence for the last century. Innovative tendencies to overcome this overlook come from the theoretical traditions of Theodor Lipps (Einfühlung and Apperception), Henri Bergson, Hans Driesch (Regulation and Equifinality) and Lev Vygotsky (affective synthesis). The traditions of Gegenstand-theory allow conceptualization of constantly modifiable constraints that can be re-negotiated in the process of future-oriented experiencing of living.

## **Presentation 2: The Future, Imagination, Anxiety and Risk: Living in the Future and its Futures**

Steve Larocco, Southern Connecticut State University, [laroccos1@southernct.edu](mailto:laroccos1@southernct.edu)

Valsiner and others (as well as the members of this symposia) have worked to correct the common notion in psychology that human living and personality is an effect of an organism whose mode of being is as a self-correcting, self-managing homeostatic system. The fact that people are embedded in semiotic systems which are not bound either by perception or by the present opens their being to an ongoing mode of becoming that constantly interacts with a variety of futures: the future of anticipated constraint, the future of that future (the outcome of that constraint), the future of fantasy (the semiotic future that exceeds constraint), the future of that future (the imaginary beyond where fantasy becomes possibility), the future of imagination (the semiotic future that conceives an alternative future, that conceives possibility where there is constraint), the future of that future, the future of fear and anxiety (the future where constraints are projected as inhibitory or damaging), the future of that future, etc. One aspect of personality is the various dispositions towards futurity that emerge from the interactions of these impingements and openings generated by the various futures. Because of this, human life is constantly dysregulated as a system, but constantly reconstructing and reorienting itself as it experiences the complexity of its own futurity and the futures that that produces.

## **Presentation 3: Developmental mereotopology: borders and life**

Giuseppina Marsico, University of Salerno, [pina.marsico@gmail.com](mailto:pina.marsico@gmail.com)

Striving for uncertainty is an unavoidable characteristic of human beings who constantly deal with crossing boundaries between different social worlds. Socio-cultural locomotion the person made (her life trajectory) takes place in culturally organized life contexts within the insurmountable “boundaries” of irreversible time. Borders and time are neither avoidable nor fixed coordinates of human life. Instead, they shape human experience in its perennial transformation. Development constantly deals with overcoming borders in a movement toward the unknown future. The presentation discusses an initial definition of developmental mereotopology able to provide a formal set of ideas for understanding the qualitative transformations occurring in any developing system over time. This general science of transforming forms should provide conceptual tools able to explain the role of the borders (very central in mereotopology) in their dynamic movements towards a teleological direction in irreversible time (the very core of any developmental perspective).

## **Presentation 4: The psychological imagination: semiotic processes as imaginative processes**

Luca Tateo, Aalborg Universitet, [luca@hum.aau.dk](mailto:luca@hum.aau.dk)

Imagination has been often considered a secondary feature of human mind, subordinated to the process of rational and logical thinking. The study of imagination has traditionally been based on Aristotle’s idea of imagination as a faculty which produces, stores, and recalls the images used in a variety of cognitive activities, including those which motivate and guide

action: "The soul never thinks without a mental image [phantasma]" (De Anima). The contribution will draw on the ideas of the philosophers Giambattista Vico and Harald Høffding, who discussed in different times the role of imagination as basic symbolic process. Vico's theory of the human psyche identifies the distinctive characteristic of mind in its capability of imagination, the main symbolic capability (Tateo, 2015). Imaginative capability is based on three fundamental functions of the mind: fantasia, the capability to imitate and change; ingegno, the capability to create correspondence between things; and memoria, that is the capability to remember. Høffding understood the potential of studying imagination in relation to science. "The freedom in respect of what is given, which scientific imagination presupposes, appears not only in the new combinations, but also in the power of discovering agreements, of finding the same fundamental relations, in the midst of very changed or complicated conditions. Such more deeply penetrating apprehension of similarity lies at the bottom of the association by contiguity at work in the combination; starting from the single recognized or identified characteristic, a whole new connection (according to the law of totality) is constructed" (Høffding, 1904, p. 179). The presentation will try to answer the following questions: Which is the role of imaginative processes in our daily life, in learning, in economic and social activities, in the scientific and artistic work? Does imagination means just a detachment from reality or is it instead a basic psychological function? The proposal is to consider imagination as the general symbolic capability of creating new knowledge and generating concrete new ideas by manipulating signs in analogic form.

**Part 5: Discussants: Gordana Jovanovic, Belgrade University, Serbia and Kevin Carriere, Georgetown University, USA**

**14:00 - 16:00 Experiments in Figure and Ground: using psychology to understand democracy and difference.**

**Elegance Room 1**

**Chair: Kesi Mahendran**

### **Symposium Abstract**

This symposium develops the substantial figure of a dialogical citizen, pragmatic, sense-making, desirous and compelled to act. Whilst recognising that the identity positions this figure can take are constrained and imbricated within powerful hegemonic representations. We aim for a figure and ground analysis to emerge revealing the contribution dialogical psychology can make to understanding democracy and difference. As conceptions of democracy are valorised internationally, the relations between democracy and difference, whether radical, liberal, agonistic or deliberative have been theorised by critical thinkers such as Benhabib, Habermas, Laclau and Mouffe. We interplay the macro-relational and the micro-relational to examine the psychological vicissitudes of citizen capacities and relations on the ground. Mahendran, Kapoor and Jackson articulate the figure of a dialogical citizen in relation to I-positions of non/identification with the protean idea of European Citizenship. Obradovic & Howarth, focus on the political discourse around Serbia's relationship with the EU. Showing how Serbian politicians establish hegemonic representations by re-working history in ways which risk circumscribing future possibilities for Serbian citizens. Sullivan & Mahendran return our sights to a figure within populist imagination that easily troubles the parameters of democracies – the migrant subject. Showing how lay psychologies construct a migrant figure who is 'born' into the new country as morally, cognitively and culturally deficit and then 'grows' through migrant generations. Howarth, Andreouli, Barrett, Brigham and Gibson taking the Trojan Horse Affair (THA) show how the grounds of the debate become skewed by hegemonic discourses on extremism, to the extent that reasonable scepticism, so vital to democracies, becomes an almost impossible position for some citizens to take.

### **Presentation 1: Narratives of European Citizenship: the dialogical citizen in the European Public Sphere**

Kesi Mahendran, (The Open University), Anubhuti Kapoor (Independent researcher) and Ima Jackson (Glasgow Caledonian University, UK).

This paper develops the figure of a dialogical citizen in relation to the protean idea of European Citizenship. The paper shows how citizens, both migrant and non-migrant, with a small amount of priming are fully able to articulate their relationship with the European Union in ways that challenge arguments around democratic deficit in the European public sphere. Drawing on a cross-European project, Placing Ourselves, which conducted 77 interviews in Dublin, Dusseldorf, Gothenburg, Glasgow and London, the paper will demonstrate a series of normative and creative positions in relation to the EU. The paper shows how European Citizenship, rather than a question of superordinate or collective identity is perhaps usefully understood in terms of a political identitarian space. The paper concludes that understanding growing disillusionment with the EU rests not only on



Euroscepticism but on a variety of positions relating to identification, disidentification and non-identification.

**Presentation 2: In dialogue with an ‘Other’: shaping national identity, history and the future through political discourse.**

Sandra Obradovic (London School of Economics, UK) & Caroline Howarth (London School of Economics, UK)

This paper offers a dialogical approach to political discourse, exploring how speeches by leaders of a nation become not only shaped by their national context, but also as a response to a wider international context. We show the importance of exploring the presence of ‘Other’ voices in elite speeches and how these discourses are not only oriented towards the in-group, but also as a response to possible criticisms attributed to out-groups. Specifically this study looks political discourse on the changing political relationship between Serbia and the EU. A pertinent question to answer is ‘how has the political discourse managed to move the EU from a past enemy to a future ally and suitable superordinate identity?’ The study shows, it is important to locate changing discourses and representations on identity and history within the broader socio-political context in which they are occurring. Only then can we fully understand how discourse becomes a part of shaping reality as well as informing and limiting how citizens imagine possible futures.

**Presentation 3: Desire and Dialogue: The lay psychologies around the concept of ‘migrant generations’**

Kesi Mahendran, Open University  
Paul Sullivan, University of Bradford, UK

Terms such as ‘second-generation’ and ‘third-generation migrant’ are routinely used in some European quarters and rejected in others - but how does the notion of ‘generation’ influence processes of belonging and citizenship? Participants, within a cross-European interview-led study, both migrants and non-migrants, were asked what the terms ‘second/‘third generation migrant’ meant to them? Our interest was in the assumptions that underlie how citizenship and belonging can be commonly understood to change or stay the same from one generation to another. We found an interesting set of assumptions for many, the terms were nonsensical distinctions as the ‘second/third-generation’ were full citizens, but we also uncovered a sense in which ‘immigrants’ were seen to developmentally grow into citizenship across generations. Both mentally and morally but along the way are troubled by the quality of ‘immigrant’ that stalks their identity. We critique and dialogue with these assumptions and conclude by examining the implications of the notion of ‘migrant generations’ for democratic participation in the public sphere.

**Presentation 4: Constructing extremism in ‘The Trojan Horse’ affair: implications for dialogue, identity and citizenship**

Caroline Howarth (London School of Economics, UK)

Eleni Andreouli (Open University, UK),

Martyn Barrett (University of Surrey, UK)

Natasha Bringham (London School of Economics, UK)

Stephen Gibson (York St John University, UK)

This paper discusses research into the social, political and psychological significance of the Trojan Horse Affair (THA) – a controversy about alleged plots to ‘Islamify’ certain schools in the UK. Our research project is less concerned with ‘what really happened’ but rather seeks to explore how the competing representations of what happened are consequential for local and national identities, intercultural dialogue and citizenship. Using a critical social representations approach, we examine competing discourses about the THA. Discourses about community engagement, islamophobia, social inclusion, and the role of religion in schools more generally are often silenced, we found, while discourses about indoctrination, gender discrimination, extremism and threats to British values dominate. Further although some people within the Muslim community voice their perspectives on the THA and engage in community activities, many, (aware they may be labelled ‘extremist’), feel disempowered, disengaged, discriminated against and disconnected to British society. We conclude with an examination of how discourses around extremism work ideologically to shut down dialogue and so marginalize minority perspectives.

**14:00 - 16:00 Disquieting Experiences:  
Managing Ambivalences in I-Other-World  
Relationships**

**Elegance Room 2**

**Chair: Vívian Volkmer Pontes**

**Symposium Abstract**

Organizers: Vívian Volkmer Pontes and Lívia Mathias Simão

This symposium aims to examine the psychological issue of how people manage ambivalences generated by the tension between the actualized sense of the present and the multiple possibilities of the future (Abbey, 2006; 2013). More particularly, the ambivalence generated by disquieting experiences in I-Other-World relationships (Simão, 2003/2007). During the course of life, people experience multiple unexpected situations in the relationships with their world, other people here included. If these experiences are very far from what they were expecting, they will be lived as disquieting experiences, which main feature is stimulate people to feel, think and act for fulfilling the gap between 'what things should be' and 'what they seem to be' ('should values' and 'is values', Boesch, 1991). Trying to fulfill that gap means that people try to integrate their disquieting experience into their personal cognitive-affective base which, in turn, will also change (Simão, 2010). Here, different ways of meaning construction and reorganization of personal values and expectations can emerge. To understand this kind of process, a notional relationship - between ambivalence and disquieting experiences - are at stake. This discussion will be illustrated with the analyses of three situational contexts in which disquieting experiences were lived, respectively, by women with a history of miscarriage, by women with breast cancer, and by physiotherapists in formation.

