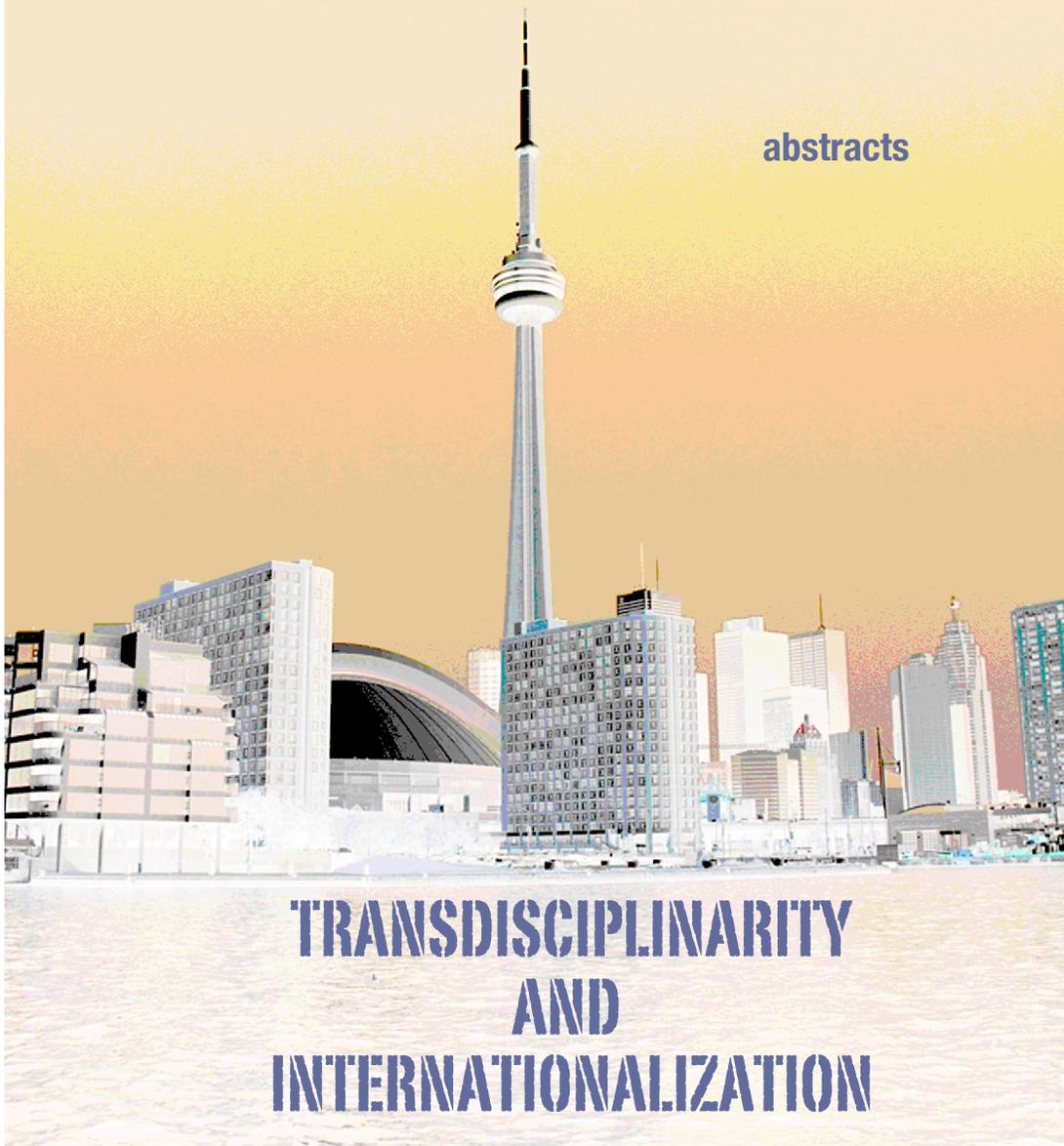


ISTP CONFERENCE, JUNE 18-22, 2007

THEORETICAL PSYCHOLOGY BEYOND BORDERS

abstracts



HOSTED BY THE INTERNATIONAL SOCIETY FOR THEORETICAL PSYCHOLOGY
at York University, Toronto, Ontario, Canada

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Jeanne Marecek (Psychology and Women's Studies Program, Swarthmore College)
Isaac Prilleltensky (School of Education, University of Miami)
Robert Wilson (Department of Philosophy, University of Alberta)

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8:00 – 9:55 am

Registration

10:00 am

Keynote Address

Room ACW 109 (10:00 – 10:55)

Robert Wilson, University of Alberta, Canada
The Extended Mind

Philosophers of mind and cognitive scientists have recently entertained the extended mind hypothesis, the idea that the mind and cognition extend beyond the boundary of the body. This talk will provide an overview of this hypothesis and some of the considerations that have arisen in debating its truth with an emphasis on addressing the question of why this debate matters to psychologists and cognitive scientists themselves. The short answer to this question is that the debate both reflects deep-seated views of what cognition is and what constitutes an appropriate way to study it, and points the way to new opportunities for transdisciplinary work on the nature of cognition.

11:00 am

Symposium: Psychology and Aesthetics of the Self

Room ACW 005 (11:00 – 12:25)

Chair: Cor Baerveldt

Symposium Abstract:

Although the history of psychology and the history of *aesthetics* are linked in intriguing - albeit largely unexplored - ways, nowadays psychology rather prefers to remember its roots in an *epistemic* tradition that goes back most notably to Descartes. Still, Charles Taylor speaks of a clearly identifiable 'expressive constitutive' tradition and it can be argued that at least for the last two and a half centuries this tradition has existed parallel to the dominant epistemically oriented tradition that in psychology has culminated in cognitive representationalism. Key figures in this tradition can be seen in seminal thinkers like Giambattista Vico, Johann Gottfried Herder, Johann Wolfgang Goethe, Friedrich Schiller, Wilhelm Dilthey and Mikhail Bakhtin. More recently in theoretical psychology it has especially been John Shotter who has argued for an alternative to 'the way of theory' in what he calls a 'social poetics'. Yet, the same current already runs through much of nineteenth century pre-experimental psychology, which was arguably both more cultural-historical and more aesthetic in its conception of human ideational life and self-understanding than present-day psychology. It is in this tradition of a genuinely aesthetic and cultural psychology that our symposium attempts to make a contribution to the psychology of 'self'. Drawing from different key figures in the history of the discipline, each of the papers in this symposium seeks to articulate some outlines of a psychology of self that sees the self essentially as an aesthetic project. Common to all papers is not so much an interest in aesthetics as a possible topic for psychological inquiry, but rather a concern with the aesthetic grounds of selfhood itself, as expressed in the ongoing flow of life as it is lived. This concern runs counter to recent attempts to 'epistemize' the aesthetics of self in what fundamentally remains a representationalist preoccupation with narrative, metaphor and dialogue. The shared focus in this symposium is on (self)-expression rather than (self)-knowledge as the primary way people are in touch with themselves and the world they inhabit communally.

Melinda Pinfeld, University of Alberta, Canada

Psychology, the Arts, and Aesthetics: Inherent Transdisciplinarity and Nexus in Dilthey's Poetik

Psychology and the History of Art emerged as academic disciplines within the fertile intellectual milieu of the late nineteenth to the early twentieth-century German academy. This paper introduces historical, transdisciplinary aspects of the theoretical and methodological underpinnings of these two disciplines; and, discusses selected arguments that underscore the importance of psychology to the study of art; the importance of the arts to the discipline of psychology; and the crucial importance of a psychology of art and aesthetics to any human science that professes interest in what it is to be human. Specifically, Wilhelm Dilthey's (1833-1911) outline for a descriptive psychology (in his Poetik) emphasized a central role for aesthetics; addressed artistic imagination, and the products of artistic imagination, as critical and essential components for any scholarly endeavours in the 'human studies', including and especially psychology. Dilthey's theories of the aesthetic are reprised and re-appraised for their theoretical relevance to both disciplines in the 21st century. Dilthey is identified and re-assessed as the intellectual lynchpin for methodological approaches and theoretical constraints for the study of the History of Art, as Heinrich Wölfflin (1864-1945) formulated them. Later in his career, Dilthey shifted from the descriptive psychology of his Poetik to that of a hermeneutical approach. As a result of Dilthey's theories, Wölfflin abandoned his search for a quasi-positivistic methodology for studying art. Further to Dilthey and Wölfflin, the intricate relationships between and among artist, object, audience, and culture can be examined methodically, through a Diltheyan hermeneutic filter. Psychological phenomena associated with the arts – creativity, imagination, expression, metaphor, and meaning – are postulated as essential and constitutive of variations in construal of self. Thus, artist, percipient, and object are always situated dynamically in a social historical context, although this context is never the one in which the art was generated.

James Cresswell, University of Alberta, Canada
Materiality Matters: Towards a Reformulation of the Dialogical Self along Bakhtinian Lines

The faithfulness of many psychologists to the Cartesian cogito has recently come under attack. Critics of the Cartesian cogito have pointed out that in such a view the phenomenological experience of selfhood is relegated to a realm of near inconsequential solipsistic ideation. Social Constructionists have continued in this critique by bringing to light how a solipsistic conception of selfhood ignores its socially constituted character. However, a new problem emerges in social constructionism's relatively impoverished conception of embodiment. Under auspices of a non-Cartesian view of self, how can we understand socially constituted selfhood that makes room for corporeal experience? Hermans and his colleagues have stepped forward to grapple with the challenge, proposing their notion of the dialogical self. These authors rely on the philosopher Mikhail Bakhtin, insofar as it is from his work that they draw the term "dialogue." This paper addresses Bakhtin's concern with sociality and how it is inseparably related to corporeal experience. We address Bakhtin's discussion of the novel in relation to how he has been interpreted by proponents of the dialogical self in light of this concern. Where the proponents of the dialogical self have looked to his work on the novel as an analogue representation of self, we show how Bakhtin discussed the novel as expressive of the human condition. This re-evaluation of Bakhtin's concern calls for a reconsideration of three ideas central to the current formulation of the dialogical self. First, the notion of embodiment, as Hermans et al, employ it, is discordant with Bakhtin's assertions. Second, following from this discussion, it is necessary to re-evaluate their interpretation of Bakhtin's discussion of "authors" and "heroes." Lastly, Bakhtin's work undermines the very conceptualization of dialogue proponents of the dialogical self put forth. In addressing these three areas of concern, we propose a reformulation of the dialogical self that gives a richer phenomenological response to the question posed above – a response that falls in line with a psychology of aesthetics.

Chris Lepine, University of Alberta, Canada
Understanding-from-within: A Social Poetics Approach to Aboriginal Residential School Stories

In ironic contrast to concerns with understanding ways of social life, Shotter has charged academic psychology with an obsessive tendency towards reproducing the "way of theory". The "way of theory", Shotter argues, produces intellectualizations of human action that seek external casual explanations of behaviour, rather than seek personal understandings of the compelling nature of social-experiential ways of living. Shotter, instead, proposes a "social poetics" orientation towards 'understanding' personal living in psychology, not as an empirical-intellectual exercise requiring abstractive methodologies, but instead through the re-articulation of mundane *poetic* social practices already used in our everyday personal circumstances such as conversations. Like Shotter, this paper argues that a poetic interpretation of human action turns us away from the representational character of words, towards the sensuous character of expression and performance in social action. In that way, the relations between personal 'understanding', 'expression' and 'feeling' take a more central role in the interpretation of social-personal affairs. To articulate this position, the paper presents an ethnological-participatory study that we conducted with aboriginal residential school survivors in northern Canada. By demonstrating that the worlds lived and experienced by these people are not adequately understood through theoretical or representational accounts, we show that a social poetics orientation to their stories and storytelling can provide us with richer understandings of the personal meanings and feelings implicit in the words "residential school". Finally, the paper argues that this kind of approach allows 'everyday' people to articulate richer understandings of themselves through participatory dialogue, and simultaneously enriches social psychology by re-integrating it into the furrows of humanity.

Symposium: Hierarchies of Victimhood: Transdisciplinary Perspectives
Room ACW 305 (11:00 – 12:55)

Chair: Andrew M. Jefferson

Symposium Abstract:

Contesting a global and globalised hierarchy of victimhood this symposium aims to address the following questions: Who is eligible for the designation human being under circumstances bordering on the inhumane or under circumstances that threaten (the quality of) life itself? How are these constitutive categorisations and divisions arranged and to be understood and what are their effects? Through complimentary presentations the symposium will explore the ways in which people are deemed more or less eligible to be categorised as a victim whose suffering is more or less worthy of redress. What counts as a life worth saving? In what ways are state institutions (health care facilities, judicial apparatus etc.) or states within states (e.g. the Palestinian Authority) structured and organised such that they operate on the basis of such distinctions? And what are the material effects of such categorical organisations allowing or rendering it impossible for people to actually sustain life as human beings? In the global distribution of vulnerability to violence, pain and suffering (Butler), whose affliction counts for something? How come certain people are excluded from the 'universe of obligation' (Fein)? It is no secret that psychology and psychologists are for better or for worse irrevocably implicated in societal practices of categorisation, care and control. Are we, through our theorising, our professional practice, and our global psychosocial interventions complicit in the constitution of the distinction? The symposium takes as its point of departure the premise that local and global hierarchies of victimhood cry out for empirical and theoretical problematisation. The symposium will explore the differential categorization of sufferers from psychological, anthropological and philosophical-theological perspectives.

Andrew M. Jefferson, Research Centre for Torture Victims (RCT), Denmark
From Refugee to Prisoner: Contested Moral Imperatives in Sierra Leone

Drawing on 7 months fieldwork exploring state and non-state practices of confinement following civil war this paper explores the way morality is framed and contested as a group of Liberian refugees are criminalized by the United Nations refugee agency (UNHCR) and imprisoned and prosecuted as a result. The significance of neglect, protest, violent resistance and (re)victimization is analyzed as practices which culminated in a court case which for the refugees became a case not about their violent resistance to alleged corrupt practices but about their very legitimacy as refugees and their worth as human beings. The changing status of the refugees in the face of changing political priorities is examined and questions raised about the practices of 'mortification' (Goffman) the accused are subject to from the time of their arrest and brutal treatment at the hands of the police, through their imprisonment, to the tribulations of the oft-delayed trial itself. The paper revolves around the question of how particular lives under particular circumstances are rendered forfeitable and aims to contribute to the critical psychological project of theorizing the ways in which relations between structure and subjectivity are always constituted via contentious practice.

Lotte Buch, Research Centre for Torture Victims (RCT), Denmark
Reflections on Victimhood, Martyrdom and National Subjects

Based on discourse analysis and ethnographic interviews carried out in the occupied Palestinian Territories during 2005 this paper addresses the symposium's overall discussion about global hierarchies of victimhood by directing an anthropological gaze towards the way in which subjective experiences of suffering are appropriated, evaluated and recycled within national narratives tied up with global categorizations of victimhood. Within the dominant metanarrative on Palestine, the collective suffering of the Palestinian people plays a vitally significant role in designating first, what ties the Palestinian people together, and secondly, who can be said to occupy the position of the archetypal Palestinian subject in the Palestinian moral community. Looking at the way in which suffering, victimhood and not least martyrdom figure within written and oral narratives about Palestine, its people and its history the paper aims to shed new light on this hegemonic narrative of a united, collective suffering. This exercise is conducted through the lens of gender elucidating the positions of suffering available to men and women within the narrative. Inquiring critically into what kinds of suffering can be said to count as particular Palestinian suffering in contrast to experiences of victimisation that hold little or no value within the moral community, the paper argues that within the metanarrative of Palestinian affliction, the suffering of men is granted more value than the suffering of women.

Nanna Johannesen, University of Copenhagen & Interdisciplinary Pain Management Centre, Herlev Hospital, Denmark
Non-Objectifiable Pain: Presenting a Convincing Case of Suffering

In my ongoing explorative case study "Chronic Pain and Biographical Disruption", one theme emerging from interviews with chronic pain patients is the question of trustworthiness. Some subjective reports of pain are interpreted as a more or less 1:1 representation of an objective somatic damage in the body whilst others are viewed as developing from psychosocial problems, as psychosomatic expressions of the 'suffering of life'. Diagnostic practice plays a central role in these categorizations, yet it cannot account for their complex totality. A broad discursive psychological framework may render new approaches possible, viewing the categorization as an ongoing practice of positioning engaged in by patients, families, work colleagues, doctors, therapists, social workers and many others. Through this practice, the concept of victimhood is negotiated along the pervasive discursive trend differentiating 'victims' and 'fighters'. Yet, on closer examination, these positions are not well defined or fixed but seem to turn and diffuse, revealing a more fundamental question of subjectivity. A possible entrance into this complex practice is the exploration of an interesting paradox. Positioned as fighter, the patient typically gains sympathy, and an asymmetric relation of empathy and care is facilitated, somehow positioning the fighter as a (trustworthy) victim. Conversely, positioned as victim the patient's life becomes more problematic, altering her relations (with professionals as well as in personal life) which become characterised by a cry for recognition. This positional turning is closely related to the question of trustworthiness. For a person suffering from non-objectifiable pain yet navigating in a system based on the premise of objectifiability, a crucial challenge is to facilitate the construction of trustworthiness. The person must work continually to present a convincing case of suffering, clearly demarcating the objective conditions and the subjective response to this objectivity.

J. Olthuis, Institute for Christian Studies, Canada
Responsibility to Victims: Beyond Duty or Obligation

Socialization is a vehicle of differentiation and classification. By such means rights and duties are assigned, and a society structured. A small proportion of society's members are the agents who legislate the instrumental and procedural criteria by which projects of classification are carried out. The rest assume their roles and identities in terms of a system of classifications more or less hierarchically arranged. Once set, social norms, conventions, and ratings give comparatively precise directives about what to do and not to do. Decisions can generally be made with technical efficiency involving little thought or personal involvement. The uniqueness of every person and the singularity of every situation are neglected, and often the result is injustice. This holds true whether one is an adherent in political philosophy to individualism or communitarianism. The philosophy of Emmanuel Levinas provides an alternative which places the call to justice and ethical responsibility, not freedom, first and foremost. Within a Levinasian framework to be human is to suffer for the other. Responsibility to victims does not begin from any duty or obligation, neither because of what we know of them, their virtues or vices, nor of what they have done or not done to us. It is their suffering that calls out for redress. Admittedly, a Levinasian perspective does not alleviate the need to allot available resources. In fact, it raises the moral stakes. It

emphasizes that there is no convention, no scale, to draw the boundary of my duty - to excuse our dereliction. The moral issues of worth and unworth cannot be guaranteed by the calculating, legislative, and hierarchical efforts of reason.

Symposium: Relationship between Language, Mind and Culture: Communicative Interference of First-Language Words in Second Language Learning
Room ACW 205 (11:00 – 12:25)

Chair: Robert Rieber

Harris Winitz, University of Missouri, USA
Communicative Interference of First-Language Words in Second Language Learning

Using a bilingual dictionary translation is the typical procedure for teaching vocabulary in second-language learning. This standard teaching practice alters the linguistic properties of the second-language word to accommodate the meaning and use of the first-language word. The initial consequence of the translation approach is that a degree of understanding is achieved for a new second-language word in a specific context, but because the new word assumes the linguistic properties of the first-language word, its communicative accuracy when used by the second language learner is considerably diminished. In some cases it may lead to serious communicative interference. Communicative interference can occur at several levels. The most serious appears to involve the multidimensional semantic properties of corresponding words that are not the same for two languages. For example, the English word retire does not encapsulate the two ways to express retirement in German. The Hebrew words baruch and norah contain semantic properties that are not held by their English translations. Communicative interference occurs at all linguistic levels. In Spanish "sobre" and "en" do not always correspond to English "on" and "in" and can result in grammatical interference. The number of collocations in a language is enormous. The use of collocations, such as watery soup, weak coffee, large eggs, friendly fire etc. when translated can result in nonintelligible utterances. Lastly translated words often do not reflect well positive and negative attributes and can cause serious interpersonal interference among adult speakers. Communicative interference, independent of cultural interference, can be reduced when teaching practices involve the use of semantic field theory in language teaching and when translation is not the core teaching method.

Robert Rieber, Fordham University, USA
The Psychosocial Culturally Patterned Importance of Being Earnest

As you speak, so you think, and as you think, so you speak; thus, language is a reflection of mind and culture. This notion can be illustrated in many ways. For example, when looking at the way mothers discipline their children, the differences in the meanings of the words used by parents provide a power illustration of my argument. When an American mother disciplines her child, typically the mother says, "Johnny, be good". A misbehaving American child is behaving badly so the mother requests the opposite. In contrast, a German mother disciplining her misbehaving child would say (in translation), "Johnny, be in line or know your place". The misbehaving German child is not being bad but rather, is not conforming to the expectations of his place in the highly authoritarian social order. In contrast to the German mother, a Danish mother might say, "Johnny, be friendly". Unlike the American and German examples given above, a misbehaving Danish child is acting in an unfriendly manner; not bad, not out of line, but simply unfriendly. This is a reflection of the Danish congeniality or friendliness that manifests itself in the Danish national character. Our last example is taken from the American Hopi Indian culture. A mother disciplining a Hopi Indian child will simply say, "No, no, no, that's not the Hopi way". The Hopi way is believed to be the natural order of the universe and the child is expected to conform to that natural order. This presentation will argue that interpersonal communication among international speakers throughout the world is in jeopardy today because the vast majority of people in policy making positions do not appreciate the complexities and subtle nuances that occur when lexically translating one language into another. If people in important places continue to ignore the contextual differences in meaning that are brought into play by the vastly different mores and morals within the culture, very little progress will be made towards a better understanding between of the peoples within world culture.

Discussant: Leo Mos

Paper Session: Cognitive Theory
Room ACW 307 (11:00-12:55)

Chair: Harald Atmanspacher

Jess Malkin, York University, Canada
Binary by Default: Obedience and Transgression in Human and Computer Information-Processing Models

This paper is concerned with the fundamental difference between human and computer information-processing metaphors and the binary laws that underlie both. Human consciousness is considered here in Hegelian terms, founded on a basic sado-masochistic binary principle. Thought, as experienced by humans, is predicated on violence, and human agency is asserted through innovative transgressions of the Law. By comparison, computer 'thought' (0's and 1's) reflects an absolute obedience to a structural Law. We generally conceive of computer 'thinking' as over-determined (bound by obedience to the structural law) and incapable of innovating a third variable. Here lies the fundamental difference between the descriptions grounding these two binary systems. Human binary consciousness, though clumsy, messy and imprecise, always-already produces a third variable, some innovation which reflects a desire to evade the Law (sado-masochism).

Such a system is essentially an open and fertile circuitry insofar as it 'reroutes' the law though transgression and deviance. Computer binary 'thought' remains closed, obedient, path dependent and infertile. These underlying figures are, of course, conceived by human consciousness and reflect human anxieties about the threat more efficient systems pose. The paper thus explores our epistemological notions of freedom, will, agency, and fertility through the metaphors we have assigned to distinguish human from computer consciousness. Key to this discussion is N. Katherine Hayles notion of the *technological nonconscious* and the role of agency in both human and computer code.

Kelvin Booth, Southern Illinois University at Carbondale, USA
Biological Organization, Cognition and Consciousness: Possibilities of an Organismic Approach to Cognition and Experience

If it is to be comprehensive, a theory of cognition must be a comparative and an evolutionary theory that takes into account the cognitive abilities of non-human animals. It must also incorporate an "embedded and embodied" approach that includes conscious experience; and it must be consistent with neurology and brain science. These paradigms have yet to be brought together. We have neo-mechanism in computation and information processing models; we have mentalism from folk psychology; we have physicalism in brain science; and we have the "experiencing subject" in phenomenology. Missing in all these approaches is an understanding of the organism as a whole. There is no robust theory of biological organization in cognitive science. This paper argues that since we are organisms, and since there is nothing in our conscious experience or our cognitive processes that is non-organic, the general traits of biological organization must also be general traits of cognition and conscious experience. An organismic approach can serve as the basis for objective third-person accounts of physiology, behavior and cognition in humans and other animals. It can also serve as a basis for first-person accounts of conscious experience. This paper presents some systemic traits of biological organization and their relationship to cognition and experience. These traits include the maintenance of organic integration, organism-environment transaction, directionality, temporal organization and sign process. Each is a systemic trait of the body, experience and cognition. Temporal organization is perhaps the most important. Temporal organization includes retained histories and the anticipation of imminent events. Without anticipation there is no organization. Mental representations and images can be understood as bodily anticipations enacted within the nervous system. Embodied human and non-human cognition is the temporal organization of anticipations and signs directed toward an organic reintegration. Intentionality emerges from the directedness of temporal organization.

Stephen Hill, Massey University, New Zealand
Embodied Cognitive Science's Unique Selling Point: The Switch from Viewing Cognisers as Representers to Viewing them as Detectors and Actors

Now that the dust has begun to settle, theorists are beginning to evaluate whether the new field of embodied cognitive science (ECS) actually has anything useful to contribute to the study of cognition. Advocates of ECS have suggested several candidate 'Unique selling points' including anti-representationalism, dynamical systems models of explanation, the distribution and decentralisation of cognitive mechanisms, and the primacy of survival-oriented information processing architectures. I suggest that all of these ideas derive from a deeper change of perspective from viewing the cogniser as a representer to that of a detector/actor. Unlike some of the more abstract issues considered by other theorists, this new understanding has obvious practical implications for the ways in which psychologists study and understand cognition. In particular, it raises the important question of how we are able to represent in an abstract, off-line fashion using mental machinery that is not primarily designed for that purpose. The problem space created by asking this question serves as an organising framework for making sense of the relationships that hold between a number of cognitive phenomena, including those between recognition/familiarity-based memory and recollective memory, and the 'intuitive' and 'rational' systems central to dual process theories of reasoning, judgement, and decision making. The fact that the assumptions of ECS lead to an explicit problematisation of these important relationships gives it a distinct methodological advantage over traditional cognitive science.

Harald Atmanspacher, Institute for Frontier Areas of Psychology, Freiburg, Germany
Contextual Emergence of Mental States from Neurodynamics

The concept of contextual emergence has been proposed as a non-reductive, yet well-defined relation between different levels of description of physical and other systems. Stability conditions are crucial for a rigorous implementation of higher-level contingent contexts that are required to understand the emergence of higher-level properties from an underlying lower-level description. A crucial question of cognitive neuroscience, how neurobiological and mental states are related to one another, can be addressed within this conceptual framework. For a particular class of partitions of the neurobiological phase space, so-called generating partitions, mental states can be derived that are stable under the neurodynamics, which is then faithfully represented by the emergent mental description. The construction of such partitions will be explained and an example will be presented to illustrate the technique with concrete results.

Performance

Room ACW 106 (11:00 – 11:55)

Lois Holzman, East Side Institute for Group and Short Term Psychotherapy
Vygotsky and Wittgenstein in Therapy: A Performed Demonstration

Lev Vygotsky and Ludwig Wittgenstein, in differing and similar ways, have influenced contemporary psychology. Vygotsky's socio-cultural-historical theory has led many to rethink psychology's fundamental conceptions and units of analysis. Wittgenstein's radical anti-positivism plays a central role in nearly all postmodern psychological thought. Together, their views on meaning and language (making) have aided psychologists who desire to move in new theoretical and methodological directions. Social therapeutic method is one contemporary approach influenced by their work (Holzman, 2006; Holzman and Mendez, 2003; Newman and Holzman, 1993; 1996; 1997). Within its theoretical frame, Vygotsky and Wittgenstein are activity theorists challenging the dominant understandings and approaches to human cognitive and emotional life, learning and development. Their psychology is relational (not individualistic), cultural (not scientific) and performatory (neither cognitive nor behaviorist). These three characteristics, particularly performance, are viewed as key to human development. Attitudinally, however, Vygotsky and Wittgenstein were quite different. Vygotsky was a Marxist and a system builder. Wittgenstein in his later writings centered on philosophy without theses or premises (philosophical method to do away with philosophy). He was neither Marxist nor system builder. In this presentation we are invited to play with these differences and similarities through a dramatic presentation followed by a dialogic one with the audience. The play, "The Myth of Psychology" (written by Fred Newman and presented live at APA conventions), will be shown. The play consists of two therapy sessions with a social therapist. In the first session, Vygotsky and Wittgenstein ask for help with the problem of having been synthesized by postmodern psychology. As the session unfolds, they discover "family resemblances" between their views on method, language and meaning. In the second session (some time later), Vygotsky and Wittgenstein want help to understand how they can be so similar and yet so different. Throughout, the three characters grapple with philosophical questions emerging from philosophy, postmodernism and socio-cultural psychology. The dialogic presentation following the play viewing incorporates various theoretical understandings of performance, both on and off the stage, and how they might be contributing to advancing our understanding of human life.

12:00 pm

Conversation Session

Room ACW 304 (12:00 – 12:55)

Susan E. Hawes and Linda Lee, Antioch University, New England, USA
Might we Begin to Develop an International, Transdisciplinary, Collaborative Graduate Level Education Program in the Service of a Better World?

This conversation is conceived as a possible first step on the path toward a practical outcome—one or more graduate programs that build upon our international collaboration, which are fundamentally transdisciplinary and political, and which embrace the conflicted and constructive intersections of theory, history, culture and practice in order to develop progressive models of and actions for change. What needs (if any) might such collaboration address? Who/what would constitute its essential elements? Might such a project contribute to creating new theory/praxis disciplines that break out of the dividing practices of western academic and professional disciplines? The facilitators are particularly interested in collaborations that privilege the inclusion of members from postcolonial regions of the globe.

Workshop

Room ACW 106 (12:00 – 12:55)

Robert Parker, Focusing Institute, USA
Body Intelligence

This conversation session will use slides and discussion to introduce, both conceptually and experientially, some of the concepts which led to the discovery of Focusing. University of Chicago philosopher Eugene Gendlin (1995) has described a therapeutic process called Focusing, which subsequent research has shown to be useful in a variety of forms of psychotherapy. However, Focusing is frequently misunderstood to be a way of getting in touch with one's feelings. This is an instance of miscommunication across paradigms (Kuhn, 1970). Focusing comes from a philosophical orientation which is so different from what most people know, that normal English literally doesn't have words to describe what Focusing is. In contrast to the common assumption that knowledge is conceptual, Gendlin observes that living itself is a kind of *knowing interaction* with the environment. All forms of life *interact* with their environments in very intricate ways. Slime mold, for example, is a single celled organism with no nervous system, and yet it is able to find the shortest distance through a maze; and this ability is fairly simple compared to other things that it does such as absorbing food and reproducing. This intricate interaction is a kind of "knowing," which is validated not by logical proof, but by the fact that the organism goes on living. This does not change when organisms develop brains, concepts, and philosophical assumptions. Our living bodies are ongoing *interaction with* and *knowing of* our environments. Bodily knowing is far more intricate than conceptual knowing and has therefore defied conceptual formulation. Gendlin's contribution has been to find a systematic

procedure for bodily knowing to interact with conceptual knowing. This procedure is the basis for Focusing. It enables us to think with more than concepts, and has important implications for all areas of human knowing, including psychology and philosophy.

Executive Committee Meeting
Room ACW 005 (12:30 – 2:00)

1:00 – 1:55 pm

Lunch

2:00 pm

Symposium: Theorizing Dialogue
Room ACW 005 (2:00 – 3:25)

Chair: Hendrikus Stam

Symposium Abstract:

Especially within the discursive, rhetorical and literary domains of postmodern thought, there has been an emptying of the subject as an inner presence lying behind and responsible for spoken and written language. This same emptying also undermines psychological essentialism, and indeed, the significance of theorizing the mind. Rather, processes of reason, emotion, memory, intention and the like are reformulated as dialogic or relational achievements. Yet, unlike theories of the mind, theories of dialogue are not well developed, and especially theories that draw from the new or post-structural domains of inquiry. The purpose of this symposium is to open dialogue on the nature of dialogue from within this conceptual space. While the three participants in the dialogue will make use of relevant theoretical work (e.g. Wittgenstein, Bakhtin, Vygotsky, Gadamer, Foucault), the aim here is not to explicate such work but to draw from this background in addressing a number of central issues to which a theory of dialogue must ultimately be adequate. Among these issues will be, 1) the achievement of meaning, 2) the nature of listening, and 3) the possibility of understanding in the context of cultural differences. Thus, we shall treat such questions as: How are we to understand meaning if this is not a condition of individual minds; what is it to understand another person if understanding is not an accessing of a state of mind; can one listen in a way that is not prefigured by one's linguistic forestructure; how is it possible to achieve understanding across cultural divides, and avoid discursive demands for supremacy and the controversial ideal of consensus? In this symposium we will also strive for a catalytic and instantiating relationship between the form of presentation and the content of the papers. Thus, after relatively brief presentations, Hank Stam will moderate a dialogue, first among the presenters, and then between the presenters and the audience as a whole.

Kenneth J. Gergen, Swarthmore College
Dialogue as Coordinated Action

A major challenge posed by contemporary analysis, is how to press beyond the traditional and deeply problematic conception of communication as a process of inter-subjective connection, and more specifically to locate an alternative that would offer a viable account of dialogue, and associated concepts such as reason, understanding, authenticity, misunderstanding, and creativity. In contrast to extant (and relatively rare) accounts of dialogue, the present account will draw most heavily from the philosophical work of Wittgenstein, and the psychological analysis of discourse. In particular, I will attempt to account for the production of meaning in terms of coordinated action or co-action. Within this analysis, meaning inhabits neither the mind nor the word, but is inherent in coordinated activity. Given the ongoing process of coordination, meaning is in a state of continuous reconstitution. I will then take up collateral concepts of reason, understanding, and the like. For example, we find that reason on this account is not a possession of the individual actor but a co-active achievement. Similarly, understanding is not a matter of accessing the subjectivity of another, but of coordinating activity in a mutually acceptable manner. Finally, I wish to differentiate among forms of dialogue, and particularly generative and degenerative practices. The latter are of particular interest, as these dialogic practices effectively eliminate the possibility of dialogue.

Barbara Zielke, Technical University of Chemnitz
The Dialogical Construction of Meaning: Beyond Consensus and Cacophony

Not only "dialogical" concepts of self and identity, but also the idea of a general dialogicality of meaning encounter their most striking challenges in postmodern, globalized societies which are characterized by difference and heterogeneity. The Bakhtinian notion of a fundamental *dialogicality* or *polyvocality* inherent in any linguistic or other symbolic expression seems to envision the possibility of viable, multivoiced dialogues between participants from radically different cultural language games – typical for the dynamics of meaning-making in the world of mixing and moving cultures. However, the organizing principle of such polyvocal dialogue must be located somewhere between the unifying - but homogenizing - ideal of *consensus* and the cul-de-sac option of incommensurable *cacophony*. Unlike literary-rhetorical accounts of

dialogical or polyvocal meaning-making, conceptualizations of those real-world dialogues which are characteristic for socially and culturally differentiated globalized societies must also stress questions of conflict, recognition and power. After considering some general difficulties concerning the transference of the Bakhtinian concepts to *performed* dialogicality, e.g. to the special but typical case of intercultural understanding, I will search for a more detailed depiction of polyvocal dialogue which in cases of conflict does not strive to install coercive "consensus" but goes beyond the mere juxtaposition of independent perspectives.

Lois Holzman, East Side Institute for Group and Short Term Psychotherapy
Dialogue and the Performance of Listening

Is it possible to listen without listening "for something?" What kind of listening is going on between and among effective dialogic partners? Such questions are relevant to psychologists and psychotherapists, for much of our professional lives are spent listening to people (whether clients, subjects, students or colleagues). In particular, exploring the possibility of non truth-referential ways of listening is important for those psychologists who highlight the subjective, especially those attempting to counter the objectivist truth-referential framework within psychology and philosophy and to construct *non* truth-referential ways of talking. Prior to postmodernism, the built-in dualism of theory/analysis and what it was "about" was taken for granted, but postmodernism challenges that dualism—in a socially constructed, relationally responsible, dialogically structured world of human performance, the distinction between subjective and objective loses its theoretical (and perhaps practical) force. As a challenge to grand narratives—statements that come to be taken as facts (truths) about how the world is (e.g., the grand narratives of progress, modern science, evolutionary theory)—postmodernism questions whether there is anything for them to be "about." Might we consider having the same stance toward all narratives and, indeed, toward all talk? If so, then the process of listening in all forms of talk needs examining. For if there is nothing that narrative (stories, dialogue, conversation, and so on) is about—*independent* of the meaning constructed by the participants—what exactly is one doing when one is "listening?" If therapy and teaching, for example, are processes of joint (relational, collaborative) meaning making, in what ways does listening contribute to the activity? Can one listen without being interpretive? What are the entities to which it is possible to listen—only individuals, or relationships and groups also? What does understanding what is being said have to do with "hearing what someone is saying?" These and other questions will be addressed from an activity-theoretic and performatory perspective.

Symposium: Haunting Memories; Explorations of Spectral Aspects of the Psyche
Room ACW 305 (2:00 – 3:55)

Chair: Michael O'Loughlin

Symposium Abstract:

Speakers will present five papers that explore divergent aspects of the topic in first 60 minutes, and then the floor will be opened for discussion around key questions distributed by panelists to the audience for remaining 50 minutes. "If haunting describes how that which appears to be not there is often a seething presence, acting on and often meddling with taken-for-granted realities, the ghost is just the sign, or the empirical evidence if you like, that tells you a haunting is taking place. The ghost is not just simply a dead or missing person, but a social figure, and investigating it can lead to that dense site where history and subjectivity make social life." [Gordon, 1975] Following Couze Venn (2002) we argue for "a radical historicization of the process of becoming." Venn suggests that behind much of the logocentric discussion of subjectivity is a nostalgic longing for the autonomous subject it ostensibly displaced. Processes of *subjectification* are enriched, and processes of *subjection* attenuated, when we employ notions from *hauntology* (Derrida, 1994) to allow access to deep-seated, unthought, and intergenerationally transmitted forms of embodied knowledges - often traumatic ancestral experiences. Indigenous groups who have long valued spirit knowledge would have little difficulty with this argument [Allen, 1998; McConaghy, 2000]. While psychoanalysts since the time of Freud have been interested in uncanny knowledge and unconscious experiences, insufficient attention has been paid to linking these notions with the social and historical, though Davoine & Gaudillière's *History beyond trauma* and Blackman's *Hearing voices: Embodiment and experience* are notable exceptions. Using perspectives from psychoanalytic theory, postcolonial theory, and Lacanian understandings of the unconscious, panelists will explore spectral notions of memory and their manifestation in autobiography and literature; in interviews concerning birth myths and memories; in palimpsestic representations of subjectivity in the artistic work of Shazhia Sikander; and in our understanding of the workings of cultural transmission of trauma. Paradoxically, to understand the social we need to turn to the unconscious, while we cannot understand the unconscious without accounting for its social/spectral constitution.

O'Loughlin, Michael, Adelphi University, New York, USA
Whereof One Cannot Speak...Thereof One Cannot Stay Silent

The title of this paper is drawn from Davoine and Gaudillière's (2004) *History beyond trauma*, and presents the fundamental psychic paradox so deftly illustrated in Rogers' (2006) recent book *The unsayable* that trauma of which we cannot speak – and of which we are not aware – speaks through our bodies. I will explore ways in which suppressed memories are encased in our bodies and transmitted silently across generations, often with catastrophic consequences. These authors argue that such repressed memories need to be voiced, and they offer provocative thoughts about the characteristics which a therapist must possess in order to release such memories in people. While, following Rogers, I will discuss individual sexual trauma as illustrative of the spectral memories that Fraiberg (1975) labeled "Ghosts in the nursery," I will devote most of my paper to the possibilities raised by combining Lacanian understandings of unconscious memory with postcolonial critiques of the trauma of subject formation in colonized peoples. I will focus particularly on the

suffering of indigenous peoples, and of the collective psychic consequences of surviving apartheid in South Africa to illustrate my case. I will conclude by discussing ways in which therapists, having become sensible to their own deeply embodied unconscious histories, can use myth, ritual, and narrative, to engage colonized people's minds, hearts, bodies, and souls in the reclamation of embedded memories. Having become spoken, these memories have the potential to set individuals and communities free to live lives that are deeper and more faithful to their histories, rather than the scripted consumer lives contemporary global material culture assigns to all people. To engage in this process we must be willing to move far beyond conventional epistemological notions of "trauma," "psyche," "cognition," and "memory" to develop more freeing understandings of how people can construct emancipatory narratives of their own lived experiences.

Gradwohl, Nirit, Adelphi University, New York, USA
Shoah: The Consequences of an Event without a Witness

I am engaged in an inquiry into the complexities of memory associated with *Shoah*. Claude Lanzmann (1975), maker of the documentary *Shoah*, argued that any attempt to understand *Shoah* is obscene. Nevertheless, as his film illustrates, engagement with the Holocaust and its legacy is essential. As Elie Wiesel noted, many survivors drew their will to survive from their belief in the importance of keeping memory of the exterminations alive. Paradoxically, as Holocaust archivist Dori Laub noted, *Shoah* is an *event without a witness*, in that anybody with a genuine understanding of the Holocaust was killed. Gideon Greif's (2005) *We wept without tears* – interviews with Sonderkommandos – is as close to eyewitness testimony as we can come. Holocaust memory is embodied in narratives such as Wiesel's *Night*, Spiegelman's *Maus*, the writings of Amery, Borowski, and Levi, and in Lanzmann's *Shoah*. These and the videotape archive collected by Dori Laub at Yale and commentaries on that testimony (e.g., Langer, 1991), as well as in the representational work being done at Holocaust museums worldwide, are attempts to symbolize an event without a witness. Now, however, most of the generation of immediate *Shoah* survivors has aged, and many have already died. What are to be the consequences for future generations when direct memories are no longer available? What, as Eva Hoffman inquired in the book of the same name, are we to do *After such knowledge?* In my paper I will explore these issues, and explain how I am using psychodynamic, historical and literary inquiry to do field work into manifestations of memory in Israel. Contemporary Israelis live in a world where, while immediate memory is fading, culturally transmitted experiences of the residue of *Shoah* continue to manifest themselves both in resiliences and vulnerabilities, both at individual and societal level.

Khan, Shamaila, Adelphi University, New York, USA
The Writing and Over-Writing of Memory in the Work of Post-Colonial Artist Shazia Shikander

In this paper, I will employ the lens of postcolonial theory to explore representations of subjectivity in the artistic work of noted Pakistani-American artist Shazia Sikander. Her artwork is a palimpsest of memories representing by her origins in various national and religious contexts e.g., Pakistan, India, Britain, the U.S, and Hinduism and Islam. In postcolonial discourse, the figurative usage of the palimpsest denotes colonial history and its series of writings, overwritings, and erasures. It implies that the ghostly colonial trauma is not just a discrete event but an encompassing and a lifelong pattern of writings and erasures. These representations reflect, not just a resistance to existing oppression but also a remembrance of the past, which informs the present even though there may be only footprints or buried silences. In exhuming these buried silences, and allowing for a "fruitful dialogue with the past" to occur (Bakhtin) we can attempt to understand how our hybrid subjectivities have been composed, based on our social/colonial histories. In this world of continued global oppression, art problematizes and confronts the existing hierarchies, while simultaneously allowing for new ways to conceive of our subjectivities. In the *Location of Culture* (1994), Homi Bhabha, a postcolonial theorist influenced by works of Jacques Lacan, and Michael Foucault, utilizes psychoanalytic theory to understand dislocations utilizing concepts such as hybridity. This paper will entail a blending of psychoanalytic and postcolonial theory to conceptualize the workings of hybridity in Shazia Sikander's representations as she conceptualizes shifts across national, religious and cultural borders. The art of displaced, colonized and/or migrant individuals attempts to articulate their identity and reclaim the past in the face of that past's inevitable otherness.

Schreiber, Elisabeth, Adelphi University, New York, USA
The Delivery of a Personal Myth: Stories of Birth

I discuss findings from research in which I ask individuals, "What do you know about your own birth?" The responses that unfold are richly symbolic, relating to a person's struggles toward subjectivity. But very often, individuals do not recall stories they were told about their births immediately, rather such details are sometimes slowly uncovered (in a Heideggerian sense) over the course of long conversations, in which a new epistemological space between the participant and the researcher begins to expand. In discussing birth stories, one seems to tap in to the realm of what Christopher Bollas calls the *unthought known*. Such knowledge cannot be directly discussed, since it resides in a space corresponding to the Lacanian Real. Because birth is often traumatic for both infant (Otto Rank, 1924) and mother, birth stories are sometimes also colored by experiences of dissociation, which affect the way birth stories are remembered and transmitted intergenerationally. The question about birth, the first separation, also seems to tap into what Eric Fromm presents as an existential dichotomy: "that we are connected and alone at the same time", that we long for merger but also for individuality. Existential themes, the unthought known, and intergenerational stories of trauma may get most readily elaborated via the mechanism of the *personal myth* when relevant experiences are called to mind. Participants often feel anxious when asked to use words to describe events that occurred during prelinguistic life, to draw upon embodied memories, and to present stories originally told to them by another (usually the mother), who exists as a ghostly presence throughout the interviews. In this work I establish a Winnicottian "play space" to facilitate participants' uncoverings of their stories of origin. This delivery of a personal 'birth myth' itself may give rise to a new subjectivity for the participant.