**Presentation 1: The Experience of Gestational Loss: Intergenerational Ambivalence**

Vívian Volkmer Pontes and Lívia Mathias Simão

The experience of a miscarriage can be perceived and felt by a woman as an unexpected event, that challenges personal and family expectations about what would happen – to become a mother and the birth of a baby. Taking research results in this context, we illustrate and bring to the discussion considerations of miscarriage experiences as disquieting personal experiences (Simão, 2003/2007), that maximize uncertainty about the future and generate intergenerational ambivalence, by touching the relationship I-Other-World. In this sense, in order to reduce tension and integrate meaningless field raised by these experiences, the self uses Semiotic Strategies of Dynamic Self-Repairing (Pontes, 2013). These strategies lead to the construction of Repairing Signs (Pontes, 2013), which have the power to restore the connection of the interrupted trajectory fragments, re-establishing some sense of continuity and reorganizing the relations I-other, in order to better deal with the ambiguities of reality.

### **Presentation 2: Scars: Marks on the Body, Marks in Life**

Flávia Meneses Duarte and Livia Mathias Simão, University of São Paulo, [duartefm@usp.br](mailto:duartefm@usp.br)

Scars are often associated to painful life experiences; therefore are marks of both physical and psychological senses. On one hand, they represent the success of the body regenerating process; on the other, refer to an unexpected event, not chosen, not desirable. Women who lived disquieting experiences (Simão, 2003/2007), as breast cancer surgeries, domestic violence, when confronted by the mirror, might experience the disagreement between the reflected image and the idealized image (is-value and should-value, Boesch, 1991), and it could lead to the emergence of ambivalence (Abbey, 2006). In this sense, meanings are created as a way to deal with the psychological stress resulting from imagined unmet aesthetic expectations. Given this perspective, it will be brought into discussion the theoretical and methodological aspects of a survey's interview elaboration, which aim to understand the construction of women's personal and cultural meanings regarding their scars.

### **Presentation 3: Physiotherapists in Training: Personal Values in the Event of Situations of Ambivalence**

Larissa Laskovski and Livia Mathias Simão, University of São Paulo, [larissal@usp.br](mailto:larissal@usp.br)

In the process of building the relationship between physiotherapists in training and the patient, as experienced by students of physiotherapy in their early curricular internships, three important aspects are discussed: the physiotherapist-patient relationship as imagined by the student, personal values of the undergraduate and the values built during academic education. During the internship these aspects may change, generating disquieting situations (Simão, 2003/2007) for the students, and leading them to the emergence of ambivalences (Abbey, 2006). Analysis of interviews with the students in their first experiences with patient care will be presented. During those interviews, personal values of each participant appeared as grounds for the construction of meaning in face of concerns emerged in clinical care and they were used as resources to deal with the ambivalences arisen.

### **Part 4: Discussant**

Discussant: Jaan Valsiner, Aalborg University, Denmark

**16:00 - 16:30 Break**

**Welcome Centre  
Reception**

## Parallel Sessions Monday 29th June

**16:30 - 18:30 New ideas in cultural psychology**

**Grace Room**

Chair: Brady Wagoner

### **Symposium Abstract**

Brady Wagoner, Vlad Glaveanu and Jaan Valsiner (Organizers)

This symposium showcases theoretical and empirical explorations that highlight the dynamic relation between mind and culture in various contexts and in connection to different practices. The central notion is that culture is not a container for people or variable to be manipulated, but rather the medium through which we live every moment of our lives. In other words, it operates as a tool or resource internalized by each person and employed in action. Thus, people are both formed by culture and create culture in order to solve the concrete problems they face through life. Cultural psychology also operates on the principle that we need to look at the concrete contexts in which people act, in order to create general models of psychological functioning that go beyond specific contexts.

The first two papers focus on how culture tools transform psychological functions. Thomas Sørderby Christensen considers the relation between metaphors and development and proposes a loop model of metaphor use bridging past experiences and future-oriented meaning making. Drawing on illustrations from Shakespeare's *Macbeth*, he explores the developmental function of metaphors and their potential use in psychological interventions. Ivelina Eneva Yordanova also focuses on theatre, in this case actors' literal recall of their part. Memorisation and recall are conceptualised here as constructive elaborations of meaning, facilitated by complex forms of social and material mediation.

The second two papers extend the discussion to the group level, to explore the cultural mechanisms that regulate the movement between groups. Tania Pedersen, Sophia Page and Marianne Poulsen shift our attention to the experience of transitions, approached from the perspective of narrative psychology and theories of belonging. Their exploration of how traditions 'break' when indigenous people move from rural to urban settings in Colombia illuminates this complex phenomenon and contributes to broader reflection on themes such as urbanism and globalisation. Finally, Tobias Bo Jensen and Kirstine Dichmann study a different kind of transition represented by pathways for gang exit in Los Angeles. Drawing on the notion of 'communities of practice' (Lave, 2011), their aim is to relate theory and practice and draw parallels between the US and Danish context.

### **Presentation 1: 'Life's but a walking shadow': Developing through metaphors**

Thomas Sørderby Christensen, Aalborg University

What role does the metaphor play in the processes of human development? Through a theoretical synthesis of the knowledge from metaphor research that metaphors can function as generative and governing of the perception of concepts in everyday life, and the perspective from cultural psychology that human beings are active meaning-makers of their world living in irreversible time, a model of metaphor loops in human development is formed. The argument is that a person can loop away from the here-and-now into a metaphor of the present experience which again can function as a sign mediator for future

meaning and actions in relation to the world. This is demonstrated through a literary example from Shakespeare's *Macbeth*. Although still being developed, the perspective shows promise in contributing to the theoretical fields of metaphors and human development as well as practical psychological intervention.

### **Presentation 2: Remembering beyond the literal: Actors' cultural strategies for memorization**

Ivelina Eneva Yordanova, Aalborg University

The present study explores the meaning of memorization for actor's production of literal recall from the perspective of cultural psychology. An analyze of actors' lifeworlds revealed several themes about the place and function of literal recall, such as the meaning of memorization for the actors; memorization presented as a process; forgetting on the stage, etc. Actors' initial approach is not to memorize the text but rather to elaborate it, substantiating Bartlett's theory of remembering as 'an effort after meaning'. Another important finding considers the role of mediators in the process of memorization (cf. Wagoner and Gillespie, 2014). These results are put in dialgue with the existing theories from Bartlett, Vygotsky and the contemporary cognitive psychology. Lastly, various to memory are criticized because of their tendency to simplify the observed phenomenon and thus ignore its development within the time.

### **Presentation 3: The Breaking of Traditions: Social-cultural Dilemmas of Migration**

Tania Pedersen, Aalborg University

Sophia Page, Aalborg University

Marianne Poulsen, Aalborg University

This paper uses a cultural psychological framework to investigate the break of traditions and generation gaps that appear when young members leave their indigenous community to get an education and integrate in the "modern world" of the capital city. The study is based on ethnographic work conducted in Colombia. The transition from a local community to a modern city will be analyzed using concepts from narrative psychology and theories of group belonging. This case is theoretically interesting in that these participants are on the border of two communities and therefore cannot be placed in one 'culture' or another. Instead, culture is seen as the tools that they selectively appropriate in either context to cope with the movement between. Like presentation 1 these tools help guide the person into the uncertain future. The ultimate aim is to develop a general theoretical model of the different trajectories or individual transitions from one culture to another that can be applied to other social contexts, such as integration of foreigners in Denmark.

### **Presentation 4: The Psychology of Exiting a Gang: A sociocultural approach**

Tobias Bo Jensen and Kirstine Dichmann

This presentation explores the phenomenon of gang exit drawing on both theoretical considerations and empirical data from fieldwork conducted in Los Angeles, USA. In

particular, we will focus on observation and interviews with gang members who are either on their way out or have already left their gang. The analysis builds on cultural psychological approaches to community and social practice, and considers gang exit in terms of Jean Lave's communities of practice and the way they involve 'fundamental conflicts and struggle for change' (Lave, 2011). In addition, we also refer to recent research by Line Lerche Mørck who, coming from a similar theoretical background, studied gangs and pathways of gang exit in Denmark. Our aim is to draw parallels between these two contexts in the hope that knowledge about American experiences in this area can contribute to our understanding of the current situation in Denmark and other similar contexts. Thus we will show the different cultural factors mediating the exit of a social group. Theoretically, this issue gets at the core of what it means to be a member of a group and what cultural processes are at work to maintain membership.

**16:30 - 18:00 5 Minute Challenge Presentations**

**Inspire Room 1**

**Out with psychology: What should critical theoretical books challenging the discipline include?**

Organizer: Ian Parker

**Abstract**

This session is designed to review new conceptual and methodological resources which are being brought to bear on the ongoing theoretical and methodological crisis in psychology. Psychology as an academic discipline and professional practice is also replicated in, and challenged by, everyday commonsensical notions of what internal mental life is like. Here it takes shape as a peculiarly modern experience of the self, and now for some people as a domain of private life under threat. But there have always been alternatives to academic, professional and everyday 'psychology', and this session poses questions about what critical theoretical books should include if they are to be radical interventions in the discipline, if they are to be cutting edge critiques from just outside it in order to complement and question critical arguments emerging inside. What new perspectives do we need on subjectivity drawing on disciplinary debates and cultural phenomena adjacent to traditional studies of the individual, those that are 'outwith' psychology. Many of the debates that are now taking place have a strong interdisciplinary character, and there is an interest in conceptual and methodological innovations in adjacent areas of work. These elements must at the very least include arguments from Black feminism, on pathologisation in culture, psychologisation and global mental health, therapeutic ideology, and on radical educational practice. Ian Parker will kick off the session and then authors of books on these and other topics (who have indicated they are attending the conference) will contribute.

## **Education as Zeitgeist: from neurons to political devolution (and much in-between)**

China Mills, University of Sheffield, School of Education, china.mills@sheffield.ac.uk

### **Challenges Abstract**

This session aims to draw upon, and in so doing further develop, critical (educational) psychological deliberations on Education as Zeitgeist. Seven speakers, in five minute slots, will move through multiple layers of education as a potentially individualising and psychologising project ultimately linked to political devolution and the logic of free-market capitalism; to education as providing a space for the delightful and unbearable experience of interdependence, and for supporting people in processes of 'becoming with others in the world'. The session will put critical neuroscience into conversation with critical educational psychology; interrogate hollow conceptions of the educational 'good'; explore educational and supervisory encounters of uncertainty and mess; and trace the global psychologisation of education in contexts of entrenched inequality, chronic poverty, and neo-colonial oppression.