Siemes, Mary, Private Practice, New York, USA
Writing the Body

My writing is first and foremost a body experience; emanating from deep within, opening foreclosed spaces that were dwelling places for family secrets. As I emerge as a subject, I shed the encasement of objectification, the limitations of others' proscriptions, others' injunctions; others' anxieties. I am learning to inscribe myself as some of those before me, similar voices struggling to speak, to be heard. Part memoir, part psychoanalytic exploration, I claim my subjectivity in this paper through the guidance of the French psychoanalytic writers Helene Cixous and Luce Irigaray, reacquainting my mind and body, discovering untold truths within the folds of my corporeal space. Cixous comments, "When one speaks, or writes, or sings, one does so from the body" (1990). I have learned to privilege the realm of the Imaginary, the order of perception and hallucination or fantasy, according to Lacan. While he esteems the Symbolic - patriarchal constructions of language - Cixous reverses the Lacanian devaluation of the Imaginary and imbues significance to the sense-making patterns of the preverbal forms of understanding. By reinstating the importance of the Imaginary, of the aesthetic, the vitality of non-verbal communication, of sensation, of implicit knowledge and intuition, the natural tie to the maternal is reclaimed, thereby tethering the feminine. It is within this realm of the Imaginary, or what I prefer to call the realm of the *maternal aesthetic*, that possibilities exist – a more fluid space where creativity lives and thrives. Drawing from personal birth experience, I traverse the maternal landscapes of Mary and Sarah in my struggle to disentangle myself from the reedy waters of breathlessness. My daughter, a natural historian, has been an important part of this journey. Seized at first with ghostly specters in her nursery and childhood, she has helped me in understanding the familial unconscious legacy of loss and longing.

Symposium: Transdisciplinarity as Critical Engagement within Psychology
Room ACW 205 (2:00 – 3:55)

Chair: Michael Tissaw

Symposium Abstract:

This symposium builds upon the April 2007 Special Issue of *Theory & Psychology*, entitled 'Reflections on Critical Engagement *With* Mainstream Psychology.' Although properly conceived as a subdiscipline of psychology, theoretical and philosophical psychology often assumes the role of removed critic. As part of an effort to counter this bifurcation and accordance with the theme of 'transdisciplinarity,' contributions on personality, social, developmental, and cognitive psychology are geared toward continued discussion of the assumptions, biases, goals, and effectiveness of theoretical and philosophical psychology *as subdiscipline of* psychology. A distinction between criticism of mainstream psychology and critical engagement *with* same is at least implicit in each contribution, and opportunities or methods that may foster more effective transdisciplinary and internationality are identified. James T. Lamiell will present on his past and current efforts to engage mainstream personality psychologists by raising fundamental questions about the assumptions underlying traditional individual differences research. His discussion of recent work in personality psychology results in a somewhat optimistic vision of the future of the discipline. Kareen Malone presents her research on gender and race as discussed in narratives of underrepresented minorities and women in science. By integrating recent frameworks from cultural studies on performativity and identity to understand her data, she finds that contemporary discourses in mainstream social psychology provide an inter-articulate between the "on the ground" narratives of her participants with the more seemingly abstract ideas of cultural studies and Lacanian psychoanalysis. Michael Tissaw will expand upon a theme not fully developed in his Special Issue article by exploring the implications of conceptual analysis for appropriately qualifying conclusions drawn from experimental research on human neonates and older infants. Lisa Osbeck will outline recent efforts to establish the international subfield of 'psychology of science,' which may challenge the rational-cognitive/cultural-social divide problematic in science studies and psychology, thereby increasing dialogue between socio-cultural theorists and 'mainstream' cognitive psychologists. She illustrates with specific research examples.

James T. Lamiell, Georgetown University, Washington, D.C., USA
Further Thoughts on Sustaining Critical Discourse with Mainstream Personality Investigators

Recently, the present author contributed to a forthcoming Special Issue of *Theory and Psychology* an article reflecting on his experiences in trying to engage contemporary mainstream personality investigators in a serious and sustained critical examination of their field (Lamiell, in press). The present symposium presentation follows up and expands upon the points developed in that article. The author's efforts along the lines just indicated began some 26 years ago, with the publication of an article in which he raised fundamental questions about the validity of the long-standing presumption that a science of *persons* could be advanced by the systematic investigation of the *differences between* persons (Lamiell, 1981). That article did generate some much-needed commentary—both positive and negative—in the years immediately following its publication. However, the discourse eventually came to a halt without mainstream investigators either acknowledging or refuting the critique of traditional practices that had been mounted, and research wedded to those practices has continued as if no critique had ever been mounted at all. Meanwhile, the author's efforts have been directed to historical matters in hopes of better understanding how mainstream thinking had come to be mainstream thinking, and this work has led to publications (e.g., Lamiell, 2003, 2006) that, in combination with quite recent work by a number of others working outside of the mainstream (e.g., Cervone, 2005, 2006; Molenaar, 2004), are perhaps now beginning to have an enduring impact on mainstream thinking. After elaborating briefly on the developments just sketched, the author devotes a substantial part of this presentation to a survey of the more recent efforts just mentioned and, more generally, to a discussion of the gathering momentum behind what might well prove to be, at long last, a genuine revolution in mainstream thinking about the possibilities for a science of persons.

Kareen Malone, University of West Georgia, USA

A Qualitative and Theoretical Analysis of Race and Gender: Performativity and Its Constraints

This paper is a triangulation. It conjoins findings within mainstream social psychology to data from qualitative research on race and gender and demonstrates how this relationship is bridged through concepts generated within the field of gender studies and cultural and psychoanalytic studies (Connell, 2002; Butler, 2006). The author considers race and gender as social and psychological variables affecting the careers of aspiring scientists and students in the fields of science, math, engineering, and technology (STEM). In science education, the retention and significant participation of underrepresented minorities and women are recurrent problems addressed through a number of empirical approaches (e.g., Nelson & Rogers, 2002; Rosser, 2004; Seymour and Hewitt, 1997; Xie & Shauman, 2003). The goals of such research are mostly instrumental/pragmatic, i.e. increasing retention. Psychological issues such as identity formation in its relationship to contextual demands are still rather vaguely formulated despite some interesting conceptualizations from phenomenology, social construction, and gender studies (Gee, 2000; Henwood & Miller, 2001; Kozoll & Osborne, 2003). My research, drawing on gender studies, cultural studies and Lacanian psychoanalysis, suggests that a more subtle notion of self or subject helps one see more clearly how to address the pragmatic/instrumental issues involved. An unforeseen ally in this venture has been recent research in traditional social psychology on prejudice and discrimination; this research has generated ideas about self-in-context that are strikingly concordant with the notions from cultural studies and gender studies that have been informing my work in science and education. The paper presents this concordance employing data gathered on underrepresented minorities and women; it demonstrates how the current mainstream psychological ideas on identity and prejudice intersect with ideas in cultural studies on performativity and subjectivity in relationship to identity and the issue of social viability (Butler, 2006; Connell, 2002).

Michael A. Tissaw, SUNY Potsdam, Potsdam, NY, USA

Epistemological Blind Spots in Empirical Developmental Research on Human Infants and the Qualification of Results in Light of Conceptual Analysis

This contribution expands upon a theme not fully developed in a previous article (Tissaw, in press): The implications of conceptual analysis for appropriately qualifying conclusions drawn from experimental research on human neonates and older infants. Everyday persons and psychological researchers attempt to access infant experience, in part, by using words to 'fill in' epistemological blind spots imposed by the infant's limited linguistic abilities. While this strategy is necessary and poses relatively few problems in everyday life, it obliges developmentalists to take great care in the interpretation and discussion of their research results. Some examples of popular developmental research methods (e.g., habituation/dishabituation and visual preference) are discussed toward suggesting that such care has been limited primarily to the formulation of operational definitions and agreement on construct-meaning, while the lessons of James' (1890/1983) 'psychologist's fallacy,' Coulter's (1983) 'opaque ascription contexts in behavioral research,' and similar caveats by others have been ignored. It is argued further that while the experimental methods may be scientifically rigorous and fruitful, methods of conceptual analysis can and should be used in conjunction with experimental methods so that proper qualification of research results can be realized. Very optimistically, such qualification may increase appreciation of the limitations of the laboratory among mainstream researchers and to a closer association between scientific psychology and philosophy. The extent to which this closer association may represent a form of transdisciplinarity—with implications for internationality—is discussed.

Lisa M. Osbeck, University of West Georgia, Carrollton, GA, USA

Psychology and the Interpretive Analysis of Science Practice

Science is a locus of fundamental questions concerning the reaches of human knowing and potential abuses of power accompanying authoritative knowledge claims. Historically and in contemporary science studies, responses to these questions show a pattern of epistemological polarization. Accounts of scientific process tend to favor *either* socio-cultural factors, including political and economic influences on the production and use of knowledge, *or* appeal to formal, transcendent rules and cognitive mechanisms to secure the special epistemic status of science (Longino, 2002). Debates the nature of science are limited by the tendency on either side to exploit an a priori conception of science that is closer to an Enlightenment ideal than to the actual practices of scientists (Giere, 1999). This paper suggests that recent efforts to establish the subfield of 'psychology of science' (e.g. Feist, 2006) offer an opportunity to bring new methods and frameworks to these debates through critical analysis of the practices of working scientists along psychological dimensions, including the often neglected influences of insight and innovation. The paper highlights efforts of researchers engaged in ethnographic studies of scientists (Alač and Hutchins, 2004; Knorr Cetina, 1999; Malone, Nersessian, & Newstetter, 2005; Nersessian, 2005) and the author's qualitative analysis of sense-making, positioning, and identity in practicing biomedical engineers. The paper develops the point that psychologically themed interpretive analysis of science practice, like historical studies of science that emphasize personal (psychological) contributions (e.g. Polanyi, 1958), can offer new focus and thus a new set of questions concerning the relation of the discipline of psychology to the wider tradition of science. The international and newly forming field of psychology of science also offers a potential arena for increasing dialogue between socio-cultural theorists (theoretical psychologists) and 'mainstream' cognitive psychologists, as the paper illustrates with specific research examples.

Paper Session: Cognitive Innovations 1
Room ACW 307 (2:00 – 2:55)

Chair: Gary Kose

Gary Fireman, Suffolk University, USA and Gary Kose, Long Island University, USA
The Computational Paradox and the Problem of Psychologism

It is generally agreed that Cognitive Psychology was established as a discipline on three conditions: the recognition of the inadequacies of Behaviorism, interdisciplinary efforts in the social sciences, and the advent of the computer as a model for human thought and knowledge (e.g., see Baars, 1983; Gardner, 1985). A major accomplishment of the discipline was the establishment of a dialogue concerning the nature and function of mental representations. While it was unthinkable fifty years ago, now there is no shortage of theoretical explanations that posit symbols, schemas, images, rules, transformations, and other structures and operations. To speak of internal, subjective processes is essential to the study of cognition (Searle, 1980; Block, 1981) and requires an account of mental representations. Such accounts, at least initially, described the extent to which representations conformed to a rational, computational model analogous to the digital computer. After forty years of such a dialogue, one result is what Gardner (1985) dubbed the "Computational Paradox"; i.e., as a result of trying to use computational models of human thought and knowledge, it was discovered that humans actually differ quite considerably from digital computers. Hence, the paradigmatic model that initiated the discipline of Cognitive Psychology has become obsolete. The present paper argues that the "Computational Paradox" is not simply an empirical discovery but rather, is an illustration of a fundamental antinomy endemic to Cognitive Psychology and the focus on internal, formal, mental processes. It is suggested that this paradox may have developed for reasons related to the problem of "Psychologism", pointed out by Frege (1894/1997), and later elaborated in the commentary of Wittgenstein (1958) on the need for behavioral criteria with regard to psychological concepts. Likewise, to the extent that there is a similar focus on internal neural processes and brain states, related problems may be awaiting contemporary studies in cognitive neuroscience.

Camilo Hurtado, Universidad Nacional de Colombia, Bogotá, Colombia
A Non-Cognitive Alternative for the Study of Cognition: A Behavior Analytic Proposal

The conceptual and methodological characteristics of an alternative proposal for the study of a group of phenomena traditionally called "cognition" (e.g., problem solving, thinking, language, intelligence, etc.) will be described during the presentation. Also, I will discuss the proposal's group of assumptions which I consider coherent with the widely accepted Zuriff's (1985) definition of a contemporary generic behaviorist tradition. The structure of the presentation is as follows: first, I will briefly describe the aspects which makes possible the recognition of the Zuriff's contemporary behaviorist generic version; this implies a past and present description of the diverse behaviorisms "family", family that today represents the philosophy of a science of behavior called "behavior analysis", which have a particular posture with respect to the mental, a group of methodological and empirical assumptions, and constitutes an ideology about the science advance and the society wellbeing. Following the clearance of these conceptual issues, I will specify the assumptions of the Emilio Ribes theoretical proposal for the study of the complex behavior phenomena. I will use as a coherent example of the Ribes proposal the current studies about problem solving, learning transference and rule governance developed by a research group of the Universidad Nacional de Colombia.

Paper Session: Society, Psychology & Research
Room ACW 304 (2:00 – 3:55)

Chair: Emily Abbey

Emily Abbey, Clark University, USA and Tania Zittoun, University of Lausanne, Switzerland
Social Dynamics of Social Science Research: Between Poetry and the Conveyor Belt

Our goal in this paper is to compare different cultural-psychological perspectives on the research process in the social sciences. Usually the discourse about the practices of the social sciences concentrates on the ethical side of research (protection of the human subjects, etc.) yet our aim is to broaden this focus. In this paper, we consider issues surrounding the researcher's direct perception of the phenomena under study and highlight two alternate social representations used in describing it: "poetry" versus "machinery." In the process, our paper also considers the social construction of trust relations between researchers and participants, and the personal value of the research for scientists themselves.

Alex Gillespie, University of Stirling, UK
Moving between Social Positions: Cultivating the Perspective of the Other

This paper develops a neo-Meadian account of perspective taking. This account goes beyond the usual emphasis on social interaction and focuses upon the micro-sociological structure of interaction which reveals the existence of distinct social positions and regular movement of actors between these social positions. Drawing upon social psychology it is demonstrated that perspectives are constituted, in part, by the social position one occupies. Thus, it is argued, a powerful mechanism for taking the perspective of the other is to 'take the social position of the other.' Children's games present a clear example of 'taking the social position of the other' because, within games, children frequently move between social positions, such as, hiding/seeking, attacking/defending, buying/selling, chasing/catching, etc. The movement of players between social positions, it is argued, endows each player with equivalent experiences and integrates these experiences,

such that players become able to regulate their activity from the perspective of the other within the game. Consequences of this neo-Meadian theory for our understanding of mirror neurons, games and narratives are discussed.

Desmond Painter, Stellenbosch University, South Africa
Unmaking Language in Social Psychology

The social psychological consideration of language is a still relatively small and only recently emerging growth area of this discipline. For decades mainstream social psychology did not consider its subject matter and its own scientific status in linguistic terms. Social psychology was not *mono*-lingual as much as *a*-lingual: language was simply a taken-for-granted, transparent dimension of the social world and of our epistemological relation to that world. While the so-called 'linguistic turn' in philosophy and social theory introduced an epistemological challenge to this state of affairs on the margins of the discipline, mainstream social psychologists also discovered language – as a topic of research interest, as a feature of the world. Language attitudes, ethnolinguistic identities, and speech variation in 'inter-group' encounters emerged as relevant concerns in political environments sensitized to (and alarmed by!) 'multiculturalism' and 'diversity'. Against this background of both political and theoretical developments, this paper poses the following question: what kinds of linguistic worlds and subjects are assumed by the mainstream social psychology of language? I argue that social psychology corroborates, by neglecting to develop an adequately critical vocabulary, the conceptual tools whereby subjects, societies and political projects come to be 'imagined' along linguistic lines: specifically in terms of *languages*, *language groups*, and *linguistic identities*. In short, social psychology takes the historical and political constitution of the world in linguistic terms for granted, instead of that being its theoretical, empirical and political point of departure. We argue that language should be 'unmade' in contemporary social psychology and then re-conceptualized in ways more responsive to the various intersections between language and the political in the contemporary world. We end by considering the theoretical, methodological and political features of a more productive encounter between social psychology and language, drawing on resources like Bourdieu, Bakhtin, critical linguistics, post-colonial theory and discourse analysis.

Arnd Hofmeister, University of Applied Sciences Magdeburg-Stendal / Germany
Investing Health Capital – Neoliberal Strategies of "Tanning"

In K.Marx' famous description of the "physiognomy of the dramatis personae" of capitalist societies the final fate of the labourer remains to bring "his own hide to market and has nothing to expect but — a hiding (tanning)". Later in his "Critique of Political Economy" he provides various examples how working conditions are threatening the health of the worker. However, health as the ability to work is the theoretically often unreflected precondition of individual and societal production and reproduction. This theoretical lack becomes more evident under neoliberal regimes where the responsibility for ones health lies upon the individual. In this paper I want to introduce the concept of "health capital" and I will explore its conceptual necessity and analytical strength for a comprehensive understanding of individual and societal production and reproduction. To do so I will briefly sketch the theoretical framework of P.Bourdieu and his distinction between economical, social and cultural capital. In his analyses of the conditions of the reproduction of social inequality he shows how class-specific investment strategies of and in these different forms of capital perpetuate inequality. Although Bourdieu emphasizes the body as a matter in which these strategies are inscribed as a "habitus", he does not reflect its bio-psycho-social functioning, its health and disease. Therefore I introduce the concept of "health capital" as a necessary analytical concept within and beyond a Bourdieuan framework. Then I outline different class specific strategies how health capital is differently invested in economical, social and cultural capital and how these forms of capital are re-invested in health capital. My examples will reach from normal work to extra-shifts, from binge-drinking to after-hour parties, from wellness weekends to tanning booths. Using this analytical framework I will finally analyse the short-comings of health-psychological models and theories, which decontextualize health behaviour, understood as an "investment strategy of and in health capital", of its social class context and thereby over-generalize middle class strategies by pathologizing working-class practices.

Paper Session: Developmental Theory
Room ACW 106 (2:00 – 2:55)

Chair: Marc Bornstein

Marc H. Bornstein, National Institute of Child Health and Human Development, National Institutes of Health, USA
The Nature and Structure of Human Parenting: Cultural Universals and Cultural Specifics

Each day more than three-quarters of a million adults around the world experience the joys, embrace the rewards, assume the responsibilities, and face the challenges of becoming new parents. What are parents' responsibilities and challenges? Are they universal, or do the responsibilities and challenges of parenting vary with culture? Do individual parents respond to their newborn children in an ad hoc and idiosyncratic fashion, or is parenting structured to meet universal responsibilities and challenges of childrearing? Human infants everywhere display the same biological needs and must succeed at the same basic developmental tasks in growing up; reciprocally, all parents share at least some of the same responsibilities and challenges to guide infants to survive and adapt successfully to their physical and social environment. To assess the nature of human parenting and the degree to which maternal behaviors constitute a structured system, we observed and analyzed the activities of primiparous mothers ($N \sim 1000$) with their 5-month-old infants in each of nine cultures during naturalistic interactions at home. Undertaking this evaluation of parenting in the context of a cross-cultural design permits a wide yet judicious analysis of human maternal behavior as well as a determination of the cultural specificity versus universality of parenting interactions with young infants. In the critical period of the first half-year of life, maternal behaviors show both independence and coherence, and at the same time the

behavioral repertoires of mothers appear to be plastic to cultural experience. Maternal behavior is adapted to the needs and developmental tasks of their infants within the cultural context in which they must both survive.

Carol Lane, University of Memphis, USA
Epigenetics and Free-Will: A Systems Approach to Adult Development

The realization that ontogeny is an evolutionary and modifiable process has become more salient for a rapidly increasing segment of the adult population, as well as developmental theorists. It is the process of change throughout life, fueled by experiences, that engenders the potential for adult plasticity and compels our interest. The idea that ontogeny is open to extensive variability due to the confluence of neurological, psychobiological and psychosocial influences emerging throughout the life-course challenges many of our traditional perspectives. Human development possesses the potential to be forever dynamic, and it is suggested that an understanding of that dynamism is engendered most clearly from a transdisciplinary study. Such a view emanates from a systems approach to development and incorporates ideas from epigenetics along with recent neurobiological and psychosocial research that suggests the human organism is continuously emerging and affected by multiple, bidirectional influences that lead to non-linear developmental pathways. Fottlieb's (1992) systems view of psychobiological development and his concept of probabilistic epigenesis concur with findings from recent epigenetic research (Jirtle, 2000) suggesting that the epigenome can change in response to the environment throughout an individual's lifetime. The confluence of ideas from psychobiological, developmental and dynamic systems theories will be discussed in relation to neurobiological and epigenetic influences affecting adult development. Specifically, this paper will describe recent findings regarding adult neurogenesis in relationship to the potential for plasticity and on-going cognitive development throughout adulthood. The implications regarding the effects of epigenetic changes brought on by one's environment, such as diet, smoking, etc., will be described in relation to disease and heredity. Evidence will be presented suggesting that development involves a continuous interaction of all levels of the system, from the molecular to the cultural, and emerges in its diverse expressions as a consequence of that interaction.

3:00 pm

Symposium: The "Costs" of Being Dialogical: Assuming the Theoretical Consequences of the Dialogicality of Psychological Knowledge
Room ACW 005 (3:30 – 4:55)

Chair: Andrés Haye

Symposium Abstract

The symposium addresses some meta-theoretical issues pertaining to dialogism in psychology as a human science. It is argued that endorsement of dialogism in psychological science entails epistemological, conceptual, and methodological consequences whose scope and theoretical demands are challenging. After all, it is necessary to ask and to answer why to be dialogical rather than being monological. The papers here included share the idea of psychology as a human science, in the sense that the object of inquiry is the speaking subject, and that dialogism offers some general clues for a dialogical approach to the human sciences. The symposium involves three papers, each giving a particular view on its specific domain. The first focuses on some epistemological problems of the dialogical approach to knowledge. In particular, it is suggested that if dialogicality is attributed to knowledge as such, then the monologicistic tradition in psychological science should be regarded with surprise. The aim of this paper is, then, staying within dialogism, to account for monologism in science. The second concentrates on some conceptual consequences of a dialogical approach to mind. A broad re-conceptualization of discourse, thought, and language, is proposed in line with the work of Bakhtin. It is argued that, even if nowadays psychological processes can be studied as discursive processes, much is to be done at the domain of the conceptual background, and that dialogism offers critical suggestions. The third paper refers to some methodological aspects of dialogical inquiry, particularly in social psychological empirical research. This paper proposes that metaphors are discursive devices that are apt for a dialogical approach towards the discourse of the other. Some methodological aspects of the way to interpret and to construct dialogical metaphors are discussed and illustrated with a study using conversational groups. After a brief introduction concerning the general topic and aim of the symposium, and before the open discussion, the three papers will be read while projecting some headlines, with videotaped critical questions on each talk by Ivana Markova.

Antonia S. Larraín, Universidad Alberto Hurtado, Chile
How is Possible a Monologicistic Psychology? Being Puzzled by Normal Science

Psychology, as science, is a human science. According to Bakhtin, human sciences are those whose objects are texts. Therefore (a) the reference to the object is already a dialogical response to another's voice –that of the object–. This implies that the object of psychology is a speaking object, that is, something that responds subjectively, which is no news. However, a dialogical epistemology entails other assumptions that are more problematic. In particular, the paper argues that, in line with Bakhtin's suggestions, all sciences have a dialogical core, because of another two reasons. On the one hand, (b) because every science is a discursive activity that takes place in a dialogical world. This means that the concrete existence of science is in the form of the utterance, the historically unrepeatable event of taking an ideological position towards the positions of the others. On the other hand, (c) because scientific concepts, which mediate every scientific knowledge, are webs of concepts, not isolated ideas related only and directly with their objects. Concepts are always part of conceptual networks because each concept is a partial perspective that, in order to make a simple

reference to its object, needs to be mediated by a dialogical multiplicity of partial perspectives. The most problematic aspect of a dialogical epistemology is, then, to account for the fact of monologicistic sciences, as in positivism and naturalism. The key point of the paper is that monologism is not the simple opposite of dialogism, but one of its possibilities; that discursive activity is essentially dialogic but, within its dialogic resources, discourse can restrict itself into a monological form. The paper discusses the discursive operations and devices used in science, specifically in the positivistic tradition within psychological science, to construct monology.

Andrés Haye, Universidad Católica, Chile
The Notion of Discourse: Beyond Thought and Language

This paper addresses the concept of discourse in an attempt to follow the theoretical implications of a dialogical paradigm. In psychology it is Vygotski who initially stressed the discursive-dialogical nature of mind, as well as of culture, specifically in terms of the dynamic relations between thought and language. However, at this stage the very concepts of thought and language were in the need of development towards a dialogical theory, and still are, despite the work of Voloshinov and Bakhtin in this direction. In line with these and other complementary sources, the paper argues that a dialogical conceptual framework in psychology not only involves a theory of thought as an activity mediated by language, as an activity comparable with speaking (thus, inner speech), but also a re-conceptualization of language as an act of thought. It is proposed that both thought and language are concepts that has to be explained in terms of a third concept – that of discourse. The conceptual distinctions between discourse and language, on the one hand, and between discourse and thought, on the other, are discussed. Then the paper focuses on the dialogical notion of discourse as utterance, in which occurrence three subjects are constituted: the subject of the utterance, the addressee, and 'the third'. Finally, two psychological domains are explored in the light of such concepts, that of argumentation (reasoning) and that of self-narrative (identity).

José Antonio Román, Universidad Alberto Hurtado, Chile
Metaphorical Social Knowledge: Research and Communication

The paper proposes a metaphorical approach to social research, where metaphors are employed as means of both dialogically investigating subjectification in discourse and communicating this as dialogical knowledge. The methodological implications of this approach are discussed and illustrated in a study with conversation groups of worker women talking about the relations between work and family, in which the construction of subjectivity was investigated. The proposed approach specifically focuses on the interpretation of conversational devices in order to disclose those metaphors that operate as condensed theories or crystallized narratives configuring the form of subjectification and subjectivity. It is argued that the aim of this kind of social research has to be conceived of as the setting of a dialogue of such metaphors with others, where the resulting knowledge takes the form of 'practical theories' –critical descriptions of social life that, because of the polyphonic properties of metaphors, make unobvious and unnecessary those aspects of everyday life that are usually invisible or thought as 'natural'. These practical theories are always partial and fragmentary because their condition of possibility is the dialogical participation of other metaphors, other perspectives, and other possible social orders, thus enabling social researchers to abandon the monological ideal of knowledge.

Paper Session: Moral Reasoning
Room ACW 307 (3:30 – 3:55)

Chair: Andrew Sneddon

Andrew Sneddon, University of Ottawa, Canada
Trolleys, Teacups, Tough Choices: Emotions vs. Rules in Moral Dilemmas

Philosophers and psychologists have discovered an asymmetry in people's reasoning about moral dilemmas, such as: A] There is a runaway train. If left alone, it will hit and kill 5 people. You can divert it to a different track. This will save the lives of the 5 people, but kill a 6th single person. These are your only options. Is this permissible? B] There is a runaway train. If left alone, it will hit and kill 5 people. You know that pushing the very large person beside you onto the track will stop the train; sacrificing yourself will not succeed in doing this. This will save the 5 lives, but kill the person you push. These are your only options. Is this permissible? Generally people think that diverting the train is permissible while pushing the single person is impermissible. Two hypotheses have emerged to account for this. Joshua Greene and colleagues have provided an emotion-based explanation: emotions are engaged in the pushing case that are not engaged in the diverting case, and this gives rise to the asymmetry. Shaun Nichols and Ron Mallon have offered a rule-based explanation: the asymmetry is due to the cognitive importance of rules; there is a rule against direct killing of the sort found in the pushing scenario, but no rule against the inadvertent causing of death that comes with the diverting of the train. I argue that a 3rd hypothesis, the social sensitivity explanation, is at least as plausible as either of these. The social sensitivity explanation holds that the asymmetry is due to the cognitive importance of conforming one's view of the world, as it is revealed through one's judgments and behavior, with that of other people. This is an emotion-based hypothesis, so it has more deeply in common with the position of Greene et al. than with the rule-based position of Nichols and Mallon.

4:00 pm

Symposium: *The Unknown Piaget*
Room ACW 305 (4:00 – 5:25)

Chair: Jeremy T. Burman

Symposium Abstract:

At present, Jean Piaget (1896-1980) is the second-most influential character in the Western psychological pantheon. He was elected to the U.S. National Academy of Sciences in 1966, was awarded the Distinguished Scientific Contributions Award by the American Psychological Association in 1969 and the Erasmus Prize for contributions to European social science in 1972, received honorary doctorates from more than thirty universities, and was featured in *Time* magazine's millennium edition as one of the most important people of the twentieth century. Yet all this attention was directed to just half of his intended contribution; as he eventually came to regret, only rarely did anyone ever truly understand those aspects of his work that he thought were most significant. In contrast to his enormous influence, however, Piaget is often perceived today as an historical figure, with little continuing relevance to contemporary theoretical discourses. Yet this symposium will demonstrate the opposite: by highlighting aspects of his work that are both little known and clearly relevant, Piaget's decades of "unknown" research will be reintroduced as a resource upon which contemporary scholars can productively draw. Michel Ferrari begins by introducing us to the young Piaget, whose work on the character of religious experience can be synthesized with related work on education. Maria Judith then introduces us to the Social Piaget, who received an honorary doctorate from Harvard in 1936, and presents a new way of looking at his work. Tyson Gofton focuses on where this social orientation led, providing an in-depth examination of one of Piaget's untranslated work on dialectics, *Les formes élémentaires de la dialectique*. And finally, Jeremy Trevelyan Burman concludes by examining where Piaget's theory might have led had he not died when he did. Piaget was interested in *why* children think differently. Indeed, as he often pointed out, his experiments were inspired by theory. In returning to examine the unknown aspects of his theory, will new ideas for novel experiments emerge? Will we develop a better understanding of how each new generation grows into the world?

Michel Ferrari, OISE/University of Toronto, Canada
Educating the Immanent Divinity of Learners as a Path to Peace and Understanding

Two little known aspects of Piaget's work are his writings on religion and his writings on education. Rather than just sum them up, this paper considers how they are related—something that illuminates the deeper meaning of Piaget's theory of cognitive development for the phenomenal lives of young persons, as opposed to mere 'epistemic subjects.' When first hired by Claparède to work at the *Jean Jacques Rousseau Institute* in 1921, Piaget devoted his first lab to empirical research on religious experience; specifically, for his own view that experience of the divine as *immanent* is more developed than experiencing the divine as transcendent. This immanent divinity of personal conscious experience had important implications for Piaget's work in education, specifically, his emphasis on the need to educate for peace by teaching children to coordinate their own perspectives with that of others, as well as his emphasis on self-government—not only of children themselves in classrooms, but of the entire school. Piaget proposes that schools must train the entire mind of the child to adapt the whole person toward peace, not as a luxury, but as a necessity worth fighting for. This is done by teaching them to become truly democratic by identifying with ideals like democracy and tolerance that both unite and transcend them: ideals that are essential to living a peaceful life, but that also generate the most sophisticated forms of understanding possible. In essence, his is an early version of 'transformative education', not unlike the recent call for 'contemplative education', but within a framework that sees cognitive development as necessary for the deepest understanding of the world and of place within it—an understanding that is a path to the divinity of experience and to a peace worth fighting for.

Tyson Gofton, l'Université de Montréal, Canada
Piaget and General Dialectics

What is dialectics? This is an important question not only for philosophers, but also for anyone who wants to understand why, in 1980, Piaget published *Les formes élémentaires de la dialectique*. It's unlikely that there is any philosophical term that has been more subject to misunderstanding and political appropriation than "dialectics," associated as it is with the socialist and communist revolutions and governments of the 20th century. But as Piaget insists, dialectics is not limited to any single ideology, such as the negative dialectics championed by Adorno, nor is it reducible to the Hegelian dialectic popularized as the synthesis of contradictions (thesis and antithesis). In a very general sense, dialectics is a way of thinking about continuity through transformation: it is a way of describing the interactions of complex systems – like social, economic, or biological systems – or, from a cognitive point of view, the kinds of logical connections that can be created between concepts. However, dialectical systems are different from other kinds of logical connections; dialectical networks and the concepts that structure them are not two separate orders, but a single, integral system that is described on two functional or abstract levels. Where static logical networks can be considered independently of their composition, and vice versa, dialectical systems exhibit dependency between levels, or what is sometimes called feedback. A dialectical connection between two concepts therefore not only changes the relation between concepts, but also the meaning of function of the concepts themselves. Finally, a dialectical system does not need to have an over-arching teleology, in the sense that there need not be a transcendental or structural determination of the system's internal interaction and total function. A dialectical system constructed from a small number of interactive elements can thus lead to a variety of possible outcomes, some wildly divergent. Dialectical systems can thus be thought of as *self-transforming*, and some even *self-generating*. By closely examining how Piaget treats dialectics in *Les formes élémentaires de la dialectique*, and

what kinds of dialectical systems he identifies, we will see how constructive, transformative, and generative structures differ from linear logical systems of inference and extrapolation, and what utility dialectics may have, and in particular Piaget's research and his taxonomy, not only in psychology, but in any general science of change.

Jeremy T. Burman, York University, Canada
Does Piaget's 'New' Theory Hint at an 'Epigenetic' Epistemology?

Harry Beilin (1992a; 1992b) has argued that Piaget's final works represent a move toward a "new theory," which he called "a logical hermeneutics of action." While such a move would replace some aspects of the "old theory" – neo-Baldwinian genetic epistemology, presenting a taxonomy of transformational processes connecting psychogenesis to the history of science (formalized in Piaget & Garcia, 1983/1989) – it can also be seen to retain the advances of his mature writings on evolutionary biology (Piaget, 1967/1971; 1974/1980; 1976/1979). Thus, as Piaget replaced James Mark Baldwin's influence with that of neo-Darwinian developmental geneticist Conrad Waddington, we come to see the relevance of Waddington's "epigenetic landscape" metaphor to his new theory: as humans grow into the world, navigating the hills and valleys of local selection pressures, we develop knowledge structures that reflect the logic of those obstacles which have been synthesized and accommodated to the results of past actions. Thus, in short, Piaget's "new theory" can be understood as an interpretive lens on the behaviour of changing mimetic systems: the character of the problems overcome will be reflected in outlook and approach to new puzzles-to-be-solved. We might even call the resulting framework "epigenetic" epistemology.

Symposium: Critical Perspectives on Culture in Psychology: Five Alternatives
Room ACW 205 (4:00 – 5:55)

Chair: Ezequiel Peña

Symposium Abstract:

The study of culture in psychology in the U.S. has increasingly fallen under the purview of multicultural psychology (MCP). Multicultural psychologists sometimes claim that MCP has become the "fourth force" in psychology, assuming its rightful place alongside psychoanalysis, humanistic psychology, and cognitive-behavioral psychology. Despite its increased institutionalization—most evident in APA's cultural competencies—challenges to MCP perspectives have begun to emerge. Critiques of MCP's philosophical underpinnings are generally directed at what Jose Muñoz (2000) refers to as the "homogenizing logic of multiculturalism." Critics argue that MCP's reductionism eclipses the individual and collective histories of divergent cultural groups. Acknowledging its moral and political relevance, the participants in this symposium retain the emancipatory interests of MCP. However, we seek to refigure its epistemological foundations by taking a critical approach to examining culture in psychology. The symposium will feature five perspectives that demonstrate a range of alternatives to studying culture. The first presentation will explore ways in which the cultural competencies advanced by multicultural psychology may serve to reify identity categories such as race, culture, and gender. The second presentation will draw on critical race theory to explore how the disavowal of incest in white families and the projection of those perpetrations onto black men perpetuate the myth of the black rapist. The third paper will examine the problematics of liberalism in negotiating families' domestic choices; the issue of bedsharing will serve as a case study. The fourth presentation will draw on Gilles Deleuze's notion of "extensive" and "intensive" differences to explore how multicultural psychology has unsuccessfully attempted to study culture objectively. Our fifth presentation will draw on Lacanian psychoanalysis to examine the notion of the cultural unconscious and its role in revealing individual and cultural truths. The symposium will conclude with the organizer's closing statement on the five perspectives presented.

Katy Sampson, Duquesne University, USA
Multiculturalism and Cultural Competence in Psychology: A Critical Perspective of the Cultural Competency Movement in Psychology

The multiculturalism movement in psychology has brought issues of culture and identity to the fore in the field of psychology. Multicultural psychology's dictate to attend to cultural factors has motivated psychologists to take a self-reflexive and critical look at traditional psychological theory and practice. It has had a substantial influence in psychology and informs modern notions of "cultural competency" in psychotherapy, research, and training. Although well-intentioned, the study of culture in psychology as it has been approached by multicultural psychology has engendered relatively little change when it comes to challenging long standing stereotypes and discrimination of marginalized groups. Multicultural psychology has represented a gallant but ultimately misguided attempt to transform oppressive societal structures because it has left the epistemological foundations of a historically exclusionary institution intact. In taking identity categories such as race, culture, and gender for granted, positivistic multicultural psychology research has done more to regulate identity categories than it has to rethink and transform them. The paper will explore multicultural psychology's notion of cultural competency from a critical perspective and ground the exploration in an example from the author's own clinical experience. The paper will also examine how taking identity constructs for granted contributes to psychology's inadvertent participation in non-liberatory practices and limits the depth to which difference can be explored. In conclusion, a post-modern approach to understanding culture and identity will be offered as an alternative to the typical ways that cultural phenomena have been studied in psychology. In this paper, I will argue that a post-modern reading of culture and identity is ideal because of its capacity to highlight the socially constructed nature of identity categories. In addition, a post-modern perspective reveals the ways in which relations of power are foundational in constituting identity categories such as race, culture, gender, and class.

Kristen Hennessy, Duquesne University, USA

Denial of Incest in White Families and the Perpetuation of the Myth of the Black Rapist: A Critical Race Theory Perspective

Beginning with Freud himself, psychotherapists have joined western society in the dance of alternately believing and denying claims of incest. This dance of alternating reactions to incest has been particularly frenzied in regards to the lives of white bourgeois women. Using critical race theory, I document the history of the myth of the black rapist. I argue that denying the prevalence of incest in white families perpetuates this myth. The refutation of recollections of white incest furthers the myth of the black rapist by asserting that white men are not the 'kind of' men who abuse. White women's experiences of abuse are denied and their abusers protected, while black men are seen as those who must be restrained from committing rape. Black women are positioned between the two, both victims of sexual violence and wary of the co-optation of female victimization for racist ideals. The implications for these social dynamics are vast. Careful examination of the complicated interactions between sexism and racism as they interact around responses to incest demonstrates the common ground between them; it reminds us that feminism and anti-racism can ideally bolster one another. This paper also serves as a reminder that the narratives endorsed by psychologists have vast social and political implications. In structuring my argument, I will begin with the work of Angela Davis, tracing the myth of the black rapist before highlighting mainstream feminism's complicity. I will review western psychology's historical reactions to incest, paying particular attention to the recent emergence of the False Memory Syndrome Foundation. I will turn to the organization's literature to highlight these dynamics lurking beneath the surface of their rhetoric. Drawing on critical race theory, I conclude that the denial of incest in white families furthers the faulty notion that black men are particularly likely to commit rape.

Elizabeth Tran, Duquesne University, USA

The Politics of Bedsharing: Considering the Consequences of Liberalism on the Process of Domestic Lifestyle Choices

Liberal ideals that value a diversity of traditions and opinions have become prominent in westernized nations. In countries where liberalism is a central cultural value there is a significant emphasis on the freedom of individuals to make choices according to their personal beliefs or cultural practices, even when those practices might oppose predominant liberal institutions. As an issue heavily informed by the cultural background and social environment of parents, concerns about how parents should organize their families' sleeping arrangements bring to light how our increasingly multicultural societies have dealt with challenges brought about by pluralism. While some families place their children in individual beds, others bedshare, the practice of children and parents routinely sleeping in the same bed. For primary caregivers in eras past, domestic lifestyle choices had rather simple solutions, having had clear and unified community elders and role models whom to follow. In cultures that have increasingly embraced liberalism, parents are now faced with the daunting task of making individually and culturally congruent domestic lifestyle plans, considering a multitude of lay and "expert" opinions, and then making childrearing decisions that may dissent from the beliefs of neighbors, grandparents, or the medical establishment. From the perspective of liberalism, the process of making these decisions—in which greater responsibility falls on parents who are left to sort through dizzying amounts of conflicting opinions and traditions—is not without psychological consequences. In this paper I will describe three categories of bedsharing literature and consider what roles each category plays in pluralistic cultures trying to figure out how to get through daily life. In closing, I will suggest a mode of taking up differences in ways that recognize the situatedness of liberalism's non-universalist thought while maintaining an attitude of openness to difference that is highly valued in our culture.

Rune Moelbak, Duquesne University, USA

Culture as Psychology's Other: A Deleuzian Critique of Multicultural Psychology

While psychologists are increasingly confronted with the need to take culture into account in research, teaching, and clinical practice, psychology as a discipline evolved precisely as a process of purifying itself of culture. At the heart of psychology there is therefore a very palpable dilemma: How can psychology take culture into account without abolishing its own foundation? The solution adopted most frequently within the field itself—referred to as multicultural psychology—has been to reduce the study of culture to the study of what Gilles Deleuze refers to as "extensive differences," that is, differences understood from an objectivist point of view. This psychologizing of culture, by presupposing a subjectivity free of culture from which to view culture, reduces the cultural to the culture of a person who cannot speak, act, and constitute a world; to the culture of a "slave" not a "master." In an effort to safeguard the psychological perspective from cultural relativism, the psychologist has had to reduce culture to a component of nature and has thus lost sight of the subjective, constitutive role of culture. The reason for this, I shall argue, is that the psychologist finds in culture her exact counterpoint, her own blind-spot—the Other's perspective—which threatens to undermine her privileged view of reality. Deleuze refers to such differences as "intensive differences" because they cannot be made subject to a comparison within a privileged objective gaze and can thus not be studied extensively. My argument will be that the movement towards incorporating culture within psychology, as it has taken place in multicultural psychology, has led to the forgetfulness of this intensive dimension of culture. In conclusion, I will argue that the extensive approach of multicultural psychology has done more violence than good to the idea of increasing diversity within the field of psychology.

Stephanie Swales, Duquesne University, USA

Lacanian Psychoanalysis, Truth-Saying, and the Cultural Unconscious

Lacanian psychoanalysis, grounded as it is in language and in truth-seeking, provides us with a method to uncover the ever-changing, ever-elusive intertwined identities of subject and culture. According to Lacan, difference furnishes us with the basis of both individual and cultural identity formation. Inescapably, the Other is omnipresent. In identifying with that which is Other, we are choosing to define ourselves through our egos; in contrast, Lacan holds that truth, and, consequently, true identity, is the unconscious. Through the process of psychoanalysis, the split subject encounters the

holes in her knowledge and in her being; she is compelled to grapple with them and move towards subjectification of her own alienation. In attempting to reveal the truths of a culture, it is unethical to treat culture as a thing, made up of certain static traits and practices which can be objectively measured. Traditional approaches to culture in psychology, such as multicultural psychology, often fall prey to this trap, which does not—as we might hope—move us out of discourses of misunderstanding, prejudice, and stereotype. It is my contention that there is such a thing as the cultural unconscious, and that its truths can be uncovered through Lacanian psychoanalysis. In this paper I will argue that, somewhat paradoxically, the cultural can best be understood through the interpretive lens of the individual subject. Because each subject absorbs the cultural unconscious in a different manner, it follows that—separate from the analysis itself—no amount of study of the cultural-as-a-unified-object can aid the analyst in her task. Working from a Lacanian perspective, this paper will conclude by asserting that uttering the historical truth of the cultural unconscious can be liberating—both for the subject and for the culture as a whole.

Paper Session: Topics in Health Psychology
Room ACW 307 (4:00 – 4:55)

Chair: Kieran O'Doherty

Stefan van Geelen, University Medical Center Utrecht, The Netherlands
Medical Unexplained Illness and the Dialogical Self: The Case of Chronic Fatigue Syndrome

Chronic fatigue syndrome (CFS) is a syndrome of unknown origin, mainly characterized by a severely disabling fatigue. In recent years medical unexplained illnesses, such as CFS, have become a growing concern, not only for patients and their families, but also for medical and psychological science. The dispute about the aetiology of CFS, for example, seems to have dichotomized medical and psychological thought. On the one hand, there are those who believe that CFS is initiated by a still unknown physical cause such as a chronic or relapsing viral infection, immunological deficiencies or abnormalities in the neuroendocrinological system. The absence of a clear and objective organic cause, on the other hand, leads others to relegate CFS to the realm of the mental and 'subjective' illnesses. In that case CFS is mostly thought of as a psychiatric disorder (e.g. a masked expression of depression, or a form of somatization), or a cognitive phenomenon. This prototypical mind/ body problem seems to confront medicine with the limits of the traditional paradigm, through which it has made such progress in the understanding and treatment of 'classical' diseases and a new approach to the study of medical unexplained illnesses is much needed. At present, we are executing a large scale randomised trial into the self-narratives and personal positioning of patients with CFS, using Hermans' Dialogical Self Theory (2004), Personal Position Repertoire Method (PPR, 2001) and Selfconfrontation Method (SCM, 1995). One of the main characteristics of the concept of the dialogical self is that it implies –within the self- complex patterns of dialogical relationships between internal and external positions. The PPR and the SCM allow not only a study of the organisation and reorganisation of the self-narratives of patients, but also of their personal and social positioning. In this paper the main conceptual problems regarding CFS will be discussed and dialogical self theory will be presented as providing the possibility of an alternative theoretical and practical approach, sensitive to these problems.