Contributors to the session:

Ansgar Allen, University of Sheffield, a.allen@sheffield.ac.uk

Tom Billington, University of Sheffield, t.billington@sheffield.ac.uk

Tim Corcoran, Vitcoria University, tim.corcoran@vu.edu.au

Anat Greenstein, University of Manchester, anat.greenstein@manchester.ac.uk

Daniela Mercieca, University of Malta, danielamercieca03@gmail.com

China Mills, University of Sheffield, china.mills@sheffield.ac.uk

Anthony Williams, University of Sheffield, anthony.williams@sheffield.ac.uk

### **How to Teach Critically Developmental Psychology?**

Michalis Kontopodis, University of Roehampton

Since the 70s, teaching psychology at the Free University of Berlin has been a very interesting meta-theoretical undertaking, which brought history of psychology, philosophy, epistemology and critical theory into almost every module (at least in the first decades). Yet, this programme was attended by a rather homogenous group of students (mostly white, middle-class, young, German). I have recently tried to revive this tradition, when teaching developmental psychology on undergraduate level at the School of Education, University of Roehampton in South London. Students there are very diverse in terms of cultural, ethnic and socio-economic characteristics. Building on evaluation and research materials from focus-group discussions and observations, the session aims to discuss how the diverse students at Roehampton responded to this pedagogical approach. I will address the challenges of teaching developmental psychology critically with regard to students' (sub-)culture, class, age and gender and the (potential) relevance of these dimensions in teaching and learning about child development.

Preparatory reading: Kontopodis, M. (2014). *Neoliberalism, Pedagogy & Human Development*, Routledge.



**Presentation 1: English mind/African body dualism: the subject positioning of South Africans in relation to their languages**

Hannah Botsis, University of the Witwatersrand, hannah.botsis@gmail.com

Cartesian mind/body dualism has, in post-modern and post-structural theory, been replaced by a notion of the subject as embodied and located. However, the history of Cartesian dualism, racial ideologies and colonial politics still have impulses in our present, where whiteness is associated with mind, rationality and a disembodied universal humanity, while blackness or Africanness is associated with the fixedness of an exotic body, located in a dark and irrational place. In work with university students' in Johannesburg, where visual language biographies were co-constructed with the interviewer, it became clear that this binary was replicated in their talk and representations of African languages and English. English represented whiteness, the language of their education, thought and upward mobility, while African languages were referred to as languages of the heart, or something that marked their bodies. While their mothertongues were positioned favourably in their narratives, as something precious, when cast within broader considerations of power and subject position, the English mind/African body trope started to emerge. This paper argues that the discursive positioning of African languages as representing emotional closeness, or authentication of one's blackness, but being of little utility in the modern world, reinscribes the dominance of whiteness through English. While new identity formations are occurring that jettison old ideological constraints, it is important to remain aware of the discursive continuities that position subjects asymmetrically.

**Presentation 2: Where do the borders of subjectivity lie? Children, medication and subjectivity in Chilean classrooms**

Sebastian Rojas Navarro, King's College London, sebastian.rojas\_navarro@kcl.ac.uk

Historically, interactions between children and biomedicine have been framed in different ways. These interactions can be viewed as beneficial when biomedicine offers answers and treatments for illness, unease, and pain. But when it comes to the relations between children and mental health the frame is constructed as threatening. Social scientists, under the influence of the medicalization theses, began to think that this relation is potentially threatening, that children's consumption of stimulant medication should be considered as potential harmful and hazardous, especially since it may affect 'the child's true self'. In this presentation I aim to explore how this discussion makes necessary our reflection upon not only children's use of medication, but also what it is to be a child in Chile, and how biomedicine is felt as a potential threat to what is considered 'the natural state of childhood'. Medication, its ingestion, and its potential effects blur the boundary between the limits of the child, and the effects of the medication. In order to explore this subject, I use elements from my fieldwork with medicated children and their practices in the context of the classroom. I draw inspiration in this from the contributions made by different theoretical backgrounds that have emphasized mutual determination between medication

and individuals, such as the anthropology of pharmaceuticals and science and technology studies

**16:30 - 18:00 Publishing Workshop**

**Serenity Room 1**

**Publish or perish? An interactive workshop**

**Catriona Macleod, Hank Stam**

**Workshop Abstract**

This interactive workshop, facilitated by editors of two journals (Feminism & Psychology, Theory & Psychology) heavily invested in promoting theoretical work in Psychology, aims to dialogue about the processes, challenges and joys of publishing. The following issues will be covered in the workshop:

- Writing theoretical and qualitative research articles that are likely to make it through the review process;
- Choosing an appropriate journal;
- The process in terms of article submission and publication;
- How to respond to comments from reviewers.
- Participants will engage in a generative writing exercise aimed at assisting them in clarifying the direction of a publication they have in mind.

**Presentation 1:**

Catriona Macleod, editor of Feminism & Psychology, will co-facilitate the workshop.

**Presentation 2:**

Hank Stam, editor of Theory & Psychology, will co-facilitate the workshop.

**Chair: Alexander Vasilovsky**

**Presentation 1: Technologies of trans\*: Genderqueer as (dis)identity**

Alexander Vasilovsky, Ryerson University

Usra Leedham, Ryerson University

Stephanie Cosma, Ryerson University

Mainstream psychology often articulates trans\* through minoritising discourses (Sedgwick, 1990) that preserve gender as biological, essential, individually immanent, and normally congruent with the sexually dimorphic body (APA, 2013). As trans\* communities continue to engage and resist such technologies of modern “biopower” (Foucault, 1978), their genealogy is more publically taking shape. In order to elucidate the increasing popularity of genderqueer self-identification among Millennials (Brekke, 2014), we explicate interdisciplinary debates on gender variance, which present trans\* subjects either as perpetrators of gender norms (Raymond, 1979) or as “outlaws” (Bornstein, 1994) for whom gender is amenable to limitless individual play. We demonstrate how this generation’s genderqueer is contemporaneously interpreted as an umbrella term for apolitical “transgressive exceptionalism” (Halberstam, 2005) and as a “smashing” of gender binaries (Sanchez, 2015). Building on Evans, Riley, and Shankar’s (2010) “technologies of sexiness,” we attempt to reconcile these and other emerging, polarised interpretations. We theorise genderqueer as a (dis)identity (Muñoz, 1999; Rancière, 1995/1999, 2007) that offers the possibility of agentic, non-binarised subjectivities through multiple, unpredictable negotiations of the subjectification/subjectivisation dialectic, which we term “technologies of trans\*.” Gender transgressions are iterative performances (Butler, 1990, 1993) that necessarily reproduce regulatory and disciplinary regimes of power even as they open up alternative spaces for the occupation of heretofore unintelligible gendered subject positions. Although these alterations to the matrix of compulsory gender are susceptible to the neoliberal perversion of postmodern gender flexibility (Duggan, 2003), they harbour the potential to exceed the identificatory bounds of female and male, transgender and cisgender.

**Presentation 2: Affect’s travels along social, symbolic and psychic tracks: Young women navigate sexual desires and demands**

Maria Gurevich, Ryerson University

Amy Brown-Bowers, Ryerson University

Alex Vasilovsky, Ryerson University

Stephanie Cosma, Ryerson University

We plot several intersecting theoretical coordinates, along which sexuality is usefully traced – affect scholarship, post-Lacanian feminist psychoanalysis, and feminist poststructuralism. This is followed by two elaborated examples from an ongoing research project on sexual agency and desire among young women. The notion of gender as a copy of a failed ideal, a fantasy that can never be fully realized and embodied (Butler, 1999), mobilized and conducted along cultural and historical tracks, complements feminist post-Lacanian

formulations positing a subject who sits before the law, negotiating unconscious obligations and demands to inhabit a gender, awaiting recognition through induction into the Symbolic order. Affect theory (Ahmed 2004a/b), in its emphasis on the social transmission of affect and its performativity is, likewise, consistent with a feminist poststructuralist conception of gender as a repetitive, ritualized and regulated practice (Butler, 1999). This treatment of affective practice as a collective experience embedded within broader social practices is consistent with poststructuralist and feminist readings of Lacanian psychoanalysis, wherein the unconscious is formulated as the site of cultural-norm formation, incubation and transmission (Mitchell, 2000). Our analysis traverses these varied but interconnected theoretical frames, arguing for their joint usefulness in thinking about how sexual messages and ideologies permeate and persist across social and psychic spaces, with both resistance and recapitulation at work. We join a body of feminist scholarship directed at expanding epistemic and empirical conversations beyond sexual empowerment/oppression oppositions (Gavey, 2012; Jagose, 2010; McClelland 2010), by addressing the ways social meanings, symbolic representations, affects, and fantasy about sexuality cohere in subjectivities.

**Presentation 1: "Selves-in-relation": embracing theory, developing just practice**

Wendy Drewery, University of Waikato, w.drewery@waikato.ac.nz

The idea of "the relational self" occurs frequently in learned articles, both within and outside of the fields of psychology. However, the work that this concept is called upon to do across these fields is not consistent, neither is there a singular theoretical account which satisfies. The phrase is frequently used to refer to positioning of individual selves in relation to others, such as group memberships of various kinds. The attraction of the relational self, it seems to me, is that it critiques the implication that selves are ever independent, and suggests that it is relationships which produce identity as much as or perhaps more so than individual characteristics. So, what would be a satisfactory account of the relational self? If narrational interactions are productive of identities (Bamberg 2011), is it also possible to use conversation intentionally to produce particular kinds of relationships, and particular forms of identity? In this paper I will use narrative interaction and positioning theory to argue that the form of a restorative conversational practice exemplifies the production of selves-in-relation, repositioning the protagonists in respectful recognition of one another; where the story that is produced in the group conversation is accepted as common, if regrettable, by persons who came into the conversation as antagonists. This example of a mandated formulaic conversation should not obscure the possibilities available for more just and productive everyday interactions when we assume the theoretical interdependence of selves and recognise language interaction as co-construction.

**Presentation 2: Narrative, history and the self. Critical comments on the role of narrative in psychology**

Allan Kjøster, Aarhus University, akos@edu.au.dk

There is a strong tradition in psychology and philosophy, claiming that the self is a narrative construction. This paper examines this idea and concludes that the narrative self is not a viable theoretical construct, but that we should opt for an adjacent idea of an historical self. The aim is to establish this through three merging lines of critique, stemming primarily from contemporary philosophy and narratology. Taken together they all indicate the need to keep a clear distinction between the acts of narration and what is narrated. To resolve this problem, the paper proposes that we consider the self as historical. Hereby is meant a depository of primarily non-articulated experiences governing who I am, not organised through a narrative structure, but rather through a process of sedimentation. Finally, the paper argues that this in no way implies that the focus on narratives is irrelevant to psychology. On the contrary, in so far as the self can be understood as historical, narratives play an important role in understanding the person. But whereas the hypothesis of a narrative self claims narrative to be constitutive of the self, the paper argues for a more modest understanding, focusing on the functional roles narrative can play in our self-interpretation. This shift opens a new perspective on the systematical use of narratives in, for example, therapy; one that does not overburden the expectations of what can be achieved through changes in individual narratives.

### **Presentation 3: The Scientific Mind : Notes on the Opportunities provided by Francisco Varela to Psychology**

Nicolas Zaslowski, University of Lausanne, nicolas.zaslowski@unil.ch

Francisco Varela had an unusual unpartitioned view over traditions and fields of research. As he said himself, he conceived his own work as a "braid" of three disciplines: neurobiology, phenomenological analysis and Tibetan Buddhism. This braiding gave birth, in 1996, to a programme, that is to a theoretical framework which is at the same time a pragmatic method and a research project Varela called "neurophenomenology". The aim of this paper is to show that, beyond the issues neurophenomenology arises by incorporating phenomenology and Tibetan Buddhism into a naturalistic orthodoxy (naturalism being the nowadays default position in cognitive (neuro)sciences) the scientist's vision of Francisco Varela deserves to be reconsidered, for it carries the promise of a clear definition of the role that naturalistic cognitive (neuro)sciences, theoretical studies and spiritual practices have to take, regarding each other ; in other words, what is at stake here is maybe a possibility to ground a scientific psychology which would be able to grant subjective-rooted investigations – first-person perspective being able to be rigorously explored, provided that we get the right method and training. In the end, I want to suggest that an assessment of the scientific *modus operandi* established by Francisco Varela could still be fruitful for our contemporary issues, both theoretically and practically speaking, because it offers abilities to overcome the opposition between, roughly speaking, subjective and objective approaches. This epistemological assessment will then be the main concern of my work.

**16:30 - 17:00 Psychology and technology**

**Elegance Room 2**

**Chair: Stephan Sieland**

### **Presentation 1: Centripetal Media Technologies: Pulling Imagination Towards the Centre of Psychology and Digital Everyday Living**

Stephan Sieland, Roskilde University, sieland@ruc.dk

In socially orientated psychologies, like critical psychology and cultural-historical psychology, thorough conceptualizations of the centrality of imagination in human subjectivity and daily engagements have only been sporadic or subordinate to other concepts – even though Kant already argued for its central role in perception and cognition, and later Vygotsky for its central role in daily activities and development. Besides recent tendencies in cultural psychology, theorizing imagination has yet not formed a solid conceptual continent, but is rather characterized as drifting and unconnected islands in dispersed disciplines, including literary theory and anthropology. Seemingly, imagination still connotes a separation from daily engagements, either as isolated in the deep dungeons of subjectivity without serious practical implications or as elevated to privileged extraordinary moments of vision and creativity. The digitization of everyday living can be seen as a centripetal force, pulling imagination, as daily practice, to the centre of academic attention. In my presentation I will argue that imagination is challenged and necessary in new ways due to the intensive

stream(s) of sensori-affective, often contradictory, experiences that new media technologies have perforated daily practices with. Furthermore, I will suggest necessary conceptual developments that construe imagination as:

- Central to human subjectivity and engagements, yet distinct from bordering concepts like thinking, reflexivity, knowledge, narrative
- Implicated in conflicts and dilemmas in our everyday living, and not purely in productive, creative, possibilistic, and innocent activities
- A hybrid capacity that is sensitive to specific socio-techno-historical arrangements of experience

**18:30 - 20:30 ISTP Business Meeting**

**Grace Room**

## **Tuesday 30th June: Conference Day 4**

## **Location**

**08:45 - 09:00 Plenary Session Day 4**

**Grace Room**

## **Parallel Sessions Tuesday 29th June**

**09:00 - 11:00 Joint action: refracting the work of John Shotter    Grace Room**

**Chair: Tim Corcoran**

### **Symposium Abstract**

Professor John Shotter has made significant contributions to social psychology and interdisciplinary studies of human communication. His work extends over forty years and continues to challenge conventional scientific thinking across a range of topics. Shotter has influenced commentators in areas including social accountability, participatory democracies and cultural politics. Most significantly, his work influences social psychology as well as communication theory, therapeutic practice, organisational and management studies, and human relations. This symposium brings together three perspectives on Shotter's work and its significances for theoretical psychology, showing how it raises concerns of enduring significance for the discipline.

### **Presentation 1: You never know who you might bump into**

Tim Corcoran, The Victoria Institute, Victoria University, Australia, [tim.corcoran@vu.edu.au](mailto:tim.corcoran@vu.edu.au)

In getting to know John Shotter's work, I have been introduced to a variety of raconteurs, most of whom I had not met in the sanctioned curricula of my early psychology training. This was just one experience from my own education where opportunity was constrained. Whilst it might be suggested – and rightly so - that Shotter bestows a critical means through which the reader (e.g. students) may wonder anew, my weightier debt to Shotter is the engendered sense of wanting to belong to a world which is different to the one generally known. His work provides an invitation to not only to meet and speak with others in preferred ways but to also change how we actually listen. In this paper I detail the importance of our capacity to orient to unfinalised possibilities and the significance of this outlook in/to educational practice.

### **Presentation 2: Virtuous Psychology: Pursuing the right character required for research**

Dr Jim Cresswell, Booth University College, Canada  
Cor Baerveldt, University of Alberta, Canada

A problem with discursive psychology, as Shotter points out, is that it neglects embodiment and background practices; leading psychologists to be mute about the ontologies people live. He attempted to spell out a way of doing research that covers these gaps and we argue that this work is an account of a virtuous practice of psychological research. We outline this practice by describing how it involves an articulation of different ontologies as outlined in



Bakhtin's approach to novelistic art, which we have elsewhere called "expressive realism". Taking into account expressive realism requires the virtue of sympathetic co-experience, as articulated by Bakhtin, and reflected in Shotter's "withness thinking". Lastly, it involves thinking polyphonically so as to unmask ontologies that are taken for granted and so unseen. The result is a non-reductive vision for a virtuous practice of psychology that enhances discursive psychology.

### **Presentation 3: With Feeling**

Dr John Cromby, University of Leicester, UK

John Shotter's work is distinctive because of the way it determinedly engages with social relations, on the one hand, and the lived phenomenal body on the other, whilst always maintaining a close focus on actual, lived experience. It melds a (particular) constructionist focus on language with a simultaneous and continuous emphasis upon how the lived dynamic body sustains, guides and is reproduced within the relational interactions that are constructionism's more usual primary concern. Notions of feeling and sensing are therefore of central significance within Shotter's work. This paper will explore how these notions function, how they play off and into the dynamics of language, and how they help sustain Shotter's focus on the lived, sensual, practical everyday confusion that we constantly 'make-and-find' both within and without ourselves.

### **Part 4: Discussion**

**Chair: Kevin Carriere**

**Symposium Abstract**

Valsiner (2014) recently defined psychological data as fiction due to historicity and personal construction. Is this a call to abandon all knowledge as constructed, frail, and untrustworthy? Or is it a call to critically examine the borders of what we define as knowledge? Embracing the ambiguity of this fictional data, we seek to better examine the process itself – how research is written, seen, and taught as research. These all pose important epistemological issues that will be explored in this session.

In this symposium, we seek to discuss and uncover the ambivalent relations between knowledge and the expression of knowledge. In what context is knowledge created, interpreted, and discussed? In examining the concept of research, we wish to extend the conversation further – examining the lens that we take on as researchers. Can we see research as story telling? And if so, what story do we seek to tell? Are we able to recognize the common-sensed shared meanings in which research exists? What kind of lens can we apply to better comprehend and teach the logic of science, to both other researchers and our children? We hope to provide a forum where a conversation on the knowledge of from research can be analyzed, discussed, and extended to new arenas.

**Presentation 1: Seeking The (Un)Common Sense: Interobjectivity and research**

Kevin Carriere, Georgetown University, KRCarriere@gmail.com

Building on the work of Smedslund's notions of common sense (1984) and Moghaddam's notions of interobjectivity (2003), this paper approaches the idea of research as common (and uncommon) sense. I will discuss the concepts and their mirrored reflection within the other, seeking to display how the researcher's general knowledge of the phenomenon should be analyzed through introspective reflections prior to researching others.

Introspective reflections can give the first direction into the psychologically common systems by focusing on the norms and values of a given situation prior to approaching differences. By approaching research as a researcher first, researched second, I seek bring to light some border-issues on common sense psychology within the scope of interobjectivity. I will conclude with a proposal that research is inherently striving to go beyond common sense, and posit potential areas where researchers can uncover knowledge – starting with themselves.

**Presentation 2: Research is literature: exploring borders between arts and sciences**

Lia Lordelo, Federal University of Recôncavo of Bahia, BRASIL, lialordelo@gmail.com

I draw on Moghaddam's expression from his 2004 article "Psychology is Literature", to expand that idea and delineate the notion of "Research is Literature". I propose an epistemological debate on the limits of research, supported by two specific theoretical contributions: the first is the philosophical concept of border – as it is discussed by Varzi

(2013). The second will be contemporary cultural psychology's contributions, such as: human development as a boundary crossing phenomenon; and the idea that constructing narratives about ourselves and the world is a way of making sense of reality. Then, I will approach some border-issues between researching and writing. I conclude proposing that research is an act of producing a narrative about the world, an act standing in an in-between zone which both separates and unifies traditionally distinct domains of knowledge and human expression.

**Presentation 3: Towards a description of scientific knowledge as a perspective : insights from history of science and science education.**

Alaric Kohler, Université de Neuchâtel, alaric.kohler@unine.ch

Scientific knowledge is commonly considered scientific in relation to its content, to methodological constraints and to a certain quality of reasoning. The scientific knowledge is often considered as corresponding with reality. Studies in science education (e.g. Driver et al. 1996), stress the discrepancies between the way scientific knowledge is taught – mostly in a dogmatic way – and the way it is produced, as it has been described long ago in sociology of science (e.g. Latour & Woolgar, 1979). Current research in science education propose to use argumentation to approach the science in a way closer to its making (Muller Mirza & Perret-Clermont, 2009). From a research on argumentation in physics, we suggest to describe the knowledge to be taught (Tiberghien, 1997) as a specific perspective, or look on the world. Such a description draws on a historico-cultural analysis as proposed by Koyré (1968).

**Part 4: Discussant**

Svend Brinkmann, University of Aalborg, svendb@hum.aau.dk

**Chair: Ilana Mountian**

**Presentation 1: The other side of violence: what is behind the "drug war"**

Aline Souza Martins, University of São Paulo, alinesouza.martins@gmail.com

Adolescent groups involved with drug dealing in Brazil imply a complex relation between politics, crime, and social inequality. After listening to these subjects from a slum in the city of Belo Horizonte/MG Brazil, we analyzed the political and subjective dimension of the respondents positioning as to enter in what they call "the traffic war". In order to understand this "war", we had to go through Clausewit's concept of war to reach a foucaultian train of thought. We also identified a connection between the concept of Homo Sacer, from Giorgio Agamben, and the place occupied by this section of the population in Brazilian society. The conclusion is the existence of a political dimension in the adolescent involvement of this "war", which is related to the demand for recognition (as in Honneth's terms) through the aggression, according to Freud and Lacan.

**Presentation 2: Psychoanalysis and politics: debates on race and gender**

Ilana Mountian, imountian@yahoo.com

This paper aims at discussing critical aspects regarding psychoanalysis and politics, two main debates are highlighted here, the politics of psychoanalysis and the politics in psychoanalysis. For this, I will centre the analysis on debates of the intersections of gender and race based on the analysis of previous research on immigration in Brazil, and how Psychoanalysis stands within this. Psychoanalysis have centred on sexuality, both enlarging the notion of sexuality and also delimiting its patriarchal contours, this debate is seen here in relation to the politics in psychoanalysis. At the same time, psychoanalysis is located within political spaces, being therefore relevant to discuss the politics of psychoanalysis, as well as the political role of psychoanalysis. This debate based on feminist and post-colonial approaches, will focus on how discourses on race and gender operate regarding immigration, often reifying the position of the immigrant as the other in discourse, and how within this Psychoanalytic theories can provide critical contributions for this debate.

**Presentation 3: Latin-American Marxist Critiques of Psychology**

David Pavón-Cuéllar, Universidad Michoacana de San Nicolás de Hidalgo (Mexico), pavoncuellardavid@yahoo.fr

This paper will look at some of the most important Marxist critical approaches to psychology that developed in Latin-America during the 20th century. The focus will be on theoretical works by Alberto Merani (Venezuela), José Bleger (Argentina), José Revueltas (Mexico), Néstor Braunstein (Argentina-Mexico), Oswaldo Yamamoto (Brazil) and Carlos Pérez Soto (Chile). It will be seen how these authors actualize and expand critical ideas we find in Marx and Marxist theoreticians. The issue of Latin-American specificity will be raised as will be the

close connections between Marxism and psychoanalysis in this part of the world. It will also be wondered why Marxism may have inspired both psychological theories and critical approaches to psychology. How should we understand this contradiction in the Latin-American context? What might be the theoretical, epistemological, ideological and political differences between those interpretations of Marxism that led to the rejection of psychology and those in which psychology may be developed?