Kieran O'Doherty, University of Adelaide, Australia
The Problem of Agency in Genetic Counselling: A Framework for Evaluating Autonomy in Individuals' Engagement with Risk Management

The rise of the modern genetics has brought with it much controversy and debate as to the implications for individual agency. One particular site at which this question has practical significance is genetic counselling for familial cancer. This paper investigates to what degree clients of genetic counselling can be said *effectively* to have agency in the management of cancer risk. Transcripts from genetic counselling sessions are used to explore the manifestation of agency in the context of previous research on the topic. Rather than talk about agency in the abstract, the manifestation of agency is investigated for the particular decisions that emerge for clients during the course of a genetic counselling session. In the context of breast and ovarian cancer these decisions are whether to undergo a genetic test, whether to take hormone medication, and whether to undergo prophylactic surgery. Past research in this area recognises three dimensions along which the degree of client autonomy can be assessed: the presence of decision points; potential prescriptiveness in the presentation of options; and whether particular decisions are located within broader moral frameworks (in particular, perceived obligation to kin). In this paper it is argued that these criteria are an insufficient foundation upon which to base a study of agency. It is argued that in addition to these three dimensions, an investigation of agency needs to explore the degree to which the concerns brought to the counselling session by clients match up with the decisions and management strategies offered by genetic counsellors. An analysis is presented to illustrate the case.

Paper Session: International Perspectives on Social Issues
Room ACW 304 (4:00 – 5:25)

Chair: Katherine Harper

Naji Abi-Hashem, Independent Scholar, Seattle, Washington & Beirut, Lebanon
A Psychosocial Review of the Rewards and Risks of Globalization

This presentation will attempt to define modern globalization, describe its major trends, and explore its nature and scope of impact. Also, we will try to answer some basic timely questions like: what are the benefits and risks of

internationalizing telecommunications, political democracy, market economy, news agencies, academic education, cultural values, social systems, and other related aspects and lifestyles? --Eventually contributing to the rise of fundamental groups and radical movements around the world? --Eventually contributing to the rise of violent attacks, extremism, and terrorism? So many poor nations and developing societies perceive globalization as a new sociocultural threat or as a neo-imperialistic expansion. As much as these traditional communities are desperate for better socio-economic development and for more educational, medical, and humanitarian aids, they are also apprehensive about certain improvements, afraid they might lose their own cultural uniqueness and moral-religious heritage, thus refusing to become part of the global exchange network. They fear that the social and economic changes are invasions of a western nature and of a materialistic-hedonistic type. Such globalization and internationalization trends are eroding their local traditions and values therefore colliding with their own mindset, lifestyle, and worldview. Other restricted or somewhat closed countries are hesitant to open their borders or skies for the new technology fearing they might lose control over their people (as they try also to protect their people from the current free press and free internet access). Thus, many societies and local communities around the world are presently torn between two major trends: modernism versus traditionalism; Aloofness and isolationism versus total merging, loss of identity, and cultural fusion. This presentation will also explore the tension between indigenous versus imported psychology and how these local groups and struggling communities have been responding to the impact of globalization and external exposure and what are the psychological effects on their emotional life, social identity, mental health, and functioning of well-being.

Mohammad Alam, The Graduate Center, City University of New York
Intergenerational Patterns of Immigrant Acculturation and the Trajectories of Bangladeshi Post-Immigrant Generation in New York City

The study will examine the correlation between three intergenerational patterns of immigrant incorporation under the framework of *segmented assimilation theory* and various trajectories of the Bangladeshi post-immigrant generation in New York City (NYC), reflected in educational outcomes, family cohesion, intergenerational relations and ethnic self-identities. The core theoretical framework for this study is "segmented assimilation" (Portes & Zhou, 1993), a formulation considered as particularly relevant to the non-European immigrants, who came to the US from the Asian, Caribbean, and Latin American countries in droves in the post-1965 era, following the enactment of "Immigration and Nationality Act of 1965." Under this framework the descendants of the new immigrants are considered as detracting from an otherwise irreversible process of *straight-line assimilation* because the immigrant identities no longer melt into Anglo-conformity and ethnic self-identities cease to be optional. The analytic framework of segmented assimilation comprises three ideal types of acculturation: (a) *dissonant acculturation*, in which the second generation adolescents adapt to the host culture while the first generation immigrant parents do not, often leading to decreased family cohesion and increased parent-child conflict; (b) *consonant acculturation*, where the first generation immigrant parents keep pace with their descendants to adapt to the host society or to reject it; and (c) *selective acculturation*, whereby the second generation immigrants draw upon the parental, family and ethnic community resources to retain native cultural repertoire and to acculturate in the dominant culture selectively. Segmented assimilation is equally salient for the analysis of immigrant and ethnic identities of the new post-immigrant generation. It will be conducted in two different stages: one, a qualitative study through in-depth interviews of 20 male and 20 female Bangladeshi second generation immigrants, from ages 15 through 25; two, a quantitative study through self-administered, pre-structured questionnaire for 100 male and 100 female participants with similar demographic characteristics.

Heidi Figueroa Sarriera, University of Puerto Rico
Information and Communication Technology and Transdisciplinary Research in Social Psychology

In this paper the conditions that allow transdisciplinary studies are discussed as well as the differences between inter, multi and transdisciplinary approaches. An argument concerning the role of information and communication technology in the development of transdisciplinary research is developed. At the same time the relevance of information and communication technology as a research topic in social psychology from a transdisciplinary perspective is argued. As conclusive remarks at least three challenges are discussed in the development of transdisciplinary approaches in higher education institutions, especially in Latin America and the Caribbean contexts. These challenges are: the construction of a translinguistic environment, the development of a technological culture and the transformation of the organizational culture.

Paper Session: Educational Theory
Room ACW 106 (4:00 – 5:55)

Chair: Wolff-Michael Roth

Wolff-Michael Roth and SungWon Hwang, University of Victoria, Canada
The Simultaneous Double Ascension of Mathematical Learning: From Concrete to Abstract and Abstract to Concrete

"Who thinks abstractly? The uneducated person, not the educated" (Hegel, 1988, p. 575). "It is necessary to challenge the ideas of proof, *abstraction*, calculation, low level, and so forth" (Walkerdine, 1997, p. 58, our emphasis). Who thinks abstractly? Without doubt, most mathematics educators would answer something like "the educated" or "those who have developed formal operations (reasoning)." It is evident that their responses are precisely the opposite of what Georg W.F. Hegel articulated in our introductory quote. The notions of *abstract* and *concrete* are central to the conceptualization of mathematical knowing and learning. It is generally accepted that development goes from concrete toward the abstract; but dialectical theorists maintain just the opposite: development consists of an ascension from the abstract to the concrete. In

this paper, we reformulate the relationship of abstract and concrete consistent with a dialectical materialist approach to conscious human activity, as it was developed in the line of cultural-historical psychology. Our reformulation of development in and through interpretation shows that rather than being a movement from concrete to abstract or from abstract to concrete, development occurs in a double ascension that simultaneously moves in both directions: it is a passage of one in the other. In the proposed approach, the theoretical contradictions of earlier approaches to the issue of abstract have been eliminated.

Naoki Ueno, Musashi Institute of Technology, Japan, and Rieko Sawyer, Osaka University, Japan
Network-Oriented Design for Learning Environment

According to situated learning theory, design of learning environment can be regarded as design of participants' access to various resources, social organization, and opportunities in practices. If so, the question is how the learning environment including ICTs (information and communication technologies) can be designed and by whom. As an answer to the question, in this paper, we propose the network-oriented design of ICTs for the learning environment. According to this view, design of ICTs can be regarded as an arrangement of a socio-technological network. The design of the learning environment is formed by this arrangement of socio-technological network. Here we show what the network-oriented design approach is by describing the case of design of ICT called NOTA. NOTA is a system for the internet which enables one to write letters, and draw pictures and figures directly on a browser as we will demonstrate in our presentation. In this paper, first of all, we follow the formation of NOTA open source network, and to analyze this ongoing organizing of the network as a design of learning environment. Secondly, based on the above, we propose the network-oriented design for learning environment including ICTs, along with utilizing actor network theory.

Niina Rutanen, Department of Social Psychology, University of Helsinki, Finland
Negotiating the Constraints; Microanalysis of Child-Child-Preschool Teacher-Researcher Interactions

An approach to a culturally sensitive analysis to the everyday events with a focus on co-construction of meanings in action is presented. In line with the contemporary methodologies in cultural psychology and developmental theory (idiographic science), I will apply an intensive analysis of single-case data to discuss the applicability of zone concepts (Zone of Free Movement/Zone of Promoted Action) in the analysis of children's interaction. In this work, interactions are understood as spaces of construction where negotiations of constraints for actions, emotions, and conceptions occur. Following the zone concepts, an analysis of the constraint structures is applied to situations where two children (two-year-olds) are provided water in basins and some objects to play with. The preschool teacher and the researcher remain present observing the flow of actions. These video recorded sessions occurred approximately twice a month during seven months period in a Finnish day care centre. The analysis shows how children's co-regulated actions emerged in relation to the adults' presence and structuring attempts. Children engaged in constraining the actions by negotiating the Zone of Free Movement/Zone of Promoted Action structures both among themselves and with the adults present in the situations. These constraint structures were partly overlapping. A theoretical-methodological challenge is to discuss the link between the transformations in the here-and-now microlevel (within-session) and the in-between-sessions changes in the interactive space co-constructed by the participants.

Miwa Takeuchi, Ontario Institute for Studies in Education of the University of Toronto, Canada and Hiroaki Ishiguro,
Rikkyo University, Japan
Conceptualizing Classroom Reading as a Socio-Historically Heterogeneous Activity

When learning is reduced to a transmission of what everyone has to know, learning in a classroom can be stable and occur in a safe space. However, this stability becomes threatened once we attempt to challenge the knowledge transmission. The teacher and the students, who have different histories, have to negotiate the meaning of what they learn in a classroom. In this paper, we focus on this negotiation process as a socio-historically heterogeneous activity by examining the learning theory of classroom reading. First, we criticize the reductionist approach of emphasizing an individual psychological process in the classroom reading context. Second, by drawing from both socio-historical theory of mind and critical pedagogy, we provide a framework to underline classroom reading as a social, historical and cultural process which involves a teacher, the students and a text as a historical product. In our framework, we integrate three aspects of classroom reading; the relationship between a text and readers, social relations in a classroom, and readers' identities mediated by texts through reading. Finally, we apply this framework into the analysis of data collected through the classroom reading project entitled "Reading identity through texts" with adolescent heritage language learners. From this analysis, we present cases where the teacher and students experienced a conflict in the different interpretations of learning a particular historical text. In conclusion, we discuss how we can transform socio-historically heterogeneous classroom interactions to enrich learning opportunities for the students' and teachers.

5:00 pm

Conversation Session

Room ACW 005 (5:00 – 5:55)

Jacqueline Marx, University of Fort Hare, South Africa and Catriona Macleod, Rhodes University, South Africa
Questions and Dilemmas in the Politics of Representation and Location in Research: Examples from a Study on Identity, Resistance and Agency in the Context of Intimate Partner Violence

In this conversation session, we open up discussion around the politics of representation and location in research. The session is divided into two sections. In the first we draw on postcolonial literature to speak about general challenges. An analysis of the politics of location moves beyond a discussion of reflexivity to a consideration of the epistemic privilege of academic discourse, the imperialism of the research endeavour, the presumed authenticity of native accounts, the political intellectual location we choose, and the micropolitics of research interactions that criss-cross insider-outsider boundaries in dynamic and complex ways. In the politics of representation how the Other is captured and inscribed by the authorial researcher via technologies of inscription is explored. We open up questions around whether Said's notion of exile and Young's notion of rhizovocality can assist in negotiating our way around the politics of location and representation. In the second section we ground our discussion in a study on identity, resistance and agency in the context of intimate partner violence. After a brief introduction to the study, we raise the following dilemmas: the location of the project within a theoretical debate and hence questions of utility in addressing violence against women; the academic privilege of the researcher in posing the questions of a particular kind ('theoretical' versus 'practical'); the multiple insider and outside statuses of the researcher in the academic sphere, the 'field', psychology, feminism, and research; how methodological choices (photo-voice elicitation, sampling decisions) impact on the politics of representation and location.

6:00 pm

Reception (6:30 – 8:00)

8:00 am

Symposium: Precarity, Affective Labour and the Articulation of Everyday Politics
Room ACW 106 (8:00 – 9:25)

Chair: Amanda Ehrenstein

Symposium Abstract:

The social mobilisation around 'precarity' and the 'precarisation of life' is increasingly attracting attention in public debates. The proliferation of atypical forms of labour, i.e. labour outside Fordist forms of regulation, is depicted as a forceful sign for the radical transformation of European societies. Post-industrial production is discussed as leading to an incorporation of the richness and variety of everyday life for capitalist exploitation. At the same time the system is transformed by people working in and/or escaping it. Mobilisation (of desire) in and against precarity point at these forms of transformation, they attack and corrode the political blockade created by neoliberal regimes of (bio)power. This symposium discusses the articulation of experience and everyday politics in precarity in relation to affective labour and the emergence of new subjectivities. The discussion takes its starting point from the statement that the channelling and forming of affects has a central position in the current system of value creation. This is an old feminist position, recently re-introduced in the debate by Hardt & Negri under the concept of 'affective labour'. But what is affective labour? How is it played out in different sectors and subject positions, how is it embodied and transformed? How do we grasp the autonomy of labour, forms of resistance or refusal in the affective realm? Against the background of the dominant essentialist, individualistic and normative discourse on body, desire and pain, the specific focus on experience and affects in relation to labour and subversion leaves many open questions. It is argued that this field builds a promising arena for an imaginative, creative and offensive articulation of everyday politics in precarity.

Dimitris Papadopoulos, Cardiff University, UK
Their Flexibility is our Precarity! Precarious Experience and Everyday Politics in Post-Fordism

There is an evolving configuration of everyday labour struggles and practices which challenge current forms of organized citizenship, defy visibility, and create forms of sociability beyond representation. These practices characterise new emerging social subjectivities and experiences in the terrain of precarity: informal and irregular employment, immaterial production, affective work, and sexual labour. Post-Fordist neoliberal policies respond to these subjectivities and impose a highly flexible system of labour governance: the regime of embodied capitalism. In Fordist societies everyday life was considered as the outside to work; it was the ground for the enunciation of subversive politics against the oppressive regime of wage labour. The current proliferation of precarity is radically changing this picture: The worker's embodied experiences and capacities become the ground on which productivity thrives; everyday life becomes the epicentre of social change and social struggles. Starting from a description of precarity as the prevalent mode of control of life and work in the conditions of embodied capitalism, this paper will discuss effective political forms of organisation against precarity from the standpoint of precarious labourers.

Amanda Ehrenstein, Cardiff University, UK
Embodied Affects at Work. The Experience of Precarity in the Visual Arts

For decades feminist scholars have contested the uneven distribution, missing acknowledgement and scarce remuneration of domestic, care, and sex work. In the aftermath of Hardt and Negri's book *EMPIRE* the affective realm is once again discussed as an important site of value creation. In this paper I will first trace different conceptualisations of work in the affective realm, presenting an analysis of the underlying theories of emotion, affect and labour. I will then relate this analysis to a research project on precarity in the UK. The experience of precarity will be explored against the background of a pilot initiated amongst workers in the visual arts in Cardiff. Particular attention will be given to the subjective definition of work and the experience of exploitation. The performed escape from exploitative working conditions, the opening up of new spaces for alternative ways of production and organisation of life are discussed as being an integral part of the experience of precarity. By thriving on affects people are not simply incorporated, individually 'subjected', and pushed into a capitalist form of value creation but perform also a subversive 'refusal of work'. I will argue that the focus on 'embodied affects at work' forms an important step towards a radical articulation of desire for a transformation from within and a life beyond precarity.

Teresa Cabruja Ubach, University of Girona, Spain
Disoccupying/Traversing Precarities: The "Astragalus" and Other Trajectories of "Rational Difference"

The relationship between marginality, survival, memory, resistances, bodies, forces, dispositives, etc...confronts the challenge laid out by 'post-' approaches (postpositivism, postdeconstructionism, postfeminism, poststructuralism,...) on how to incorporate affects, desires, bodies and erotics with their political dimension. I think this is a very important question at present, because precarity is not located only in the sphere of labour, even if this is a very important expression or cartography thereof, but is also about the new and quick-moving processes of privatisation, domestication, psychologisation and individualisation of experiences and subjectivities, displacing them from their spaces of denunciation and production of power and oppression. Two important mechanisms play a role here: one of "sexual difference", largely developed by different strains of feminism, and the one that I'll call "rational difference". The latter is about the social construction of the pathological, the antinormative, etc. (Foucault), and also about relationships between instituted/instituting (Castoriadis). Both adopt new forms with today's biopowers and biopolitics (neoliberalism, cognitive capitalism, ...) which, at the same time, produce different resistances. "Astragalus" is the title of an autobiographical

novel by Albertine Sarrazin, and is related to the accident she suffers during her escape from jail, in which she hurts a bone in her foot (the ankle bone, 'astragalus'), which causes her to walk with difficulty from then on. I take the name "Astragalism" to allude to the diversities of relationships between precarity of life and subjective precarity, and the difficulties to move (to engage in different kinds of mobility). It is from this perspective that the interrelation between margins, resistance or subversion, the subjective and the body, presents itself as interconnected and inherently political.

Symposium: Theory and Metatheory: Nothing so Practical for Health Psychology?
Room ACW 005 (8:00 – 8:55)

Chair: Ian Lubek

Symposium Abstract:

Like many (sub-)disciplines in the social and medical sciences and their respective service delivery professions, health psychology and its precursors (e.g., applied social, industrial-organizational and clinical psychology), continue to engaged in critical, academic debates about what "wags" or guides what —meta-theory, theory, research, evidence, and practice. From this have come additional debates about reflexive pairings of some of these, whether in linear-causal, or recursive, circular or feedback-loop inter-activities: evidence-based medicine, grounded theory and/or grounded practice, theory driving practice, theory-driven research, action research, theory-research gap, research-practice gap, as well as many other permutations and combinations. As well, at the socio-institutional level, there have been critical analyses concerning the related professional activities and discourses of theorists, researchers, practitioners, community members seeking health services, professional organizations, and other stakeholders such as pharmaceutical industry decision-makers, all cross-cut by issues of gender, culture, economic and development status, human rights issues such as "right to care", and other categorical community divisions. The three papers involve psychologists and other co-workers concerned with concretely creating more favourable health outcomes: the specific challenges involve the HIV/AIDS pandemic in less-developed locations, India and Cambodia. What can guide the strategies to fight an epidemic? When psychologists turn to their textbooks, handbooks, journals and case studies to find techniques to stop the spread of a virus in a community or supply psychological services in the aftermath of its devastation, what meta-theory, theory, research, or practices are available to guide them? Flora Cornish and Alex Gillespie argue for "pragmatism" in health psychology, and cite work in two Indian communities where experienced sex workers are enlisted to deliver health promotion services. Ian Lubek, et al. describe how the reflexivity of Participatory Action Research has allowed on-the-ground events to guide, year-by-year, the blend of research, intervention, treatment and prevention in Siem Reap during the past 7 years.

Flora Cornish, Glasgow Caledonian University and Alex Gillespie, University of Stirling

Critical health psychologists often find themselves in an epistemologically contradictory position. On the one hand, as critical psychologists we argue that 'truth' is historical, contingent and power-laden, and thus are wary of aligning ourselves with one particular interpretation, or making recommendations for action. On the other hand, as health psychologists, we confront suffering, inequality and oppression, which demand informed action, based on a scientifically justified analysis. This paper proposes that pragmatism offers an epistemologically coherent, practically useful, and politically critical perspective which enables both critique and intervention. We outline key themes of the pragmatist orientation, drawing on William James, John Dewey and Richard Rorty, and discuss how these pragmatist themes have informed our current research on 2 community-based HIV prevention projects in India, where experienced sex workers, rather than theoretically guided psychologists, are leading HIV prevention efforts in their communities. As peer educators, community organisers, problem-solvers and advocates, these women are promoting safer sex, solving local problems, and instigating social change. Both the urgency and devastation of HIV/AIDS in developing countries, and the epistemological stance of pragmatism call for academics to produce practical knowledge. While pragmatism rejects any form of essentialism regarding either truth or value, this is not to say that all knowledge is equally valid. All knowledge is constructed 'for us', but some truths are 'better' than others because they can be better or worse at serving our human interests. To evaluate health psychology knowledge, we ask what uses are served by a theory stating that a 'virus', an 'attitude', 'culture' or 'poverty' cause HIV transmission? The criterion of usefulness also informs our assessment of what knowledge community members need for their HIV prevention activities: the 'facts' about HIV or skills and strategies for negotiating safer sex? Finally, the definition of usefulness is not simply a scientific question but a political one, when conflicting interests identify conflicting criteria for what counts as 'useful'. This leads us to the importance of community participation in health interventions.

Ian Lubek, Jillian Schuster, Trisha Pagnutti, Maggie Hall, and Alison Rothwell, University of Guelph; Mee Lian Wong and Lakshmi Ganapathi, National University of Singapore; Sarath Kros, Savun Touch, Maryan Chitt, Tim Tra, and Sary Pen, Siem Reap Provincial AIDS Office and SiRCHESI NGO; Bory Ou, Phallamony Em, Sophea Paal, Srei Neang, Brett Dickson, Pring Noeun, and Song Heng SiRCHESI, NGO; Bun Chemm Dy, Siem Reap Provincial Health Department; Jessica Cadesky, Humanitarian Policy and Advocacy Unit, Office of Emergency Programs, UNICEF, New York; Tiny van Merode, University of Maastricht; Helen Lee, University of Staffordshire; and Sochua Mu, Cambodian Minister of Women's Affairs, 1997-2004, Khemara, NGO

Grounded practice, like grounded theory, offers space for a whole community to collectively fight a pandemic. Methodological and theoretical frameworks such as Participatory Action Research can be used to explore the reflexive interactions among community stakeholders, persons living with HIV/AIDS, their neighbours and families, local health service providers, external academics, government agencies, and international donors. Crossing disciplinary boundaries

permits the blending of ideas from medical experts, health practitioners, government programs, and health and community psychologists-- with their theories, research, and "best practices". During the past 7 years, such a group, focussed around the NGO SiRCHESI, has conjointly confronted the HIV/AIDS pandemic in Siem Reap, Cambodia. Some NGOs (MSF, ESTHER, CARITAS, Angkor Children's Hospital) and government programs (PAO, PAC, PHD, NAA, NCHADS,) focussed on tertiary treatment programs, involving highly active antiretroviral treatment (HAART) for those HIV+, combined with home-based care outreach; now the Global Fund and the government are preparing to ramp up for more universal coverage. Other NGOs provided Secondary Intervention through educational health promotion programs to stop the spread of the virus through the community (SiRCHESI, CARE, RACHA). In 2007, SiRCHESI hopes to reach over 6000 community members with workshops and peer educator contacts. Still other programs focused on Primary Prevention – finding ways to create environments safe from infection, whether through medically preventing mother-child transmission of the virus (Khanta Bhopa Hospital), SiRCHESI's attempt to bring women out of the risky beer restaurant workplaces and place them in the safer hotel industry, Khemara's training of women as silk weavers or day care workers, or the Ministry of Women's Affairs bold long-term program to radically alter the perception of Cambodian women throughout the country and to make them "precious gems". Overarching, have been a series of systematic data gathering exercises alongside free and confidential voluntary HIV/AIDS testing with counselling (VCCT). From the earliest government serology (HSS) studies (1995-2003), corroborated by VCCT samples, the beer-sellers of international brands were highlighted as a high risk group for HIV/AIDS transmission (20%). SiRCHESI's community behavioural surveys (N= 560 annually) supplemented knowledge from National government surveys (BSS). Excellent research by CARE sponsored by the beer-industry, and further research on alcohol consumption and HIV/AIDS by SiRCHESI and student researchers, have now triangulated to show a violent, harassing workplace, with risks from sexual tourists, local men's multi-partnered risky sexual behaviour, harmful levels of forced drinking on the job, unfair wages leading to risk taking, and consequently, predicted high illness and mortality rates. In 2006, there were attempts to create an industry association with a code of conduct, while criticisms of the industry appeared in journals, the press, and websites (www.fairtradebeer.com). As well, attempts were made to organize a trade union, and additional studies and workshops were conducted by CARE, SiRCHESI and students (2005-6) to reduce workplace risk. Fourteen women were removed in November 2006 from the dangerous entertainment industry and placed in a SiRCHESI training program for safer, economically surer, Hotel careers. Other risk groups such as men drinkers, and young souvenir vendors accosted by sexual tourists, are being targeted for risk-reduction workshops and outreach. The end result seems—tentatively-- to be reduced HIV/AIDS prevalence in 2006-7 among the Siem Reap beer promoters and other risk groups. Further examples are offered about how local interviewees' health-related contributions meet those of individual students/researchers, along with insights from local staff: together they ground and shape health advances in this community.