**09:00 - 11:00 Critical accounts of children and childhood**

**Serenity Room 1**

**Chair: Jane Callaghan**

**Presentation 1: Paradoxical resilience and resistance: Children's experiences of domestic violence**

Jane Callaghan, University of Northampton, [Jane.Callaghan@northampton.ac.uk](mailto:Jane.Callaghan@northampton.ac.uk)

Joanne Alexander, University of Northampton

Judith Sixsmith, University of Northampton

Lisa Fellin, University of Northampton

Academic and professional literature on domestic violence tends to represent children and young people as relatively passive, describing them as 'exposed' to violence, as 'witnesses', 'impacted' by the violence they see (Øverlien 2013; Mullender et al. 2003). Resilience research in domestic violence work tends to rest on a fairly mainstream account of resilience as 'health despite adversity' (Masten, 1999). This model relies on a sense of the restoration of 'normative' childhood, which, we argue, discounts the complex ways that children are able to resist oppressive and alienating practices of violence in family contexts. One alternative is Ungar's (2008) model of resilience which highlights the interactive nature of resilience, and suggests that there are 'many paths' to resilience, rather than a single 'normal' way of doing wellbeing as a child. This is important for children affected by domestic violence, whose capacity to manage difficult and fraught family relationships is highly located, contextually responsive and relational. However, we argue that Ungar still presumes that 'being well' can be universally defined for children, and in this sense continues to rely on normative ideas of the individual subject who is resilient. In contrast we propose that children who live in conflict laden environments find complex ways of coping and managing themselves and their relationships that might, to observers, appear 'dysfunctional' or problematic. In particular, children who experience domestic violence and abuse describe ways of adjusting to and resisting domestic violence that involve an intertwining of 'damage' and 'coping' – a kind of paradoxical resilience. We outline what this paradoxical resilience might entail, and consider the implications of this construct for understanding the lives and experiences of children who live with violence.

## **Presentation 2: Otherness in the emergence of children's selves: An analysis of children's personal stories written as homework**

Koji Komatsu, Osaka Kyoiku University, komatsu@cc.osaka-kyoiku.ac.jp

In this paper, I discuss how otherness works in the emergence of children's selves observed in educational settings, taking a theoretical framework of the presentational self (Komatsu, 2010, 2012) that considers a child's self as what emerges from the configuration of a child and others that creates unique meaning to observers. Using personal stories written by four children in the third grade as examples, I discuss two aspects of otherness that work in children's writing about their experiences. First, others around children described in the stories work powerfully in children's meaning construction. Children's close friends or family members led the unique perspective of the writing child on various objects. Second, the act of writing involves otherness that fixes the writing child's perspective, as theoretical discussions on materiality have already pointed out. With its materiality, writing requires ordering of signs in the meaning construction, and may restrict the process. It is also related to the existence of the readers, the teacher and classmates in this case, and requires children to take the position of an author. These two aspects of otherness bring the objectified self-understanding to children. The discussion also shows how children's selves in their meaning making are related to the institutionally constructed structure of children's everyday lives that enables them to meet and interact with a variety of others repeatedly.

## **Presentation 3: Children's symbolic productions. What can psychoanalysis and critical discourse analysis contribute?**

Monica Pena, Facultad Psicología Universidad Diego Portales, mpenaochoa@gmail.com  
Patricia Castillo, Facultad de psicología Universidad Diego Portales

Some threads of psychoanalytic theorizing of symbolic production in childhood have considered the status of children's words and ways of interpreting their diverse languages. In accordance with certain readings of "the symbolic", the development of this field has been nourished by discursive traditions. One of these traditions is critical discourse analysis, which is characterized as an analysis of texts and contexts which reflect prevailing power forces and therefore draw attention to the processes of reproduction (when discursive hegemony is reproduced and not questioned), resistance (when hegemony is actively questioned, with or without results) and discursive hybridization (when certain elements seem to reproduce hegemony but at the same time transform reality with new elements giving new results and effects). In childhood studies, these developments have had interesting effects in the analysis of children's symbolic production in social fields of class, gender, ethnicity, etc. which go beyond examining circumstantial affective spheres, or traditional spaces for children like family and school. This presentation seeks to explain the analysis of these symbolic productions in a psychoanalytic-discursive confluence, regarding to a new understanding of children subjectivities. Our presentation is based in the work done over the last two years in the context of the "Children Protagonism" research group of the Psychology Faculty at the University Diego Portales (Santiago de Chile). Cases of diverse symbolic productions of children are analyzed in our presentation, for example children in dictatorship (1973 – 1989), as well "vulnerable" students today. The main implication of our

work is that we can help, through understanding the situated symbolic productions of children, to improve political practices for children analysts and researchers.

#### **Presentation 4: Negotiating children's problems: Discourses of risk**

Oddbjørg Skjær Ulvik, Oslo and Akershus University College of Applied Sciences, Norway,  
oddbjorgskjar.ulvik@hioa.no

What is considered to be a culturally adequate and “normal” child in a late modern society and a social democratic welfare state? How is “normality” constructed, and what are the boundaries? What is defined as “risk”? Risk discourses have become central in modern negotiations of childhood. The notions of the child “at risk” (Burrows & Wright, 2004) - the manufacturing and managing of risk factors - have become central traits of curriculum, policy documents, didactical tools and pedagogy in pre-school and school-based education (Leahy & Harrison, 2004). Beck (1992) and Giddens (1999) both proclaim ‘risk’ as an aspect of modernity. According to Giddens (1999) modern societies are increasingly occupied with future and safety and try to find out ‘systematic ways of dealing with hazards and insecurities induced and introduced by modernization itself’ (Beck, 1992, p.21). Is there an ongoing pathologization of childhood? How does psychology contribute to these discourses, and which kind of psychology is involved? The paper will explore the discursive and rhetorical fields of ‘risk’ construction and handling in political documents, academic literature and professional guidelines. The implicit psychological discourses will be explored.

**Chair: Pernille Hviid**

**Symposium Abstract**

Resistance is a widespread phenomenon, to be found in a variety of contexts. In biology the most basic process of survival, whether of a cell or an organism, is that of maintaining life by resisting some of the external influences, while consuming others (Bertalanffy, 1968).

Hence, resistance is an existential part of living. In biology resistance is treated as a functional process of an organism. What does resistance mean for the existence of a person, who is not only a biological system, but a social and psychological being as well? How does resistance operate at the level of meaning-making; here not as a simple function, but as an intentional process where new meaning constructions emerge? Hence, what does it mean to be a subject resisting a sociocultural environment and how does the meaning of resisting become meaningful in the life-course of a person or group of persons?

In this session we investigate resistance as a dynamic part in the course of living. We do not mainly focus on the resistance "in itself", but will rather address the issue of how resistance plays a meaningful part in the person's course of living. Thus, we investigate resistance as a historical and relational process, assuming it to be a fundamental and permanent part of all vital systems; their existence and development.

The paper presentations will each present empirical data and theoretical positions from where resistance as an ongoing part of living will be examined. Together we will aim at synthesizing these contributions.

**Presentation 1: Children's resistance to the adults or creative bending of the rules?**

Sam Stone, University of Bath, UK, [sls27@bath.ac.uk](mailto:sls27@bath.ac.uk)

Kyoko Murakami, University of Copenhagen, [kyoko.murakami@psy.ku.dk](mailto:kyoko.murakami@psy.ku.dk)

In this presentation, we shall explore how children learn the ropes and bend the rules to own their space under the watchful eye of the school mechanics. Drawing on the ethnographic observations of mealtime activities in a Catholic Primary School in South West England, we analyse mealtime rituals that the children performed, which are often seen as behavioural issues, possibly children's resistance to the school policy and rules imposed by educators and support staff. What seems to be children's resisting to the educational authority in mealtime rituals has affordances of time and space for collaboration and significant learning with friends in the context of social power and an education of authority. We shall argue that the mealtime could be conceived as children experiencing a liminal phase between two different times and spaces. We shall consider developmental implications of lunchtime rituals for children's creativity and socialisation in schooling.



**Presentation 2: Culture, Gender and resistance: Perspectives from India**

Shraddha Kapoor, University of Delhi, shraddhaskapoor@gmail.com

Nandita Chaudhary, University of Delhi, nandita.chaudhary@gmail.com

Indian cultural tradition is predominantly patriarchal. Despite the social dominance of men, India has produced some of the most powerful women in politics, social movements, religious practice and family life. What are the affordances that provide the space for these women to go beyond prescribed roles? This presentation will focus on the specific cultural pathways of women who defined their own lives by working with and within cultural paradigms by strategic and often silent resistance. The proposals of cultural psychology, dialogicality and life course studies will be utilized to understand and explain this culturally specific phenomenon to illustrate the processes of resistance and renewal within culture.

**Presentation 3: Children's development through emergent patterns of resistance**

Pernille Hviid, University of Copenhagen, pernille.hviid@psy.ku.dk

Jacob Waag Villadsen, University of Copenhagen, jakob.villadsen@psy.ku.dk

From an existential perspective development is not something occurring bypassing the developing child. Children engage with the world and through this ongoing engagement priorities emerge. Hence, the child's engagement in and with the world points back to the child, to what the child is and what this child is not yet, but might become. Danish pedagogical practice has had a long tradition of being sensitive to the engagements of children, but this tradition has recently been challenged by the introduction of standardized evidence based teaching practice. What happens when the pedagogical practice resist the engagements of children? How does the introduction of global learning efforts and goals affect the child, not just as a young learner but as a developing person? Our empirical work focuses on interaction between Danish preschool children and their pedagogues. We will investigate these challenges and potentials to children's development with a specific focus on resistance in the personal spheres of experiences.

**Part 4: Discussant**

Jaan Valsiner, University of Aalborg, Denmark.

**Chair: Steve Larocco**

**Presentation 1: Why Empathy is not Care: empathy as orientation, apperception and semio-affective bundling**

Steve Larocco, Southern Connecticut State University, [laroccos1@southernct.edu](mailto:laroccos1@southernct.edu)

Empathy, as Batson (2011) has argued, is not primarily or merely a form of emotional compassion (as it often appears in therapeutically focused theorizing). Rather than simply a prosocial emotional response that simulates or mirrors the emotional distress of others, empathy is a complex orientation that involves, first, the perception and apprehension of the emotional life of an other; second, some kind of emotional contagion, simulation or resonance to that orientation/apprehension, which may be regulated or unregulated (ignored, suppressed, managed, contained or overwhelming); and third, a response (active or inactive) to that affective response. Consequently, empathy is a multilayered orientation to the emotional condition of the other, involving not merely affect but also semiotic/cognitive frames and systems, and functions through processes of arousal, containment, channeling and bundling. Empathy is not itself an emotion but an array of processes that blend perception of the other with emotional responses that are semiotically and dispositionally mediated. These processes engage with, induce and direct other affective and cognitive processes and systems, creating semio-affective response orientations that mix the emotion derived from the other with cultural and personal dispositions that are semiotically (and often, more specifically, lexically) formed with and through apperceptions. As such, empathy is not inherently compassionate or ethical; it is such only when the semio-affective responses generated by empathic orientation produce a second orientation towards the other, that of care, which is an effect of specific dispositional apperceptions and mediated responses towards the other rather than emotional resonance in itself.