Symposium: Uses and abuses of categories
Room ACW 307 (8:00 – 9:55)

Chair: Martin Morf

Symposium Abstract

Accelerating technological change is shattering traditional categories right and left. For example, the categories home and citizenship have acquired new meanings in the maelstrom of current globalization. New categories have to be formed. Our symposium addresses the question how categories are forged in the interaction between subjects and objects. What did the cognitive apparatus of Aristotle and Linnaeus contribute when they set out to "carve nature at the joints"? To what extent did nature exhibit "joints" and influence the categories formulated? The four formal contributions to the symposium examine aspects of this interaction between classifying subjects on one hand; and objects, which may or may not fall easily into categories, on the other. In the context of distinctions made by Ian Hacking, Jeff Sugarman addresses the question of what differentiates human kinds from other animate and inanimate kinds while preserving our participation in nature. Wolfgang Maier's gaze is fixed on the subject. He argues that human action and experience must be approached with categories different from those underlying most currently popular psychological theories in order to escape the impasse of both objectivism and subjectivism. Where Maier opts to move from mainstream psychological categories toward those underlying European activity theory and Critical Psychology, Michael Kral opts for a discipline change and explains the merits of pursuing research on such matters as the interaction between subjects and their environments as an anthropologist of an emic bent. Vasi van Deventer closes the formal part of the symposium with a wide-ranging look at the observer-observed distinction and how we might transcend it. His overview includes consideration of how recent developments in physics and postmodern "postphilosophy" provide new ways of looking at the categories on which we rely in everyday tasks and in constructing the human world.

Jeff Sugarman, Simon Fraser University, Canada
Constitutive Interactivity and the Ontology of Psychological Kinds

Ian Hacking's attempts to distinguish among concepts with which human beings furnish the world (natural versus human kinds; interactive versus indifferent kinds) are well known. His project has been advanced largely on the idea that human kinds are subject to an interactivity he terms, "the looping effect." This effect, he explains, "is about how a causal understanding, if known by those who are understood, can change their character, can change the kind of person that they are. This can lead to a change in the causal understanding itself" (Hacking, 1995, p. 351) and constitutes a way of "making up people." More recently, while preserving the ontological force of interactivity, Hacking has retreated from the claim that interactivity can be employed to make a clean divide between kinds that are natural and kinds that are human or, for that matter, between interactive and indifferent kinds. The problem, Hacking laments, is that there is nothing in particular that all and only members of a given kind have in common. Thus, to the extent that science transforms the world,

scientific concepts also can be seen to interact with their objects of study. It may be objected that natural objects, unlike persons, are incapable of awareness of their classifications or reacting to them, and thus are not altered by the ways in which they are classified. However, it also is the case that human actors often are unaware of the concepts that impact their lives and their conceptions of themselves. In short, human kinds cannot be defined with sufficient clarity to be either distinct or not distinct. These arguments bear implications, not only for Hacking's project, but moreover, for whether or not psychological kinds warrant a distinctive domain of disciplinary inquiry. In this paper, the thesis of constitutive interactivity will be explored in relation to the possibility of a unique ontology of psychological kinds.

Wolfgang Maiers, Hochschule Magdeburg, Stendal and Free University of Berlin, Germany
Conceptual Confusions in Understanding Human Action and Experience

In order to assess their respective explanatory value, competing theories have to be compared with respect to the categorical reference of their concepts. If the categorical references of two theories do not correspond, seemingly specific theoretical disputes are in fact disputes about their categorical foundations. Such conflict can be settled only if the presuppositions at the higher philosophical (ontological/epistemological) level are not incompatible. The traditional logic of science, with its focus on the empirical verification or falsification of theories/hypotheses, offers no procedure to psychology which would allow it to arrive at a rational critique, revision, and derivation of its categories. In the "context of justification" these basic concepts as such are always already taken for granted and in principle not affected by the outcome of empirical tests. For example, the empirical testing of competing S-R-theories of learning does not concern their common reference to the quasi-physical category of "stimulus" through which all of these theories by necessity abstract from the societal specificity of the human life-world--which is conceived only in terms of immediate effects upon the individual. As a result human individuals can be studied only as being conditioned by their environment and not in terms of their subjective agency. In order to demonstrate the fatal consequences of psychology's indifference to a critical conceptual analysis, I shall discuss characteristic category mistakes in explaining human action, namely conceptual confusions in relation to the mind-body problem (e.g., the notions of "determinism" vs. "indeterminism" in the current debate on "free will") and, not unrelated to this exemplary case, conceptual confusions that arise when theories in terms of causal psychological mechanisms are mixed with theories in terms of intentional acts ("system-actor-contamination").

Michael Kral, University of Illinois at Urbana, Champaign, USA
Can We Have an Ethnographic Psychology?

Increasingly, scholars are replacing "views from nowhere," borrowing from Thomas Nagel, with locations somewhere, often conceptual or physical places of middle ground. This shift has affected the way the dichotomy of subjectivity and objectivity is construed in social research. The tension between subjective and objective ways of knowing, and the idea of bringing them together in research method, is the focus of this paper. Each of the two poles or categories has been abused by the proponents of the other. Each has made an Other of the other. They have defined themselves through their differences. Thus, psychology has long viewed subjectivity from the objective standpoint. Yet, rather than being mere naval-gazing, subjective approaches to subjectivity and self are opening new ground for methodology, interpretation, and representation. In this paper I will look at the subjective turn in anthropology, and argue that its inclusion in research brings more depth to such constructs as validity and certainty. Psychology's gaze from afar is beginning to sharpen in spite of its natural science epistemology, in the discovery of its shared genealogy with anthropology. I will argue that there may be a middle ground between psychology and anthropology where subjective and objective approaches meet, sometimes referred to as emic and etic, not without quarrel, but where convergent points of view glean new meanings of local truths. Enter cultural psychology and the study of meaning-making in context. The recent move toward a cultural psychology calls for consideration of an epistemology at the core of anthropology, where ethnography is the inductive research method. Can there be a cultural, anthropological psychology bringing subjective and objective views into constructive dialogue? It is taking place in the other social sciences. This newer view speaks to a transpsychology that is no longer stationary, but moving and changing across disciplinary lives.

Vasi Van Deventer, University of Pretoria, South Africa
Beyond the Observer-Observed Distinction

The purpose of this paper is to show how the categories of observer and observed have been undermined by 20th century physics and philosophy of science, and how scientists and philosophers have dealt with the destabilisation of these categories. Making distinctions is a basic operation which happens naturally and intuitively at the moment the individual observes the world and thinks about it. But there is a sudden increase in the complexity of this cognitive activity when the thing to be examined is the process of drawing distinctions itself. Following the trail of psychology one is forced to invoke a distinction that is fundamental to the drawing of distinctions, namely the distinction between the one who draws the distinction and the distinction drawn. Thus despite the individual's intuitive ability to draw distinctions, formal psychology quickly traces back to the categories of the observer and the observed. In this context, the following points will be made: First, psychologists have an interest in the process of drawing distinctions (the being of knowing / an ontology of epistemology), and an interest in the individual existing as observing observers (the knowing of being / an epistemology of ontology). Second, the symmetry of these interests is no coincidence, and it is the only way to deal with and move beyond the destabilised categories of observer and observed. Third, the logic of deconstruction developed by Jacques Derrida and third order cybernetics offer hints on how to deal with and move beyond the distinction between observer and observed. Finally, mathematical complexities and abstract philosophical argumentation can be circumvented by using diagrammatic representations to show how the destabilisation of the distinction between observer and observed enforces a worldview that is drastically different from the individual's intuitive understanding of him/herself, the world and his/her place in the world.

Paper Session: *Psychoanalysis: Clinical/Community*
Room ACW 205 (8:00 – 9:55)

Chair: Judy Eekhoff

Judy Eekhoff, Northwestern Psychoanalytic Society, USA
A Delusion of Oneness: Adhesive Identification as Communication of Psychic Need

This paper discusses the use of somatic counter-transference as a means of learning about the patient. The paper assumes an elemental knowledge of British Object Relations and uses clinical material to illustrate the hypotheses that the analyst's somatic counter-transference is an indicator of a very elemental communication from the patient. The author suggests this communication originates from an unconscious aspect of the patient's psyche that is united in a body mind or mind body state. The paper assumes that this body mind state was object seeking at birth. Projective and adhesive identification are discussed as the means of such communication. Clinical material is used to explore the object relating nature of a traumatized and withdrawn part of the personality of a woman who was reportedly physically and emotionally abused from earliest memory. Because these early aspects of the personality are non verbal and non conceptual, the analyst must rely not only on the verbal material in a session but on the emotional and sensual experiences within the transference and the counter-transference in order to infer their active influence in the patient's current functioning. This method of gathering evidence requires a faith in one's own intuition without a certainty that one is "right." Because speaking of such early experience is difficult, often writers and analysts appear more certain than they are when they attempt to describe such phenomena. This is a hazard of analytic work with severely traumatized patients and requires the analyst to use conjecture or imagination or dream work. According to W.R. Bion's theory of alpha function, container-contained, and reverie in the growth of the mind, such dream work is a valuable tool for analytic inquiry.

Karen Morris, Private practice, New York, NY, USA
The Poetics of 'O' In Transference Resistance Processing

According to Wilfred Bion (2004), the vertex of all psychoanalytic formulations and experience, for both analyst and analysand is the achievement of "O," the sign he designated to represent 'Absolute Truth.' In this paper case material from an ongoing five year analysis with a patient diagnosed with Borderline Personality Disorder and poly-substance addiction is discussed through the emergence of the analyst's poems written about the patient. These became critical to analyzing the patient's primary process projections, experienced by the analyst as a specific, repetitive hallucinosis. The paper explores the analyst's receptiveness to the patient's projections as they were transformed through the transference/countertransference dynamic into poetry. Formulated into secondary process, the poems became data, articulating sense and memory information about both patient's and analyst's infancies and oedipal dynamics, as well as re-traumatization in the present.

Form and Expressive Arts Techniques

The patient's use of Crystal Meth-Amphetamine and chronic alcohol abuse contributed to highly disorganized mental states, which exacerbated the borderline condition. The repeated instance of hallucinosis will be discussed in accordance with Bion's definition and through the primary process operations of condensation and displacement. Condensation and displacement are also operative in poetry. The traditional Japanese form of *Waka*, a five line, 31 syllable poem was used to process the patient's highly charged, wordless affects. *Waka* was chosen because of its strict rules and structure, which emphasize the value of *ushin*, or "conviction of feeling." *Waka* is structured in such a way that the central line operates as a "pivot line," dividing and unifying the poem consisting of two parts. The first two lines are objective or observed, with the pivot line linking the fourth and fifth lines, which focus on subjective experience. I will discuss how the form itself provided the technical means necessary to structure and process transference/countertransference resistances and begin the process of transformation from hallucinosis to 'K,' Bion's sign for knowledge. Theoretical aspects of the paper will be supported with examples of the poetry and case material.

Jeffery Yen, Rhodes University, South Africa
Psychoanalytic Community Psychology in South Africa – An Analysis and Critique

Community psychology around the world is informed by a rich diversity of theoretical orientations. In this paper I will focus on, and provide a critique of, a particular psychoanalytic orientation to community psychology, which enjoys a substantial following in South Africa (cf. Swartz, Gibson & Gelman, 2002). Within this approach, community psychological interventions are conceptualised in terms of object relations psychoanalytic theory (such as that of Melanie Klein, Wilfred Bion, and Winnicott) and relies in many cases on the work of Obholzer and Zagier Roberts (1994), who apply psychoanalytic theory to understanding organisations. Recent publications suggest that this approach has met with some success, providing conceptual tools with which to think reflexively through work in contexts that seem to involve and evoke intense (unconscious) emotions. In South Africa, this has also been put to work in considering the implications of the legacy of apartheid social relations for community psychological work. As a theoretically informed practice however, a major task within psychoanalytic community psychology would seem to be to provide a "containing space" in which unconscious feelings held by groups, communities and psychologists themselves, can be "named" and "held" and "worked through". In this paper I discuss and critique the kinds of relationship between psychologist and group/community that these discursive practices imply, and examine a sometimes unspoken premise underlying this kind of work, and this kind of relationship – that of *trauma*. I will discuss some of the possible pitfalls of this premise, and consider the possible contributions that more poststructuralist psychoanalytic theory may make to community psychology.

Elizabeth Stewart, Yeshiva University, New York, USA

"Rescuing Personal History: Benjamin, Winnicott, Milner, and Bion": Psychoanalysis and Cultural Studies

A comparative and trans-disciplinary (psychoanalysis/social theory) look at the role played by *destructiveness* in the process of subject-formation in the thought of Walter Benjamin, D.W. Winnicott, Marion Milner, and Wilfred Bion. Benjamin's theories of subjectivity, of the subject-object relationship, and of experience, often mystical and messianic in their thrust, are echoed in fascinating ways by these British psychoanalysts. The paper's analysis will focus on Benjamin's works on children's art, colors, and graphology, and Milner's presentation of her schizophrenic patient "Susan's" drawings in *The Hands of the Living God*. The pronounced destruction of representational constancy in Susan's drawings and their emphasis on anti-representational expressions of explosiveness and "catastrophe," which tell the story of Susan's process of reconstructing a badly damaged sense of subjecthood, finds an echo in Benjamin's psychoanalytically rich theory of mimesis, specifically in the idea of "non-sensuous similarity," and in his theory of handwriting. Winnicott's "squiggle drawings" are discussed as well. All of these notions will be explained in the context of Winnicott's theory of "Being," Bion's notion of "O," Eigen's notion of the core of the subject as "nothing," the "gap" in the persona, and Benjamin's understanding of "truth" as what emerges in the tension between "the language of God" and "the language of man." These notions—often frankly characterized as "mystical"—are translated back into the Benjaminian register, in particular his theory of redemptive experience. Bion, too, talks about the "extraordinary experiencing" that can occur through this specific sort of psychoanalytic work. The conjunction of "Susan's" and Benjamin's work will illuminate the psychological question of how one can "rescue" one's own history. The conjunction of Benjamin and the theories of Bion in particular illuminates the importance of "attentiveness" towards the pieces and fragments of one's own "broken" experience in creating a truly dialogic subjectivity.

Paper Session: Social, Culture and the Self
Room ACW 304 (8:00 – 9:55)

Chair: Stanton Wortham

Claire Finney, Private Practice, France
Locating the Multicultural Self: A Hermeneutic Perspective

In today's multicultural environment, multiple cultures, languages, and ethnicities can be claimed by individuals in increasingly greater numbers. The use of an ontological hermeneutic perspective facilitates the articulation of multicultural identities by means of a culturally empowering explication of being, as expressed through embodied language. Bringing one's unique cultural location into focus through language makes apparent the mutability of understanding cultural symbols and, therefore, makes possible new interpretations of culturally-embedded reference claims to power. The process of ontological explication consists of spelling out (see Stern, 1997) one's vantage point in the world, one's worldview. Spelling out empowers as it locates: it orients a sense of belonging, and situates original cultural intersections of lived experience.

Rieko Sawyer, Osaka University, Japan
Acquisition of Position and Identity Formation in a Community of Practice through Brokering in Scientific Practice

In this presentation, I will illustrate learning as trajectories of participation in multi-layered activities and mutually constituted various occasions and as crossing of multiple communities of practice (COPs), in the case of international graduate students in a science lab in Japan. By doing so, I will make an attempt to describe a way of participation as acquisition of unique position in COPs by brokering knowledge and technologies as capital between communities. In the previous research, a way of participation has been described as linear process from newcomer to old timer, or from peripheral to full participation in COPs. Identity formation was also reformulated as discovering and constituting one's unique self through crossing multiple communities of practice rather than merely as becoming a member in a community of practice. Further, I will show that identity formation could be regarded not as merely adjusting the relationship among multiple communities in individual but as practice of organizing a new linkage among communities and of reconstituting communities of practice.

Seth Sorgan, Worcester State College, USA
Conceptualizing Hybridization: Otherness and Identity in Immigration Narratives

This paper examines the processes through which identity is maintained and transformed within the experience of immigration to the United States. Transnational migration thrusts people into new social fields and new sets of cultural practices. In this scenario, the person may resist change, adopt ways of life from the host community, or create novel syntheses on the basis of multicultural experience – and do so within specific social and historical conditions. The study presented here examines the ways in which people construct pathways through the transition into life in a new society. Cultural practices are conceptualized as *expressive media* through which the person can construct, reinforce, and express messages of identity to oneself and to others. The goal of this study is to elaborate a typology of processes through which people actively maintain or transform existing ways of life and, in the process, maintain or transform their own identities in specific ways. The issue of identity construction is approached from a perspective that integrates insights from critical and feminist work on 'othering' and 'hybridization' (Anzaldúa, 1999; Brown, 1996; Kitzinger & Wilkinson, 1996; Pickering, 2001; Schutte, 2000). The theory of the dialogical self (Hermans, 2001, 2002; Hermans & Kempen, 1998), and semiotic regulation theory (Valsiner, 1998, 2000, 2002). The method includes a preliminary focus group and twelve individual

interviews in which immigration narratives were recorded. Discussion will focus on the analysis of a single case study. Three forms of non-hybridization and eight forms of hybridization are proposed and illustrated. Implications for theorizing the hybrid self are discussed.

Stanton Wortham, Katherine Mortimer, and Elaine Allard, University of Pennsylvania, USA

Migration, Trajectories and Timescales: Heterogeneous Resources for Social Identification in the Latino Diaspora

Social identification cannot be understood by one discipline alone. Individuals become identified only through the intersection of processes from various timescales: unfolding interactional events, in which individuals are sometimes positioned in consequential ways; developing ontogenetic trajectories, across which individuals move and identities thicken; local communities, in which site-specific models of identity emerge and are applied to individuals and groups; and more widely circulating stereotypes about groups that emerge over historical time. No individual's identity development can be understood from only one or two of these perspectives, despite continuing interest in "macro," "micro" or a simple combination of the two. Instead, we must understand how resources from several processes come together to establish a social identity in any given case. This paper explores various resources which Mexican immigrant adolescents use as they come to identify themselves in a suburban American town. We take a cultural-historical view of this process, exploring how youth come to adopt certain models of identity by drawing on heterogeneous resources. In contemporary transnational communities, immigrants do not come to participate in bounded sets of practices and adopt generally accepted models of identity. Instead, they enter spaces through which multiple types of models circulate, accelerated by various media, by local conversations among associates, by transnational networks extending to Latin America and across the US, and by the availability of material objects like clothing. The task of identifying these Mexican immigrant youth involves various of these models and artifacts, and different individuals use and become the target of different configurations. We explore the prevalent models of identity in a Latino Diaspora town and trace some of the mechanisms through which they circulate—the local paper, churches, networks of second generation Italian immigrants, connections among educators—and we describe how some models get attached to individual immigrant students in school.

Paper Session: Hermeneutic and Phenomenological Explorations
Room ACW 305 (8:00 – 9:25)

Chair: Michael F. Mascolo

Stefan Majumdar, York University, Canada

Wilhelm Dilthey's Conceptualization of Consciousness and Self Consciousness

The work of Wilhelm Dilthey (1833-1911) contains foundational theories on consciousness and self-consciousness, which form the content of this research. The principle of the 'facts of consciousness' is explained and is primary to Dilthey's conceptualization of consciousness and self-consciousness, as it is the starting point in his epistemological project for psychology. Also, the description of '*Zusammenhang*' or the 'psychological nexus', as Dilthey's most articulated picture of a living, experiencing consciousness is given. The 'principle of phenomenality' is then elaborated, as an adjunct concept to the 'facts of consciousness' which represents the pervasive detection, ordering, and investigation of these (facts of consciousness). A detailed exposition of Dilthey's thoughts on self-consciousness and its relationship to 'experience' (in his conceptualization) is also provided. I discuss Dilthey's interpretation of the question of self-consciousness regarding its historical importance and difficulties. The notion of 'self-feeling' is introduced as Dilthey's proposed foundation for a solution to the theoretical question of self-consciousness, in relation to his theory of consciousness in general. Included is an exposition of Dilthey's understanding of 'I' (or the self) which provides the *basis* for his theory of the unity of consciousness and self-consciousness. What Dilthey means by 'being-for-oneself' (*Fürsichsein*) is also described. I explain Dilthey's conceptualization of 'reflexive awareness', as the central concept in the *activity* of self-consciousness, where the illusion of difference and qualitative separation between representations, the observing mind and its contents, the psyche and its processes, are dissolved. Concluding, we discuss the unity of consciousness and self-consciousness *in general*, under Dilthey's theoretical construction of these.

Michael F. Mascolo, Merrimack College, North Andover, MA, USA
Wittgenstein and the Hermeneutics of Experience

How can psychologists approach the study of emotion? Emotions are often viewed as private experiences that are not directly accessible to other persons. Thus, to study emotion, researchers attempt to identify objectively observable indicators of some internal state. Wittgenstein, however, argued against the idea that individuals have exclusive access to a world of private experience. If inner experiences were purely private affairs, it would be impossible to develop conventions to describe them; no external criteria would exist to serve as a common ground for referring to such states. To address this issue, Wittgenstein suggested that external emotional actions function not only as *expressions* of emotion but as public *manifestations* of experience. Linguistic communities develop vocabularies for describing inner states through the ability refer to such manifestations; individuals acquire the capacity to identify internal states by appropriating language that evolved through such community practices. Wittgenstein's analysis suggests a hermeneutic approach to the study of emotion. Rather than identifying discrete behaviors assumed to reflect inner states, observers reflect upon the linguistic-interpretive processes that mediate their own emotional ascriptions to others. Adapting the concept of the hermeneutic circle, one begins by recording particular emotional behaviors evinced by an actor in a target moment of videotaped interaction. After nominating one or more emotion terms to describe the actor's state, the observer asks: "What justifies this ascription of emotion?" This question prompts repeated (circular) self-interrogation and reflection upon the meaning of the emotion term and its relation to actions observed. Through this circular process, an observer not only

clarifies the meaning of the emotion concepts employed, but also identifies meaningful emotional actions that are easily overlooked using traditional methods. A detailed illustration of the rigor of this method to assess the role of emotion in psychotherapy will be provided.