**Presentation 2: Resistance and “the new” – some developmental psychological thoughts on the role of discovery and resistance in subjectivation**

Cora Friedrich, European University Flensburg, [cora.friedrich@uni-flensburg.de](mailto:cora.friedrich@uni-flensburg.de)

Exploration – along with play – is generally seen as a childhood behavior crucial to children’s socio-emotional development and well-being. Given a situation in which all external and internal – i.e. emotional, cognitive etc. – conditions are favorable and a child engages in exploratory activity, what then if someone – peer or adult – disturbs the child? Rather likely the child will protest. Empirical findings suggest that the opportunity to explore “things” and the desire to “do it oneself” (in the sense of handling an object or completing a task) are what most peer conflicts of children aged 8-24 months revolve around and are also at the center of older children’s (2-3 years) protest against adults’ patronizing. Hence, exploration when looked at in a social context almost inevitably comes with some kind of resistance. Individually exploring or discovering something “new” either requires a strategy of subversive or more or less openly aggressive opposition. So how exactly do children resolve this dilemma? How do they develop individual behavioral habits in between resistance and

adaptation? How do they keep up and further develop exploratory interest? How does self-assertion emerge in their psychological development? In this presentation preliminary findings from a qualitative explorative study on the development of interest and exploratory behavior in preschool children will be presented. Relevant theoretical concepts, particularly drawn from Attachment theory/Mentalization theory and motivational psychology will be critically discussed.

**11:00 - 11:30 Break**

**Welcome Centre  
Reception**

## **Parallel Sessions Tuesday 30th June**

**11:30 - 13:30 Bridging worldviews in dialogues:  
Crossroads between social work  
and cultural psychology**

**Grace Room 1**

**Chair: Mogens Jensen**

### **Symposium Abstract**

In this symposium we will explore theoretical and methodological nuances regarding the ways that worldviews influence the dialogical process among human beings. That is, we are interested in understanding empirical data and articulating particular experiences to the interpretative whole of the context dependent setting where research and/or practice in psychology are involved. Dialogism and dialogue do not have standardized procedures and in this order of ideas we attempt to suggest some of the methodological strategies to address an understanding of this phenomenon by means of a complex dynamics perspective. By analysing different empirical examples we raise questions on the conceptualisation of dialogues and the need for more differentiated models in further research. The dialogical restriction of the full access of otherness inwards meanings indicates that the alterity of the other is fundamental for psychological development, essential to the maintenance of a creative answerability in the self-other relationship. In this sense, the work of Danilo Guimarães focuses on the misunderstandings and the circumventions in the interethnic dialogues as an evidence of untranslatable meanings between distinct cultures. Olga Lehmann highlights the dialectics of silence and language in daily life experiences, related with processes of affective regulation and intra/inter individual communication. At last but not least, Mogens Jensen explores the process of objectification of the world from different perspectives as a sort of dialogical multiplication within social workers in institutions where adolescents get pedagogical treatment.

### **Presentation 1: Experiential learning from silence into voluntary work**

**Olga Lehmann Oliveros, Norwegian University of Science and Technology**

During this symposium I will recollect upon the experience of a 3 week intensive course with Master Students from NTNU (Norway) who attend to "Experts in Teamwork", an initiative of experiential learning that the university started in 2001 with the attempt of providing students with tools for analysing the process of the social interactions they are involved in, when it comes to finishing projects with interdisciplinary expertise while learning about processes of problem-solving, decision-making and so on. In particular, the topic of the projects of my course was "improving quality of life through different experiences of silence in the city", where in cooperation with the non-profit organisation "Kirkens bymisjon", the students departed from their own experiences of silence during the activities prepared in the classroom, to think of communities and social actions in their city.

## **Presentation 2: Dialogical multiplication in interethnic dialogues**

Danilo Silva Guimarães, University of São Paulo

This paper aims at discussing the theoretical path that guided the need to pass from the classic triangular dialogic models in cultural psychology to the diagram of dialogical multiplication. Different cultures work under the basis of specific semiotic oppositions, evoking particular dimensions of the objective world when a term is used in the dialogue. Some of these oppositions and dimensions are not evident in the communicative path: they are untranslatable. Recurrent misapprehensions and circumventions in the communication of sophisticated ethnic-cultural knowledge evinces an irreducible distance between the self and the other, a nebulous region of indefinite meaning visible in a number of interethnic borders. Distinct trajectories for semiotic elaboration of such distance emerge as dialogical forums of each cultural frame, articulating perceptions and imaginations about the self and the other while constructing sense of the experience. Implications of these propositions to psychological research and intervention will be explored.

## **Presentation 3: Worldviews in dialogues in pedagogical treatment**

Mogens Jensen, University of Aalborg

In this paper I will analyse a dialogue between an adolescent and the primary social worker at the institution where the adolescent is placed for pedagogical treatment. The dialogue is not just influenced by different agendas but also by different worldviews. These stem from differences in age, subcultural background and positions at the institution. The process of the dialogue is not a question on common references to signified phenomenon alone but also a negotiation of different worldviews which objectify the world differently and the aim of the dialogue is to establish a loose coupling which is sufficient for the needed cooperation. A dialogue includes an aspect of exploring and acknowledging the worldview of other persons which is conceptualised as dialogical multiplication.

**Chair: Dorte Kousholt**

**Symposium Abstract**

This symposium will present a collaborative research project where the problematic of children's inclusion in school is addressed as conflictual cooperation in social practice. Within a framework of a theoretical approach to social practice (Lave, Axel) and subjectivity (Holzkamp, Dreier) we address the problems related to children's inclusion in school as complex, interrelated, and connected to organizational conditions, as well as to personal ways of taking part in social interplay. To develop knowledge about these entangled problems we have designed a collaborative research project with 4 interconnected projects about A: Children's communities and Parental Collaboration, B: Teacher Professionalism, C: Administration and legislation, and D: School Leadership. With a joint analytical focus on conflictual cooperation we seek to develop knowledge about how processes related to children's inclusion are constituted across contexts and formed by multiple perspectives, interest, and standpoints. We take departure in that disagreements and different perspectives are linked to different positions and different types of responsibilities and contributions that are differentiated in a complex practice structure (Højholt). In that way the different parties involved in the education of children can be analyzed as connected through their involvement in common matters and concerns. The four papers in different ways addresses the theoretical and methodological challenge of creating knowledge about the relationship between structural conditions (e.g. conditions for family life, school reform, municipal policy and managerial responsibility) and the situated interplay and negotiations between specific persons (children, teachers, parents, and leaders in everyday practice).

**Presentation 1: Parental collaboration and children's communities in school**

Dorte Kousholt

Research points to greater demands on the family to take part in and arrange family life to support their children's school life – and solutions to children's problems in class are increasingly designed to include the parents. Debates in relation to parental collaboration can be seen as expressions of conflicts about how Danish schools should prioritize, what is relevant in relation to learning, how children's difficulties ought to be understood, and who is responsible. Therefore, the question of parental collaboration constitutes an interesting opportunity to discuss theoretical questions related to the challenge of conceptualizing the collaboration between parties positioned in a conflictual distribution of responsibility and influence. The paper takes departure in that the different parties perspectives on the problems are connected in a 'common matter' as well as differentiated by the different tasks they have in relation to the children's school life and how they are part of the conflicts.

## **Presentation 2: Teacher professionalism in relation to creating inclusive learning communities**

Tilde Mardahl-Hansen

The research project builds on the idea that humans learn through participation in social practices (ex. Lave). The investigation draws on empirical studies in school research, which emphasize children's social orientation, and how their possibilities of learning and inclusion are connected to social dynamics between children (ex. Stanek). Starting from this theoretical point the project investigates how teachers arrange and engage in learning processes with children in order to explore conflictual social processes and to create new opportunities for participation in the learning community. The analyses are based on classroom observations and interviews with four teachers over a period of four months and focus on how demands on and knowledge of the arrangement of inclusive learning communities can be linked to teachers' situated exploration of and re-organization of the complex, multifaceted processes related to children's social lives and learning in school. The aim is to unfold a concept of situated teacher professionalism.

## **Presentation 3: Conflictual collaborative research on School Leadership and Inclusion**

Peter Busch-Jensen

Dealing with issues of inclusion of 'all children' transforms the way professional work is organised in Danish public schools. Research claims that changing school organisations and culture are technological simple but socially complex. How do Danish principals handle these profound changes, and what kind of conflicting perspectives must principals negotiate, balance, connect and coordinate in their daily work practice? This project investigates principals' perspectives regarding the everyday coordination of conflicts and dilemmas (organizational, professional, political, social) related to the task of inclusion. The conditions for children's participation in school are set in several different places and closely linked to structural conditions in schools that afford different perspectives on the challenge. This is reflected in the research project itself, its design and the way we hope to use, work with and share our empirical material with each other. But why might this be a good idea? And what concepts of e.g. power and science does it refer to?

**Chair: David Carré**

**Symposium Abstract**

Under the influence of psychology, economic theories came to business schools with assumptions about stable, individual factors meant to explain and redress the non-rational market behavior, as well as with public policy prescriptions justified on efficiency grounds. Overtime, given their predictive power, these attractive models became ubiquitous in modern MBA texts and are still used to promote recipe-solutions for managers, with little regard to their normative implications. Moreover, the proliferation of almost univocally positive entrepreneurship narratives on mass media, practitioner books or academic journals seems to be the latest trend on researchers', politicians' and journalists' lips. Setting up a chase for the heffalump entrepreneur and/or businessman performing subversively heroic deeds, the idea that agents are isolated individuals taking rational decisions remains solid. Through our three presentations, we propose an alternative perspective, which not only decenters the economic and entrepreneurial subject in order to bring it back into the socio-cultural world, but also offers a sociogenetic approach remarking the collective development of ideas and agency. This conceptualization will be grounded in a value-oriented perspective, aiming at a collective understanding of human endeavors as a whole. Hence, the overarching goal of this symposium will be an exploration of what it means when an isolated subject is no longer the center of the theoretical approach.

**Presentation 1: Individualism in Economics: Modeling agents, talking about people**

David Carré, Niels Bohr Centre for Cultural Psychology, Aalborg University, [carre@cgs.aau.dk](mailto:carre@cgs.aau.dk)

Proposing models built upon unrealistic assumptions poses a serious issue for social sciences in general –but not for economics. Since Friedman's methodological insights (1953) assumptions about the agent of the model are irrelevant as long as it has enough predictive power. The latter becomes particularly problematic when econometric models have been introduced in areas like education or healthcare instead of commodities markets. Despite recent efforts from behavioral economics proposing more realistic assumptions (see Camerer, 1999), one idea remains untouched: agents are always individuals. Therefore, they will behave and make choices in a solipsistic way. Based in ideas from developmental cultural psychology (Valsiner, 2014), I will outline the shortcomings derived from such assumption, following the critique to psychological approaches based on the same tenet (e.g. cognitivism). This revision aims to dialogue with the ever-increasing participation of economics in the social discussion, supplementing rather than excluding its ideas.



**Presentation 2: Still asking the wrong questions: Framing entrepreneurship in a collective theoretical perspective through the historical case of the invention of the tampon**

Steffen Ernø, Aalborg University of Denmark, sej@hum.aau.dk

The psychological discipline has contributed to an increasingly individualized focus on the entrepreneur. When psychology entered the field of entrepreneurship the main focus was on mapping the different personality traits of the entrepreneur following McClelland, leading researchers astray by setting up a chase for the heffalump entrepreneur. There has however been a break with this approach. Most commonly referenced is William B. Gartner who presents a critique of the field of entrepreneurship, wherein he questions the general investigative trend of charting the psychological make-up of the entrepreneur (Gartner, 1988). Building on this critique I will use the presentation to show, through the use of a historical case, how much we need new conceptualizations in order to highlight the collective development of ideas, which would also open for a discussion about the values guiding entrepreneurship research.

**Chair: Christiane Moro**

### **Symposium Abstract**

This symposium will explore the role of materiality (material culture) in human development, a topic which remains largely overlooked in psychology today. In mainstream psychology, inspired from Descartes and Kant, the object is considered in its physical properties, separate from culture, while in cultural-historical psychology, the semiotic status of materiality remains problematic. In brief, both mainstream and cultural-historical research in psychology are confined in an object-subject dualist position and have difficulties to place the issue of material culture in psychological development on their agenda. The aim of making visible material culture in psychology brings us close to current debates within Material Culture Studies, a new field which emerged in the 1980s in the Anglo-Saxon world. In occidental philosophy, the issue of the Thing is one of the oldest question Heidegger reflected on, articulating it to that of the Human Being and the Mundaneity of the world.

In this session, the three paper presentations will argue the role of materiality in psychological development from three points of view discussing how material culture interacts with, elicits and produces human development in the elaboration of psychological functions through objects and their uses, in creativity as situated and distributed action and in educational psychology.

The paper presentations will defend their theoretical and epistemological positions on the basis of empirical data in order to highlight the issue of material culture, its appeal, its controversies according to the different paradigms convoked.

### **Presentation 1: Material Culture and Early Development**

Christiane Moro

Vygotsky inaugurated a semiotic cultural-historical approach to development from the onset of language, considering that prelinguistic development was biologically-based. Grounded in Vygotskian epistemological framework from which it distances in some respect, our approach called Object Pragmatics highlights the semiotic status of early development through the role of material culture and objects. In this presentation, we will illustrate this topic through paradigmatic examples concerning 1) the appropriation of the uses of objects by the child in adult-child-object triadic interaction 2) and the consecutive elaboration of psychological functions - considered as a whole - (such as joint attention, communication, executive functions...) as a result of this appropriation. We will discuss Vygotsky's framework in the light of Marx anthropology and will argue for the input of Heidegger's issue of the thing and Peirce's semiotics to make visible materiality and its role through meaning-making processes in early development.

## **Presentation 2: Materializing creativity**

Vlad Glaveanu

Creativity is typically theorized in psychology as an intra-psychological, cognitive process, relying on divergent or associative thinking. This understanding not only individualizes creative expression but also ignores the material constitution of creative processes. In this presentation I will introduce, elaborate and illustrate a conception of creativity as situated and distributed action. This approach questions the strict separation between creators and their socio-material environment, building on ecological psychology, pragmatism, and recent advances within cognitive science. I will particularly focus on how we engage with the physical environment in creative action and differentiate between things, objects, and artefacts as distinct forms of engagement with the materiality of the world. Both the developmental and social implications of this framework will be outlined, as well as its place within an emerging cultural psychology of creativity.

## **Presentation 3: Materiality and educational psychology**

Antonio Iannaccone

In this proposal, I'll try to defend the idea that external contexts of psychological activity (namely objects considered as a kind of extension of the mind) may constitute a kind of "affordances" of linguistic practices and teaching-learning activities. This raises the question of the status of materiality (for instance, here we refer to the complex of natural and artificial objects – artefacts - that constitute the reality in which we live) with respect to cognitive and linguistic activity engaged in learning – teaching settings. Merely recognizing the "presence" of objects in the space for thinking and learning does not seem to be a fully satisfying condition so as to understand the status of materiality in psychological activity.

**Chair: Tim Creedon**

**Presentation 1: The emergence of metarepresentations**

Timothy Creedon, Brandeis University,

Jay Kosegarten, Southeastern New Hampshire University

Gary Kose, Long Island University

The ability to form representations is found in all animals with cognitive capabilities, but the ability to form metarepresentations is rare. While the metarepresentational sophistication of primates is still contentious, that of humans is not. It has been argued that the human lineage may be the only one in which there has been a true escalation of metarepresentational abilities. All humans are spontaneous “folk psychologists” attributing beliefs, regrets, opinions, desires, and intentions to one another. That is, we are all capable of representing the representations of others. Why are humans marked with this ability for metarepresentation? What evolutionary function might it have served? Why is this accomplishment important in early childhood? This paper examines the human propensity for metarepresentational activity from an evolutionary and developmental perspective. Perhaps the most generally accepted view is that metarepresentations are an artifact of language. It is well known that natural language has resources that can serve as a meta-language. This paper argues, however, that metarepresentational ability is a more general cognitive achievement that has evolved on its own, independent of language and communication. By looking beyond linguistic communication there is ample evidence of recursive, self-referential activities in logic, mathematics, music, and the visual arts that can be seen as the basis for metarepresentation. Examples from these domains illustrate

**Presentation 2: On Free Will and the Evolutionary Function of Qualia**

André LeBlanc, Science College, [andre.leblanc@johnabbott.qc.ca](mailto:andre.leblanc@johnabbott.qc.ca)

Huxley (1874) famously held that just as steam escaping from a steam whistle plays no role in the workings of the steam engine, so consciousness plays no causal role in the brain. James (1879) countered this epiphenomenal thesis with an argument based on the theory of evolution. Consciousness must play a causal role in the brain, James argued, otherwise consciousness would not have evolved. Assuming James is right, what then is the nature of this role? I found a partial answer in a variant of the following argument by Delboeuf (1882). Consider the function of simple qualia such as pain. Pain functions not by physically causing certain events, but by psychologically encouraging them. If the function of pain is not to force, but to urge or incline, then any organism that feels pain must have the capacity to choose whether or not to act on it. In other words, once we accept the premise that pain generally functions as an instrument of sensory persuasion, the following conclusion is inescapable: qualia such as pain and pleasure imply free will because their existence would be incomprehensible without it. It so happens Delboeuf and James were friends and corresponded on free will, but James never seems to have commented on his friend’s argument, nor has any one since. My goal in this presentation will be to discuss the

implications of Delboeuf's argument for the empirical study of free will and for what Glynn (1993 & 1997) called "James' unresolved evolutionary problem".

### **Presentation 3: Consciousness – an insoluble riddle? Dialectical-materialistic perspectives on the psycho-physical problem**

Wolfgang Maiers, Hochschule Magdeburg-Stendal (Univ. of Applied Sciences),  
wolfgang.maiers@hs-magdeburg.de

The prevalent opinion that brain research is able to reveal how discrete neuronal processes "produce" the diversity of mental phenomena, displays a strong bias towards a reductionist "neuro-logic" concerning the relationship between neuroscience and psychology. Critics rightly argue that a research approach, which is conceptually and methodologically blind to the specific subjective qualities of human consciousness and its foundation in social-historical and cultural practice, cannot possibly serve as a universal epistemic basis for the human sciences including psychology. The issue reflects an underlying ambiguity with regard to the psycho-physical problem (not to be confined to the mind-brain relationship) – namely the appropriate definition of the "ideal" nature of consciousness in relation to "material" properties. It is remarkable that both in the philosophy of mind debates and in current problem presentations by neuroscientists and psychologists the alternative of dialectical-materialistic determinism with its notion of consciousness as a particular form of existence and motion of matter is strangely absent. In an exemplary reference to eminent works of Marxist Activity Theory (viz., Leontiev's Problems of the development of mind, 1947, and Rubinstein's Being and consciousness, 1957), and to the reconstructive analysis of psychophylogeneses included in the historical methodology of (German) Critical Psychology (Schurig's The genesis of consciousness, 1976), I shall illustrate the productivity of this paradigm with regard to the puzzle of how properties that are essentially ideal and subjective can possibly emerge in a (natural-) scientifically describable natural world order.

### **Presentation 4: Gesture and imitation from a physiognomic point of view**

Carlos Cornejo, Pontificia Universidad Católica de Chile, cca@uc.cl

In the last decades we have observed an increasing interest in the bodily aspects of human cognition (e.g. Lakoff & Johnson, 1981, 1999; Varela, Thompson & Rosch, 1992; Goldman, 2013). This tendency makes evident the crisis of the computational model of mind in cognitive sciences and has suggested new topics of research in human cognition -such as gesture studies (e.g. Kendon, 2004; McNeill, 2005), movement (Sheets-Johnstone, 2011) and imitation in interactional contexts (Garrod & Pickering, 2013; Meltzoff & Decety, 2003; Rizzolatti & Sinaglia, 2008). In spite this interesting development, notions such as gesture, movement and imitation are still massively understood from a de-vitalized (and, therefore, a-meaningful) point of view. The body of most contemporary embodied models approaches to the extensional, material body (German: Körper) not to the felt body (German: Leib). I offer an alternative view based on the notions of continuity and immediacy. From this perspective it becomes evident that gestures and movements develop and express permanently physiognomic qualities that sustain the intellectual meaning. Human experience is part of a continuous vital expressiveness and this is felt in the body rather than

intellectually recognized. In its turn, imitation becomes better understood when considered as a subset of the major phenomenon of human coordination. Human being adapt constantly and harmonically to the features of their landscape, other people included. In every human interaction there are a myriad of efforts searching for mutual coordination, some of them morphologically similar, some other not; some of them delayed in time, some others online and even anticipatory. Finally I indicate the problems of the very term meaning for theorizing embodiment and suggest the importance of expressiveness as an alternative conceptualization.

**13:30 - 14:30 Lunch**

**Welcome Centre  
Reception**

**13:30 - 14:30 ISTP Incoming Executive Meeting**

**Elegance Room 1**

## **Plenary Session Tuesday 30th June**

**14:30 - 16:30 Theorizing the future of psychology  
and theoretical psychology**

**Grace Room**

### **Symposium Abstract**

The conference is bookended by two symposia: one on the history of the ISTP and theoretical psychology, and this symposium on the future of psychology, theoretical psychology and the ISTP. Three presenters and one discussant will focus on the prospects for theoretical psychology and its place in psychology. Topics to be addressed include how to evaluate theoretical contributions to psychology in society, academia and interdisciplinary teams, the role of and reactions to theoretical disagreements within psychology, opportunities and obstacles for contributions in specific research and teaching domains, and considerations of how best to foster the influence and impact of theoretical psychology.

### **Presentation 1: Theoretical psychology as fertile disagreement**

Svend Brinkmann, University of Aalborg, [svendb@hum.aau.dk](mailto:svendb@hum.aau.dk)

Sigmund Koch once described psychology as unique among the sciences in having decided on its methods before defining its subject matter. It has never been possible for psychologists to agree on what they study (behavior, information processing, lived experience, social constructions?), so many of its representatives have defined themselves in relation to a set of methods instead. This, I argue, is wholly inadequate for the constitution of a discipline. If psychology is to have a future (and not be superseded by the neurosciences), it needs to keep posing the question of its subject-matter. As a powerful form of human self-reflexive discourse, complete agreement concerning the subject-matter of psychology is not something to aim for, so a theoretical psychology for the future must create spaces for fertile disagreement. The perennial “crises of psychology” should not be overcome once and for all, but nourished in the proper way, e.g. by the ISTP.