Michael Reison, Massachusetts Institute for Psychoanalysis, USA
The Primacy of Interest and the Capacity for Meaning Making

This paper is about the affect interest as the organizer of self-experience and how our developing interests organize the capacity for meaning making. Interest in its discrete or more elaborated forms always entails intentionality; we can never separate interest from what we are interested in. It is the intentionality of interest that organizes our perceptions. In this sense interest provides the link between the overlapping realms of subjectivity, attachment and their confluences, known as relational experience. Like all affects, interest is composed of qualities. The sensorial (the manner in which feelings make us aware of the world), definitional (the manner in which feelings make us cognizant of our particular aspects of our perceptions) and procedural qualities (the manner in which feeling patterns provide an organization for subsequent experience) help establish and elaborate our interests, forming our unique relationships with the world around us. It is through our particular preferential interests that we gain an identity or a particular notion of ourselves, become part of a particular world and a particular world becomes part of us. In these senses, our experiences become meaning laden; what we feel about our experience is defined and held onto for further elaboration. Interest and elementary meanings become deepened through the emotions involvement, desire, and love. Involvement is the feeling of playing with and working at our meaningful interests, leading the transition from interest to desire. As Tomkins (1962) stated, interested always involves excitement. Desire, as elaborated interest involves degrees of passion. Mature love is the feeling of valuing certain 'objects' of our desire so that its meaning is kept in mind despite any diminution in excitement or passion or any increase in negative emotional experience.

9:00 am

Paper Session: Apartheid and Psychology
Room ACW 005 (9:00 – 9:55)

Chair: Adrian Brock

Don Foster, University of Cape Town, South Africa
Critical Psychology in South Africa

Traces the gradual development of a critical approach to psychology during the final decade of apartheid in the 1980s. In organizational terms the movement centred around the Organisation for Alternative Social Services in South Africa (OASSSA), the journal *Psychology in Society* (PINS) and English language liberal universities. Politically a mishmash of a loose liberal-leftism it was probably closest to the non-racialism of the congress movement and the United Democratic Front. Theoretically it was also a hybrid movement with strands of Marxism, feminism, psychoanalysis and European social psychology. The paper looks at subsequent developments and the current shape of critical psychology in South Africa.

Adrian C. Brock, University College Dublin, Ireland
Theory and Ideology: A Lesson from South Africa

The views of the German-Jewish anthropologist, Franz Boas are well known. He was a vociferous opponent of the psychology of racial differences. Human beings were fundamentally the same, he argued. Most differences between them could be attributed to culture. Boas also disputed the traditional view that cultures could be placed on an evolutionary scale from the most 'primitive' to the most 'civilised'. These views had their echoes in South Africa. A German-trained anthropologist called Werner Eiselen strongly disagreed with the view that races differ in their intelligence and similarly argued that culture was the important factor in explaining human differences. He also disputed the colonialist view that western culture was superior to all others and that Europeans had a unique 'civilising' mission. Africans should not be turned into second-class Europeans, he argued. Their cultures should be respected. Some people are surprised to learn that Eiselen is considered to be the intellectual father of 'apartheid', the policy of segregation that led to South Africa becoming an international pariah for many years. One of its basic tenets was that all human beings had the right to live according to their culture without having the cultures of others imposed on them. The policy was frequently described as 'multiculturalism'. All this has led to a curious situation where anti-racism accompanied by the view that other cultures should be respected is regarded as progressive and enlightened in many western countries and yet the same views are treated with deep suspicion in South Africa. David Hume was right when he said that an 'ought' cannot be logically derived from an 'is'. The derivation is *socio*-logical and varies from place to place.

Paper Session: Postmodern Feminism
Room ACW 305 (9:30 – 9:55)

Mary Gergen, Penn State University, USA
Is a Postmodern Feminism possible?

Within current compendia of feminist theories the major divisions typically include Liberal Feminism; Marxist/socialist feminism (which may or may not also include Standpoint positions); and Postmodern Feminism. Put simply, Liberal feminism stresses the importance of equality and sameness among the genders, and is allied with humanism and liberal

capitalist democracies; Marxist/socialist feminists stress the impact of unequal power relations within economic systems on the production of gender roles, and is most critical of capitalism. However, Postmodern Feminism is typically allied with French feminists, primarily Irigaray, Cixous, and Kristeva. These theorists draw most heavily from the work of Lacan, much of whose work is undermined by postmodernist thought. For much of the feminist community, indeed postmodernist ideas represent a problematic deviation from the desirable, as they appear nihilistic, relativist, and without a grounded political agenda. One of the few feminists allied with postmodern thought, Judith Butler, is respected by many, but the scope of her proposals is highly limited. In the present paper I wish to draw primarily on social constructionist strands of postmodern theory, to explore the potentials for a more promising form of postmodern feminism. In my view, we find within this body of thought provocation for political critique and social action, a pragmatic orientation to theory, an orientation toward the self that maximizes flexibility, an appreciation of diversity within the feminist spectrum (as opposed to the enmity often encountered today), and a strong emphasis on the collaborative creation of new futures. In its non-essentialist and non-foundational orientation, we replace the impetus toward destructive antagonism with an invitation for discursive means to more inclusive ends.

10:00 am

Keynote Address

Room ACW 109 (10:00 – 10:55)

Kurt Danziger, York University (Emeritus), Canada
The Holy Grail of Universality

Although the sites of psychological research and practice have always been internationally diverse, the knowledge claims of the discipline have always been universalistic. In an earlier period this divergence was often rationalized in terms of differences among “schools” and more recently in terms of “indigenization”. In the long run, the imposition of methodological uniformity led to a questionable kind of universality. However, the global dissemination of psychological knowledge does affect the objects of that knowledge in certain uniform ways.

11:00 am

Symposium: Is There Really a Boundary between Quantitative and Qualitative Research Approaches? Examples of Quantitative Research in an Interpretive Vein

Room ACW 005 (11:00 – 12:55)

Chair: Stephen C. Yanchar

Symposium Abstract

Throughout the history of the field and continuing to this day, most psychologists have subscribed to a positivist-oriented view of research in which quantitative methods are taken to be essential features of inquiry. All along and especially more recently, however, this dominant thrust has been challenged by some psychologists who argue that traditional quantitative procedures in psychology tend to frame their subject matter in ways that distort, trivialize, or ignore the rich meanings of human phenomena and lived experience (e.g., Danziger, 1990; Michell, 2003). By contrast, these critics argue that qualitative research strategies provide the resources necessary for more appropriate and intensive examinations of lived experience and meaningful practice in context (e.g., Denzin & Lincoln, 2000; Hoshmand, 1989). For the most part, this has led to the view that qualitative and quantitative forms of inquiry are rigidly formed and incompatible, separated by a non-negotiable methodological boundary. This putative boundary contributes to deep divisions in the field. Recently, however, it has been argued that some quantitative approaches can be used in ways that produce rich and useful interpretations of human phenomena and that are not constrained by the problems associated with positivist methodology (Lamiell, 1995; Yanchar & Westerman, in press). Work in this direction has questioned whether there really is a boundary between these two types of investigations. The purpose of this symposium is to further develop this alternative position by demonstrating how some researchers have employed numeric techniques and data to conduct hermeneutically-oriented inquiry that is interpretive and contextual. In particular, three presenters will document the nature, meaning, and practices of quantitative research programs that do not trivialize, distort, or ignore meaningful human phenomena and practice in context. One will discuss conversational analysis in psychotherapy research, the second will discuss a unique framework and strategy for studying mental imagery phenomena, and the third will discuss an alternative approach to work in the area of personality and social psychology research. Two discussants will then comment on the viability and utility of these expressly interpretive, quantitative research endeavors as one way of rethinking the old methodological debates.

Michael A. Westerman, New York University, USA

Conversational Analysis and Interpretive Quantitative Research on Psychotherapy Process and Problematic Interpersonal Behavior

Taking as my starting point a hermeneutic perspective based on practical activity (e.g., Merleau-Ponty, 1962; Wittgenstein, 1958), I have argued previously that it is possible to employ quantitative methods in interpretive research which recognizes that psychological phenomena are irreducibly meaningful (Westerman, 2004; Westerman, in press). In addition, I have suggested that theory plays a key role: if the guiding theory for a quantitative investigation reflects

appreciation of the person as a situated agent engaged in meaningful practices, then the quantitative procedures employed are likely to be used to good advantage. In the proposed paper, I will develop this methodological position by considering examples of research that employ conversation analysis, including studies I have conducted on psychotherapy process and problematic interpersonal behavior. First, I will consider research by Horowitz and colleagues (Horowitz, Milbrath et al., 1993; Horowitz, Stinson et al., 1993) on a construct called *dyselaboration* and research my colleagues and I have conducted on processes of *coordination* (Westerman & Foote, 1995; Westerman, Foote, & Winston, 1995). I will make three points about these studies of patient interpersonal behavior in psychotherapy: (1) they were based on conversational analysis, (2) they employed quantitative procedures to study discourse processes, and (3) they are examples of interpretive inquiry – appreciation of meaning was central to these investigations. I will attempt to show that both of these lines of inquiry have led to interesting findings, but I also will suggest that research on dyselaboration is limited because of its guiding theory, which treats dyselaboration as a way to avoid topics that induce negative “states of mind.” By contrast, my research on coordination is based on the notion that the person is a situated agent engaged in practical activity. As a result, I view breaches in coordination as complex attempts to influence what will happen in interpersonal relationships in ways I map out in what I call the theory of interpersonal defense (e.g., Westerman, 1998; Westerman & Steen, in press). I will describe studies I have conducted that use conversational analysis and quantitative procedures (in particular, experimental techniques) to study the idea that breaches in coordination play a role in promoting certain interaction events (e.g., Westerman & Prieto, 2006). I will attempt to demonstrate that interpersonal defense theory and the quantitative studies related to it reflect a commitment to the view that psychological phenomena are irreducibly contextual and meaningful.

Stephen C. Yanchar, Brigham Young University, USA
An Example of Contextual-Quantitative Inquiry: The Case of Mental Imagery Research

Qualitative researchers in the behavioral sciences often conduct inquiry from a contextual, interpretive perspective (e.g., Lincoln & Guba, 2000; Stiles, 1993; van Manen, 1990) and utilize various forms of interviewing and narrative writing to produce thick, textually-based descriptions of human phenomena. These approaches are widely thought to make meaningful human experience and engagement in the world more accessible and more richly understood. It has recently been argued, however, that at least some quantitative research approaches—when carefully employed—can also provide useful methodological resources for conducting contextual, interpretive inquiry into the lived experiences and practice of humans in context (e.g., Westerman, in press; Yanchar, in press). This symposium presentation will offer a detailed illustration of how one researcher (Ahsen, 1985, 1987, 1991), working in the field of mental imagery, produced interesting theoretical and empirical insights through the use of both standard and newly-innovated quantitative research procedures. Perhaps most noteworthy was Ahsen’s theoretical reconstrual and modification of commonly used quantitative imagery inventories to render them capable of addressing imagery as a lived, dynamic, and contextual experience, rather than as a self-contained individual difference variable or an “internal” cognitive ability (as seen in the work of mainstream theorists; see Richardson, 1994, for an overview). Ahsen also formulated data-analysis procedures that allowed a given individual’s imagery experiences to be thematized and understood vis-à-vis the experiences of others without aggregating data and applying inferential statistics. In the context of this research program, quantitative data (in addition to qualitative data) provided a useful means of revealing and thematizing mental imagery as a dynamic, contextual function or experience. The results of this innovative research program, then, provided a phenomenologically-oriented interpretation of lived mental imagery that differed markedly from the mechanistic models commonly generated in mainstream cognitive science.

Richard N. Williams, Brigham Young University, USA
A Modest Proposal about Methodological Anarchy: “We Have Met the Enemy and He is Us.”

This paper will argue that at the most basic level of analysis so-called qualitative and quantitative methods are fundamentally equivalent, differing only in the choice of language in which the interrogation of a particular phenomenon is to be conducted. Some may argue that there is real danger in that very choice of language. The fear is that employing a quantitative approach will consign one to distortions of phenomena due to intrusions of numbers and naturalistic metaphysics into an otherwise meaningful human world. On the other hand, those for whom this is a real fear depend on qualitative approaches to provide a privileged portal into that very meaning world. The paper will argue that neither of these results of the choice is language is necessary. In fact, to argue for the superiority of one method (e.g., qualitative) over the other (quantitative) legitimates the underlying premise of quantitative methods that those qualitative methodologists most fear, i.e., that proper methods rightly applied will necessarily yield privileged understanding. The paper will present a framework for understanding theory, method, data, and analysis within which all methods are shown to be identical in their conceptual nature. Given this, a careful and sophisticated approach to methods requires that they be employed based on an understanding of which one might be most serviceable in investigating a particular problem, and in interrogating a particular subject. The paper will draw from the insights of Hans-Georg Gadamer (1982) regarding the relationship between truth and Method. The analysis presumes that the nature and role of method is not to reveal truth (in the sense of discovery) because methods always reveal truth in another way, by embodying prior assumptions about the truth of the matter to be investigated. Recognizing that Gadamer was hardly an anarchist, the paper will nonetheless also draw upon Paul Feyerabend’s (1975, 1978) notion of methodological anarchy, not in the commonly cited sense that “anything goes,” but in the sense that methods are always reflections of purposes, and require justification. If these lines of analysis are true, then methods are in one sense metaphysically innocent in that they do not ensnare us in any particular metaphysical commitments, and, at the same time, metaphysically laden, in that they will always be employed and deployed by metaphysically committed people within metaphysically committed contexts. Finally, the analysis will draw on the work of Joseph Rychlak (1981, 1988) on the independence of theory and method. The last part of the paper will present examples of the successful use of quantitative methods in the service of what the author considers to be legitimately hermeneutic – or, at least certifiably non-naturalistic and non-mechanistic – perspectives. These examples will come from work in personality theory and social psychology.

Symposium: Entry into the World of Psychological Theory Building: Examples from South African Experience
Room ACW 307 (11:00 – 12:55)

Chair: Vasi van Deventer

Symposium Abstract

The stereotypical image of theory development is of a lone theorist thinking deeply and writing academic texts about her conclusions. While this is clearly an essential part of what happens in the development of new theories it obscures the many other social and intellectual processes that are necessary. In this collection of presentations we share our experiences in facilitating a variety of communities of practice involving the use and development of psychological theory.

The four contexts we will describe are:

1. An academic publication project
2. Postgraduate research training
3. An evolving network of community psychologists
4. The ISTP 2005 conference

In addition to describing each of the four contexts, we outline how each forms part of an emerging system of collaborative knowledge production in South African psychology.

Martin Terre Blanche, University of South Africa, South Africa
Accrediting Theory: The *New Voices* Project

Traditionally, theories gain status and legitimacy once they start circulating in academic journals and books. In this presentation we describe a project to stimulate the growth of a more diverse and permeable ecology of academic knowledge. In this new ecology criteria by which the viability of new theories are judged are explicitly not external to the system, but are flagged from the outset as socially constructed. Multiple levels of legitimacy exist within the ecology so that contributions by novices do not get excluded but typically occur at the edges of an emerging consensus. The ecology embraces both more informal and more formal forms of knowledge dissemination, and includes a new journal for beginning practitioners, as well as the existing *South African Journal of Psychology*. We present arguments why such an ecology would be more receptive to genuine innovation while simultaneously embodying a more substantial sense of authority than current academic accreditation practices.

Vasi van Deventer, University of South Africa, South Africa
Post Graduate Research Training as an Arena for Theoretical Work

The teaching of research methods in psychology focuses strongly on the development of technical research skills such as research design and data analysis. In this paper we present an alternative approach that emphasises the development of tacit processes and skills, and the shaping of a professional identity as a social science practitioner. The courses are innovative not so much because they make use of different curriculum content but rather because they encourage and facilitate a different set of social relations amongst learners, and between learners and course facilitators. This teaching approach is clearly constructionist in nature, but it is complicated by the fact that a course in research methodology incorporates methodology on two levels. On one level methodology is the content matter of the course, but there is also the method of the course itself – i.e. the way in which the course is taught, the way in which the course legitimises knowledge of research methodology. Both levels convey messages about theory building and knowledge generation. The professional identity of a social science practitioner has to embody the consistencies as well as the inconsistencies between these levels of understanding.

Eduard Fourie, University of South Africa, South Africa
Towards a Community of Community Psychology Theorists and Practitioners

New theory arises from the encounter between local and global knowledge and experience. In our undergraduate community psychology courses we seek to foreground this encounter by focussing on insight into the act of making knowledge about selves in communities; insight in the discourses, ideologies and cultures that shape communities and inform how they are understood, and insight into the change processes in the increasingly complex interaction between global and local. Rather than presenting students with a set of ready-made theories which have to be “applied” to local conditions, the courses position students and facilitators as theory builders working collaboratively on the larger project of re-imagining community psychology. In this paper we describe the pedagogic theory and practical mechanisms we use to realise this ambition. We present examples of the process and products emerging from the community of practice.

Puleng Segalo, University of South Africa, South Africa
Istp 2005: Listen to my Story

The ISTP 2005 conference provided an opportunity for South Africans to be exposed to some leading theories and theorists in psychology today. At the same time it also provided an opportunity for international theoreticians to encounter some South African realities. In this presentation we review a number of the unexpected products that resulted from this encounter in order to show how theory becomes powerful in its entanglement with narrative realities. One such example concerns the formal opening up of conversations between colleagues from two institutions who have little contact with

each other. Beneath the obvious cross-fertilisations on the surface of these interactions was the need to experience somebody listening to my story. In this paper we explore the nature of and the need for these listen-to-my-story experiences.

Paper Session: Neuropsychanalysis
Room ACW 205 (11:00 – 11:55)

Chair: Katherine Harper

Sébastien Adam, Université de Montréal, Canada and Maurice Schouten, Universiteit van Tilburg, Netherlands
Neuropsychanalysis: Can The 'Scientific' Freud Be Saved?

The emerging field of neuropsychanalysis illustrates that not everyone has forgotten about Freud's dream of building an objective and scientific psychology. Its objectives are ambitious: the translation of psychoanalytic concepts in neuroscientific language; the revision of psychoanalytic concepts in the light of scientific data and more broadly, the 'regrounding' of the psychoanalytic model of the mind in contemporary biological knowledge. For several reasons, however, we are sceptical of the promises held by it. It is one thing to say that psychoanalysis shares interest with neuroscience in certain phenomena, it is quite another to argue that psychoanalysis is now being vindicated by state-of-the-art neuroscience. We argue that in the latter view a misunderstanding of the nature of scientific change shines through. Interdisciplinary conceptual and evidential feedback is certainly an important factor in scientific progress. However, we argue in this paper, psychoanalysis shows insufficient continuity and coherence with neuroscience to allow for scientific progress in a way that salvages the hard core of psychoanalysis. In light of previous critiques of the analytic method, psychoanalysis must be described as a research program that is degenerative to such an extent that it cannot be reanimated by neuroscience. Because theoretical statements owe their referential success, at least in part, to the integrity of the research program's hard core, it must be concluded that psychoanalysis has become referentially disconnected. Hence, the neuropsychanalytic method seems incapable of doing more than merely correlating psychoanalytic concepts and brain language. We will illustrate our case by looking at several examples, including the dynamic versus cognitive unconscious controversy. We conclude that it is not worthwhile to try to 'reground' psychoanalysis in contemporary biological science, while trying to maintain its theoretical coherence and unity. The enterprise of neuropsychanalysis will inevitably leave psychoanalysis changed beyond recognition.

Katherine Harper, York University, Canada

Is Freud Dead? Freud's *Project for a Scientific Psychology* and the Theoretical Debate in Contemporary Dream Research

Project for a Scientific Psychology was written by Freud in the fall of 1895, just four months after he and Breuer had published their collaborative effort, *Studies on Hysteria* (1895), and four years before *The Interpretation of Dreams* (1900) was published. The *Project*, which was not published in Freud's lifetime but was sent to his friend Fliess, theorized about the workings of the nervous system. It was in this manuscript that Freud first devoted his attention to the neurological study of sleep and dreams. Because the *Project* (1895) so strongly emphasized the neurological aspects of psychic functioning, its publication in 1954 generated an abundance of scholarship that questioned the neurological foundations of Freud's dream theory (Fancher, 1971; Jones, 1953; Sulloway, 1979). Today, however, there is a new debate that focuses on whether Freud's wish fulfillment hypothesis from the *Project* is viable in light of recent findings on the neuro-physiology of sleep and dreaming. The primary researchers involved in the current theoretical debate on dreams are J. Allan Hobson, a psychiatrist and neurophysiologist, and Mark Solms, a neuro-psychologist and neuro-psychoanalyst. Hobson and McCarley (1977b) argue that dreams are the brain's attempt to create sense out of the senseless images that arise from impulses that are generated by the connection between the pons, the frontal cortex, and the emotion laden limbic system and they state, "...the forebrain may be making the best of a bad job in producing even partially coherent dream imagery from the relatively noisy signals sent up to it from the brain stem." (p. 1346). Furthermore, Hobson (1999, 2000, 2001, 2002, 2005, and 2006) claims that neurological theories Freud established in the *Project* are wrong, in light of the current knowledge of brain chemistry and neuro-physiology. Thus, Hobson uses the *Project* as evidence that Freud's model is no longer useful. In contrast, Solms (1997, 1999, 2000, 2002, 2006, Solms & Turnbull, 2002) believes REM states are initiated in the primitive brain centers (as Hobson suggests) but that dreaming is controlled by forebrain mechanisms that contain dopaminergic pathways that act to mediate the dream process. For Solms, dreams are generated by the forebrain's instinctual-motivational circuitry. Consequently, Solms' dopamine theory allows him to correlate the brain's neurological craving centre with Freud's craving theory - the libidinal and instinctual drives. Thus, Solms concludes that Freud's theory, that dreams emerge from wishes or libidinal cravings, falls in line with his findings in contemporary neuro-physiology. This paper will explore the different and opposing ways these theorists have used the *Project* (1895) to make theoretical claims about contemporary dream research. In analyzing the Hobson/Solms debate about Freud's *Project*, this paper will argue that while their theoretical suppositions may appear empirically sound on the surface, their underlying goal is to either legitimize (Solms) or denounce (Hobson) Freud's theory of dreams. Finally, this paper will illicit discussion about whether a conciliation can be reached between the theories set forth in Freud's *Project* and those outlined by contemporary dream theorists.

Paper Session: Constructing the Self and Identity 1
Room ACW 304 (11:00 – 12:55)

Chair: Maria Medved

Andrés Haye, School of Psychology, P. Universidad Católica de Chile, Chile
Self and Identity in Autobiographical Discourse

The paper discusses the construction of the self in life stories in terms of discursive operations that are used to deal with subjective multiplicity. In verbal accounts of oneself there usually is a manifold of dialogical subjective self-positions at the levels of: the attitudes taken by the character (as a unity) depicted in each episode/world/epoch; the narrative relations among particular instances of the character (or episodes/worlds/epochs), from which a 'hero' is expected to emerge as a subjective continuity; the different ideological perspectives from which the stories are narrated, eventually associated to a single narrative point of view; and the different enunciation contexts in which the stories are spelled out, allegedly representing one living and speaking subject. It is argued that at each of these levels there are specific discursive operations of subjectification, i.e. that yield a unitary subjective position from an initial multiplicity. Further, it is shown that these operations, paradoxically, generate new multiplicity at another level (desubjectification), because there always persist the radical difference between author and character, most critically in the case of autobiographical discourse. It is posited that personal identity, conceived of as discursively mediated, is dialogical in the sense that it is a work of subjectification always reacting upon self positions.

Maria I. Medved, Department of Psychology, University of Manitoba, Winnipeg, MB, Canada
An Incoherent Narrative does not mean an Incoherent Sense of Self

The idea that that a coherent autobiographical story reflects a coherent sense of self is widespread. Especially in the clinical world, coherent stories have been found to be associated with people who report a high level of psychological well-being. In contrast, incoherent stories have been linked to individuals with insecure attachment and other serious psychological difficulties, both of which have been connected to a distressed, fragmented or incoherent sense of self. Based on this association, the main aim of many psychotherapies is to co-construct new coherent narratives to replace disorganized or incoherent ones. Ideally, then, stories about personal experience should demonstrate coherence. In this presentation I challenge this view, questioning the idea that a coherent narrative is necessary for a stable and continuous sense of self. I draw on interview material from seven adults who have primarily anterograde memory impairments, that is, difficulty remembering post-morbid events, due to stroke or neurotrauma. The narratives these people tell are usually disconnected, if not fragmented; often they are highly implausible and, at any rate, unreliable. The notion that their incoherent narratives would signal a precarious sense of self initially appears reasonable because these individuals are dealing with a brain, and mind, that has suddenly become "strange." However, in examining a series of, admittedly, unusual autobiographical narratives from these individuals with memory-impairments, I will demonstrate that, regardless of their incoherence, their stories evoke and create a sense of self that emphasizes sameness and continuity. It seems that these persons do not experience a sense of a "fragmented self" that, according to many, is suggested by their discursive style. This calls into question the focus on coherence dominating much of the theoretical literature on narrative and the self, and indicates that coherence may be an overrated theoretical criterion of self-experience.

Peter Raggatt, James Cook University, Queensland Australia
Dynamics of Positioning in the Dialogical Self: Test of a Model

In a dialogical approach to the self, fundamental antinomies or oppositions in its formation are proposed. Positioning theories, popular in the analysis of discourse, have been invoked to account for the dynamics of these oppositions in the self. In this paper a system for the classification of 'forms of positioning' is first outlined. A study to evaluate the scheme is then introduced. In the system of classification, positioning is organized by (a) mode of expression (e.g., discursive, performed, embodied), (b) origins of dynamic conflict (e.g., moral career, agency needs, communion needs), and (c) social constructions (e.g., role conflicts, power differentials and hierarchies). Hence, the theoretical approach taken highlights both personal agency and social construction in the formation of the self. To test this model, the classification system was adapted to code for positioning forms found in life narrative data. Some preliminary findings from a survey of 109 midlife adults are reported. Gender differences in the formation of the dialogical self are highlighted.

Carla Cunha, ISMAI, Portugal and Miguel Gonçalves, University of Minho, Portugal
Microgenesis and the Search for a Developmental Account of the Dialogical Self

The Dialogical Self Theory (DST, Hermans, Kempen & Van Loon, 1992) has been presenting in the last years an interesting alternative to the theoretical description of the self and identity, addressing our inner multiplicity while acknowledging its dialogical, relational and socio-cultural features. Within this theoretical lens, many studies have been portraying several phenomena as products of a multiplicity of I-positions implicated in some conflict, tension, negotiation and dominance relations. Our interest in the DST lies not in the reiteration of the multiplicity of the self but in the attempt to understand, through a developmental focus, how inner-multiplicity becomes self-organized in a dynamic and yet stable identity. Moreover, elaborating the notion of I-position within a temporal frame will lead us to consider the problem of the constant becoming and reconstruction of self-identity. In this line of reasoning, this presentation will focus on the microgenesis of self-development and semiotic activity in a moment-by-moment basis. In order to illustrate the developmental dynamics of a dialogical self and following a dialogical framework, a case-study will be presented with a twofold purpose: a) to highlight the self-organizing dynamism of multiple I-positions within a Dialogical Self, and b) to depict emergence of novelty, self-innovation and re-organization.

Paper Session: Dialogue and Relationality
Room ACW 305 (11:00 – 12:55)

Chair: Harry Heft

Antonia S. Larrain, Escuela de Psicología, Universidad Alberto Hurtado
Thinking and Inner Speech: Rhetorical Conditions for Reflexivity

The cognitive process through which thought becomes the object of itself is of great importance to human practice. In fact, within Psychology and Education there has been an interest in its nature since the work of Flavell (1979), who proposed meta-cognition as a second order (meta-representational) cognitive process. Since then, huge amounts of empirical research in this matter have been carried out. Nevertheless, the concept of meta-cognition has been poorly developed theoretically. Although relevant in practical domains, meta-thinking has become a mysterious cognitive process, as theoretically problematic as the very concept of representation. However, it is proposed that reflexivity in human thought becomes theoretically sound as soon as one conceptualizes cognitive processes as discursive in nature, thus characterized by dialogicality. Consequently, the process in which thought becomes the object of itself can be understood as a dialogic thought movement. Indeed, as a discursive process, thought and reflexive thought are expected to be conditioned by contextual aspects of discursive activity, for instance, by its rhetorical components –which is not theoretically expected if one assumes that rhetoric is external to thought. It is the aim of this paper to propose, avoiding the problems of meta-representation, that inner speech, as a self oriented discursive process (be it private or public, and inter or intrapersonal dialogue), offers semiotic mechanisms that allow thinking to become reflexive. Moreover, it is posited that thinking reflexivity can be inhibited or facilitated by rhetorical factors, for instance, the communicative goal of the utterance. In addition, it is proposed that research into inner speech enables us to grasp reflexivity in thought. In summary, it is stated that discourse, specifically self oriented talk, is where reflexivity occurs. Therefore, if each utterance is always situated and contextualized, reflexivity in thought is also determined by its context, specifically its rhetorical context.

12:00 pm

Paper Session: Psychoanalysis: War and Hate
Room ACW 205 (12:00 – 12:55)

Chair: Katherine Harper

Joanna Montgomery Byles, University of Cyprus, Nicosia, Cyprus
Psychoanalysis and War

The problem of warfare which includes genocide, and the related current crisis of state-sponsored or state-supported international terrorism as well as individual acts of terrorism, brings into focus the need to understand how the individual is placed in the social and the social in the individual. Some psychoanalysts argue that war is a necessary defence against psychotic anxiety (Fornari, 1966), (Volkan 1980), and Freud himself first advanced the idea that war provided an outlet for repressed impulses. ("Why War?" 1933) The problematic of these views is the individuals need to translate internal psychotic anxieties into real external dangers so as to control them. It suggests that in some respects warfare may provide necessary objects for internal aggression and not a pathology. Indeed Fornari suggests that "War could be seen as an attempt at therapy, carried out by a social institution which, precisely by institutionalizing war, increases to gigantic proportions what is initially an elementary defense mechanism of the ego in the schizo- paranoid phase." (xvii-xviii) In other words the history of war might represent the externalization and articulation of shared unconscious fantasies and deep psychic anxieties. These ideas would suggest that the culture of war, genocide and terrorism, provides objects of psychic need. If this is so, with what can we replace them? Psychoanalytic theories of superego aggression, splitting, and projective identification may be useful in helping us to understand the psychic links involved.

David Millar, North Essex Mental Health Partnership Trust, United Kingdom
The Art of Hating

I am proposing a theoretical paper originating in the psychoanalytic tradition but extending into a wider perspective. I draw upon two classic psychoanalytic discourses: Erich Fromm's *The Art of Loving* and Donald Winnicott's *Hate in the Counter-Transference* but I bring both papers up-to-date by extending their concepts of love and hate and by arguing that knowing how to hate is more important than knowing how to love. I suggest two divisions for each of these concepts: simple hate and simple love; and complex hate and complex love. Each pair is the reverse of the other and each pair creates their own intrinsic tensions fraught with dilemmas yet still offering up potential resolutions. I put forward the contention that hate always comes first, before love and that it is the stronger and more significant of the two emotions. I delineate some clinical applications and connotations for research as well as some political illustrations where the art of hating is perhaps most in need of greater understanding. Principally, however, I put forward a range of examples as to how we need to learn to "hate better" in our everyday lives. I intend, of course, to transgress the traditional psychoanalytic border between the conscious and unconscious but I would suggest that this paper also crosses the borders of many established traditions such as the historical, literary and psychological traditions of exploring the development of love in interpersonal, intergenerational and inter-political arenas. I believe these others have missed a very important point, that is, that there exists a far greater urgency to understand love's "obverse" – hate – than the painstaking psycho-social-

romantic need to understand love. I believe that love is like energy, it cannot simply be "created" – it has to be distilled through the process of mastering hatred.

1:00 pm

Lunch

2:00 pm

Symposium: The Relation between Person, Situation and Structures of Social Practice in Constructs of Personality. - A Critical Reconceptualization
Room ACW 304 (2:00 – 3:25)

Chair: Ole Dreier

Symposium Abstract

Personality has traditionally been construed as a set of internal properties which, once established, are independent of the situations in which a person is located. The person-situation debate launched almost forty years ago challenged this belief and led to a prolonged crisis of personality psychology. During the last 5-10 years, scholars from diverse theoretical backgrounds have argued that this crisis is finally over. They see personal functioning as a product of the interaction between person and situation, or even person, situation, and behavior. In a variety of, often transdisciplinary, conceptions they claim that personal properties are not global and constant but conditional on the properties of the situation in which the person is located, that is, specific and varied. These approaches introduce new advances, limitations and questions. In the first paper Lasse Meinert Jensen and Ole Dreier argue that the advances, limitations and questions of these theories point towards a theory of persons based on how persons conduct their everyday lives in structures of social practice. Key assumptions of such an approach can be seen as a radicalization of recent trends in the psychology of personality. In the second paper Ole Dreier elaborates this approach by showing how child development may be conceived of as the ontogenetic formation and development of a personal conduct of life in structures of social practice. In the third paper Kasper A. Kristensen shows that a theory of persons based on their conduct of life in structures of social practice also throws important new light on persons living in very unusual ways excluded from the ordinary forms of social practice, more specifically, on what it means and takes to live as a homeless person.

Lasse Meinert Jensen and Ole Dreier, Department of Psychology, University of Copenhagen, Denmark
Re-Searching the Relations between Person, Situation and Everyday Life

Going against the notion of situation-independent causal dispositions has been seen as wanting to "bury personality as a field and construct" (Mischel). But new currents of research turn attention to "situation contingency", the "natural habitat" of the person, and propose varying forms of person-situation interactionism while adhering to experimental methodology. These approaches are heralded as a new "personality science", transgressing disciplinary boundaries within and beyond psychology. In seeking to identify the "psychological ingredients" of situations, these approaches narrow down their focus on situations, study the person in isolated, encounters between persons, and thereby lose sight of crucial dimensions of real situations. Others seek to move beyond depicting only situation-conditional expressions of personality by arguing for an explanatory triangle of person-behavior-situation (for instance, Funder in his 2001-review of personality psychology). Still, the question remains whether personality has escaped the mind only to be marooned on the isolated island of "situation"? Therefore, some scholars study personality as involved in a string of situations across the day which they see as a natural unit for the course of situations, activities, emotions, etc. across time (e.g. Kahneman et al.). But the situations, etc. of the day are marked by being part of particular social contexts which are linked into structures of social practice. Moreover, in living their lives, persons move across diverse social contexts utilizing and creating particular links between them. They develop a personal way of conducting their everyday lives in relation to the social arrangements of living in the structures of social practice. To study how persons conduct their lives in structures of social practice would therefore be an adequate basis for psychological theories of persons.

Ole Dreier, Department of Psychology, University of Copenhagen, Denmark
The Development of a Personal Conduct of Life in Childhood

So far research on the conduct of everyday life addressed adult personhood (e.g., Weber, Holzkamp, Osterkamp, Dreier). In this paper I look at child development as children coming to conduct their lives in structures of social practice and at children's formation and development of a personal conduct of everyday life as unfolding in relation to the social arrangements for children's life trajectories. In taking care of their children, parents arrange major parts of their children's everyday lives and children's conduct of their life depends on their parents' arrangements and conduct of their family life. But, due to the socio-structural arrangements for child development, children's everyday lives from very early on span several social contexts with different co-participants. So, parents are not the only caretakers and must increasingly unfold forms of indirect care for their children in other places if they want to care for their children's lives as a whole. In the process, children come to conduct increasing parts of their everyday life independently of their parents. How children take upon themselves to conduct their lives and develop this conduct is, among other things, affected by their prior dependence of their parents' conduct of major parts of their lives – although the children do not become autonomous individuals in the process. As the demands at their participation and the set of social contexts in which they take part

change, children must develop their conduct of their everyday life. They change their rhythms of activity, their concerns and the directions in which they pursue them, their engagement and attention or absentmindedness in particular contexts, their preferences and habits, and so forth. The formation and changes in their self-understanding and other phenomena associated with the concept of self, such as their self-confidence, also rests on their conduct of everyday life. In the paper I address these issues on the basis of case materials about child development.

Kasper A. Kristensen, University of Copenhagen and Danish Institute of Governmental Research, Denmark
Re-Considering Homelessness – The Personal Structuring of a Life in the Street

In a field and case study I followed homeless persons living in the streets of Copenhagen, making participant observations and in-depth interviews over a period of 1½ year. My analysis of these materials extends the theory of persons conducting their life in structures of social practice to homeless persons living in the gaps between the basic social arrangements of regular housing and work. Homeless persons are ordinarily claimed to lead a chaotic life due to psychological factors such as mental illness, alcoholism and drug abuse plus the volatility of street environments. But my study shows that their circumstances make it necessary for homeless persons to develop special ways of conducting their lives. The study of these other ways even makes it clear that some of the ordinary assumptions about personhood really are grounded in the ordinary forms of the personal conduct of everyday life. Rather than leading routinely fixed everyday lives, the mix of activities and rhythms of participation of homeless persons are open-ended and variable due to their reduced control over events and personal boundary making in volatile street environments. But they do structure their personal conduct of everyday life. It is framed in more opportunistic and searching ways reminiscent of the 'hunter-gatherer' activities of collecting, selling and pan-handling, being on the look-out for trouble, social contact, places to sleep, eat and so forth and sustaining and improving one's life in such ways. In the paper I elaborate crucial personal dimensions of conducting ones' life as a homeless person and of the forms of self-understanding which emerge from doing so.

Symposium: Is There a Place for Critical Personalism in 21st Century Psychology?
Room ACW 305 (2:00 – 4:55)

Chair: James Lamiell

Symposium Abstract

Appreciating the German philosopher and psychologist L. William Stern following his death on 27 March, 1938, the American psychologist Gordon Allport (1897-1967) wrote that although Stern's "critical personalism" had been widely ignored by his contemporaries, it would "yet have its day, and its day will be long and bright" (Allport, 1938, pp. 770 and 773). Allport's prognostication was not borne out during the 20th century, and, at present, critical personalism remains a system of thought unknown to all but a relative handful of scholars (Deutsch, 1991; Lamiell, 2003). Currently, however, interest in alternatives to mainstream thinking is increasing in some circles, raising the possibility that somewhere within the conceptual space opened up by these developments Stern's ideas can be systematically considered, however belatedly, for their possible contemporary relevance. The symposium here proposed has been organized with this in mind. Following brief introductory remarks by the present author, Hank Stam will elaborate on how varieties of functionalist thinking obscured critical personalism and kindred intellectual frameworks during much of the 20th century. Michael Tisaw will highlight parallels in the thinking of Stern and Ludwig Wittgenstein, including the sensitivity of both thinkers to the hazards of the so-called 'mereological fallacy,' according to which one attributes to parts of persons properties that can rightly be attributed only to persons. Naomi Lee will discuss the status of the concept of agency in critical personalism and in contemporary positioning theory. Karl-Heinz Renner will critically appraise currently popular thinking within personality psychology in the light of certain tenets of critical personalism, and Renner, together with Lothar Laux, will apply personalistic concepts to an analysis of one enormously consequential 20th century personality, Adolph Hitler. Fifteen minutes will be allotted for each of these five presentations, leaving 20 minutes for discussion, moderated by discussant Lisa Osbeck.

Henderikus J. Stam, University of Calgary, Canada
The Tradition of Personalism and its Relationship to Contemporary Indeterminate Functionalism

Early twentieth century psychology was marked by a variety of perspectives that took seriously the centrality of personhood as the key marker of psychological properties and attributes. William Stern's critical personalism was one such position and its loss, along with related positions, to the scientism that has marked the last hundred years of psychology has meant the impoverishment of both the theoretical and empirical worlds of psychology. In this paper I wish to trace the demise of these positions by focusing on the gradual hegemony of functionalist theories of various kinds that have come to dominate psychological theorizing. Although traditional histories paint a standard picture of a succession of behaviorism to cognitivism as the dominant traditions defining psychological theory, I will argue that a consistently evolving functionalism has gradually come to embrace most psychological theorizing. This functionalism, quite loose from the various forms of functionalism debated in philosophical circles, is indeterminate in so far as it is neutral with respect to important properties of experience (or the problems of Qualia) and intentional states. Instead, by remaining agnostic with respect to such properties psychologists have gradually come to loosely characterize a whole range of empirical phenomena using indeterminate functional characteristics by referring instead to the quantifiable outcomes of standard experimental results. What indeterminate functionalism manages to obscure if not obliterate is the fundamental social and moral character of everyday life by substituting a sheen of individualism for all the important features of shared human practices, the existence of which is premised on communal forms of existence and ordinary languages capable of representing such practices. Denying the fundamental sociality and alterity of human attributes however has become a

crucial foundation of modern psychology, making possible its inherently neutral stance with respect to the nature of personhood.

Michael A. Tisaw, SUNY Potsdam, NY, USA
WittgenStern: On the Grammatical Coherence of the Person as *Unitas Multiplex*

This essay evaluates the conceptual coherence of William Stern's *unitas multiplex* (multiple unity), with its hierarchical arrangement of psychological and physical levels. Focusing on Stern's 1917 monograph *Psychology and Personalism*, it is suggested that the psychological levels of the *unitas multiplex* are conceived with respect to the grammar of psychological concepts in ways that evoke comparison with the 'later' work of Ludwig Wittgenstein. First, Stern's comprehensive aim to resolve the problematic 'many-one relationship' between the person's (many) physical and psychological characteristics as the (one) possessor of those characteristics is compared with Wittgenstein's revealing of sources of error that lead to attributing to parts of the person what can only be attributed to the whole person (the 'mereological fallacy'). Proceeding to the psychological levels, we see that Stern's lowest level (experiences) has points of contact with the centrality of experience in Wittgenstein, who regarded psychological verbs as verbs of experience. To Stern and Wittgenstein, grammar shows that agency is internal to experience and expression thereof. Stern called for classification of experience and Wittgenstein attempted to do so via analysis of grammar. Similar parallels are found at Stern's next two psychological levels: acts and dispositions. On the former, to support his view that persons are causal agents, Stern uses an example of mathematical problem-solving comparable to remarks by Wittgenstein on rule-following suggesting that mathematical formulae are not causes. Rather, employment of formulae by persons is the 'causal factor.' Dispositions (and the so-called 'I-disposition') invite further favorable grammatical comparisons with respect to temporality, flexibility, relation to psychological phenomena and, to some extent, relation to goals. To conclude, Stern's teleological account of bodily functions (e.g., digestion) is put to grammatical test and the ongoing need to conceptualize 'the person' is summarized in light of this and previous critiques of Stern and current theoretical trends.

Naomi Lee, Georgetown University, Washington, D.C., USA
Human Agency: Problem of the 21st Century?

What is the place of human agency in 21st century psychology, when the agent faces extinction by material reductionism on one hand, and certain strains of postmodernism on the other? Critical personalism and positioning theory both defend a place for human agency, though this agency is differently conceived. Examining these two approaches will help us assess the value of human agency in psychological inquiry. William Stern founded differential psychology in 1900 with the declaration of individuality as the 'problem of the twentieth century' (see Lamiell, 2003). He rejected the reduction of individuals to arrays of individual differences variables. Instead, he viewed the person as a unified being who acts in accordance with goals and values. Accordingly, the intentional individual, not individual differences variables, should be the subject of analysis in psychology. Stern's critical personalism offers an enduring critique of assumptions about the human subject left implicit in current psychological research. Contemporary social psychologists question psychology's treatment of individuals and society as separate entities. Influenced by social constructionist thought, many social psychologists view the person-world dichotomy as mistaken but still retain the notion of personal agency. Positioning theory, in particular, has articulated a view of the person as intentional yet also shaped by and attentive to social norms (Harré & van Langenhove, 1999). The focus of my talk is the nature of human agency developed in critical personalism and positioning theory. For Stern, individual agency organizes human psychological life. Agency endows people with the capacity to make their experiences coherent, take positions, and define their personal goals and values. While positioning theorists also treat people as intentional, they view social interactions as the site of all acts of meaning-making. Implications of these differing characterizations of human agency will be considered in the context of contemporary psychology.

Karl-Heinz Renner, Otto-Friedrich University of Bamberg, Germany
The "New Big Five" from a Personalistic Point of View

In a recent article McAdams and Pals (2006, *American Psychologist*, 61, 204-217) articulate 5 big principles in order to provide an integrative framework for comprehending, assessing and analysing the whole person: Personality is conceived as (a) an individual's unique variation on the general evolutionary design for human nature, expressed as a developing pattern of (b) dispositional traits, (c) characteristic adaptations, and (d) self-defining life narratives, complexly and differentially situated (e) in culture and social context (McAdams & Pals, 2006, p. 204). In addition, these "New Big Five" should set the stage to reinstall personality psychology in a central and integrative position within the discipline of psychology and the social sciences more general. The vision of an integrative science of the whole person and the mission of personality psychology to play a central role within the social sciences are heavily appreciated. However, it is argued that the "New Big Five" principles are in part more of a summary of what is going on in the field of personality psychology than a comprehensive framework of the whole person. Central features e.g. the intraindividual organization of personality are not fully addressed in this approach. It is therefore suggested to complement and enrich the "New