### **Presentation 2: Sediments, impediments, and curtailments**

Lisa Osbeck, University of West Georgia, [losbeck@westga.edu](mailto:losbeck@westga.edu)

I will begin by considering impediments to theoretical psychology in the academy and beyond, focusing on the problems of a diffuse identity, ambivalent relation to psychological science, and implicit bifurcations such as scholarship and transformation. I will suggest four interrelated future directions for theoretical psychology in response to the identified problems: a problem-focused agenda, increased interdisciplinary collaboration, revised and expanded conceptions of science, and a shift in emphasis from epistemology to values. After clarifying and illustrating each of these proposed directions, I will discuss their implications in relation to expanding roles for theoretical psychologists in health care, public policy, and education.

**Presentation 3: The need for theoretical psychology: An interdisciplinary perspective**

Vanessa Lux, Center for Literary and Cultural Research Berlin, vlux@zedat.fu-berlin.de

For quite some time, theoretical psychology experiences a decline within academic psychology. At least in Germany, research and teaching focus nearly exclusively on methods, experimental studies and clinical work. In recent years, this was very much facilitated by the Bologna reform process. But in contrast to this development within the discipline, a new interest in theoretical psychology can be noticed in interdisciplinary research networks, and especially in gender studies, disability studies, cultural studies and history of science. But also in neuroscience and other biosciences the need for theoretical psychology surfaced occasionally in recent years, as indicated by approaches such as neuropsychanalysis, neurophenomenology, philosophy of mind, and empirical aesthetics. Furthermore, these interdisciplinary networks already start to influence debates within the discipline. I will discuss this development and argue for an interdisciplinary future of theoretical psychology and ISTP.

**Part 4: Discussant**

Gavin Sullivan, Coventry University

**16:30 - 17:00 ISTP award presentations**

**Grace Room**

**17:00 - 20:00 Conference Farewell event**

**Drapers Bar and  
Restaurant**



## Graduate Student Travel Awardee Biographies

The organizing committee is pleased to be able to support the presence of seven talented graduate students from throughout the world at the Coventry 2015 conference. Brief biographies from our awardees are presented here. Please support their presentation sessions and make them feel welcome as they contribute to the renewal of theoretical psychology.

**Patrick Byers** is a student in psychology at the Graduate Center of the City University of New York. His work is focused on how research in psychology does and can navigate between the paradigms that treat its central concepts as either discourse-dependent constructions, or as discourse-independent structures/processes in the organism and its activity. He is particularly interested in research on conceptual knowledge, as it relates to these issues. Since 2012, Patrick has taught psychology at Brooklyn College and LaGuardia Community College. In addition, he does research work on a variety of topics at the Michael Cohen Group (MCG).

**Basia D. Ellis** is a Ph.D. candidate enrolled in the Social and Theoretical Program in the Department of Psychology at the University of Calgary, Canada. She has participated in ISTP meetings consistently since 2009 and is currently serving as the editor of the ISTP Newsletter. Broadly speaking, Basia is interested in the diversity of human experience and in the ways that subjective lives unfold as embodied, cultural, and political processes. Whereas her Master's project theoretically examined the phenomenological accounts of Maurice Merleau-Ponty and Paul Ricoeur, her Doctoral dissertation takes a critical, cultural psychological perspective and employs ethnographic research methods to explore the daily experiences of 'illegal' migrants living in Canada. Basia is currently in the final weeks of her Doctoral studies, and in September, 2015, she will begin a Post-Doctoral Fellowship at the University of Chicago in the Department of Comparative Human Development. Her research will employ ethnographic methods to study the lives of undocumented youth who came to the U.S. as children and who, by virtue of having grown up there, know no other country to call home.

**Lusi Nuryanti** is a lecturer in the Faculty of Psychology, University Muhammadiyah of Surakarta, Indonesia. She graduated with a BSc and a masters degree in clinical psychology from the Faculty of Psychology, University of Gadjah Mada, Yogyakarta, Indonesia. Currently, she is a second year PhD student in the psychology department of the Faculty of Health and Social Sciences, Leeds Beckett University, Leeds, UK. She is researching community resilience, local wisdom and disaster preparedness in the communities that live on the slopes of a very active volcano, Mt. Merapi, in central Java, Indonesia. Her interests include the psychology of disasters, cultural psychology, indigenous psychology and theoretical and empirical investigations of community resilience.

**Rashelle Litchmore** is currently a PhD Candidate in Applied Social Psychology at the University of Guelph, Ontario, Canada. She works with Prof. Saba Safdar in the Centre for Cross-Cultural Research at Guelph. She has strong training in qualitative and quantitative research methods, as well extensive experience with community engaged research and evaluation projects. Her primary research interests centre on the intersectional identities of

second-generation youth of African and Caribbean heritage in Canada. She has also conducted research on the subjective experiences of Muslim-Canadian populations, including their perceptions of discrimination, and the experiences of Muslim women who veil. More generally, she is interested in poststructural approaches to identity and experience, and cultural psychology. Rashelle has published work in the *Journal of Black Psychology* and the *Journal of International Migration and Integration*. She seeks to continue her work by looking at how popular discourse influences government policies, with a specific interest in the education sector and discourse surrounding minority populations.

**Sabah Siddiqui** is currently a doctoral student at the Manchester Institute of Education, SEED, University of Manchester. Previously she has trained in psychodynamic psychotherapy (MPhil Psychotherapy and Clinical Thinking, Ambedkar University Delhi) as well as cultural studies (Centre for the Study of Culture and Society, Bangalore), both of which inform her work today. She has worked on research projects connected to gendered violence, the philosophy of science and higher education. Her research is on the faith healing sites in India and her previous work on this subject is forthcoming in the *Concept for Critical Psychology* book series by Routledge.

**Alexander T. Vasilovsky**, HBS (University of Toronto , 2009), MA (Ryerson University, 2012), is a Clinical Psychology doctoral student at Ryerson University. His research focuses on discursive construction of gender and sexual identities, informed by affect theory, queer theory, psychoanalysis and intimate citizenship scholarship. Current work centers on: body-reflexive practices among queer-identified persons; desire among young women as they navigate postfeminist discourses; deconstructing psychological “gaydar” research; and representations of Western male homosexuality in queer men’s magazines. His dissertation research focuses on genderqueer self-identification.

Source for image on next page: <http://www.mappery.com/Coventry-Tourist-Map>

# getting around coventry visitor map



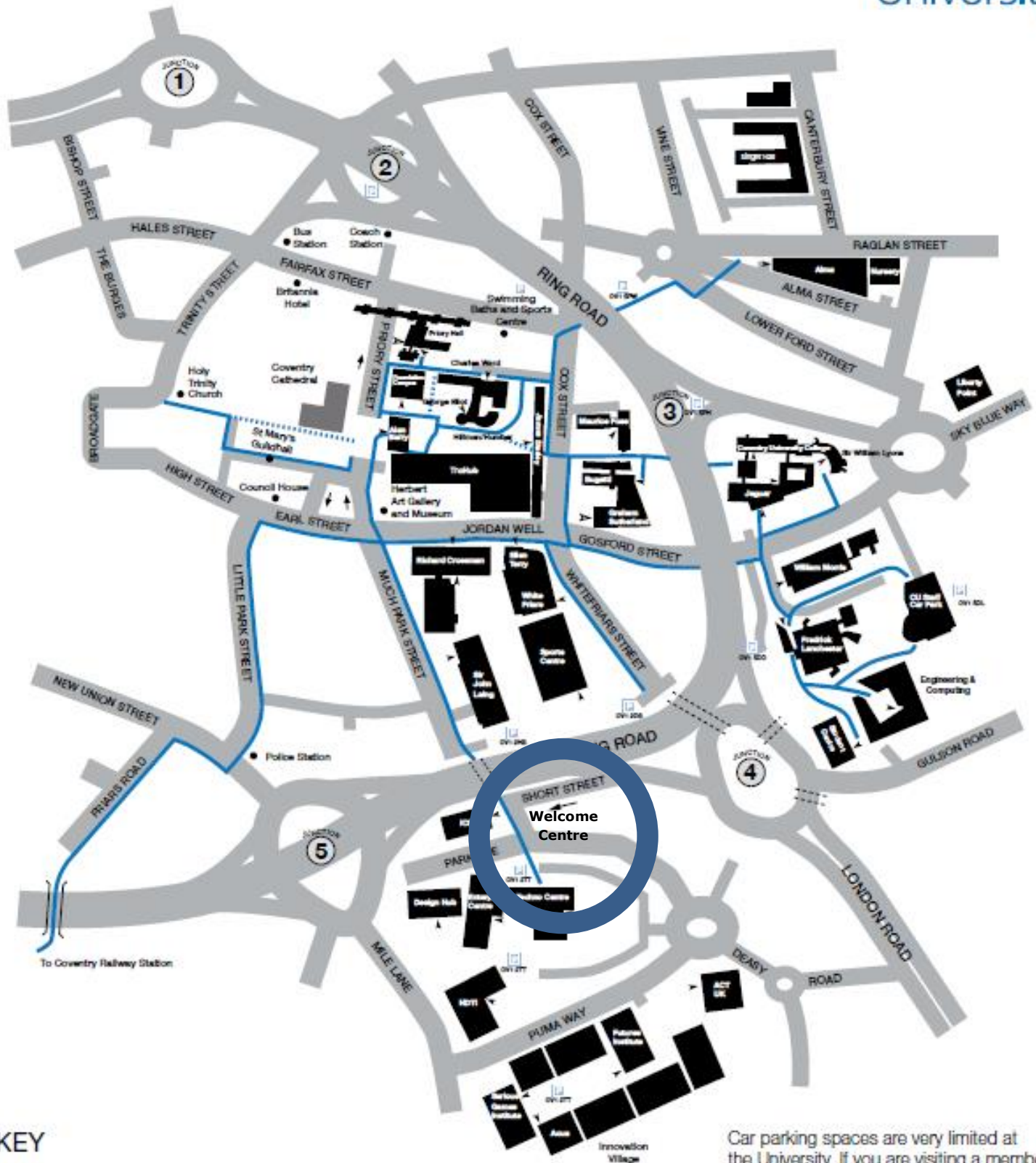
- 1 The Herbert – Arts Media Museum & History Centre
- 2 Coventry Transport Museum
- 3 Priory Gardens, Undercroft and Visitor Centre
- 4 Toy Museum
- 5 Coventry Cathedral

- 6 Holy Trinity Church
- 7 Old Bluecoats School
- 8 Broadgate Clock
- 9 Coventry Canal Basin
- 10 Watch Museum Project

- 11 Lady Godiva Statue
- 12 St Mary's Guildhall
- 13 Lady Herbert's Garden and Garden of International Friendship
- 14 Christchurch
- 15 IKEA Plaza



# Campus Map



## KEY



Ringroad junction

Ringroad subway access

Footbridge



Power assisted door access

Principal pathway with wheelchair access

Pay/display parking



Non-powered access

Principal pathway with steps

All Coventry University buildings have wheelchair access and accessible toilets for disabled persons

Car parking spaces are very limited at the University. If you are visiting a member of staff, it may be possible for your host to reserve you a car parking space. Please check in advance. This facility will not normally apply to visitors attending Open Days, Conferences or other large-scale events.

Please note that the visitors who park in the University car parks without displaying a valid permit may be clamped.

The main University switchboard number is 024 7688 7688.

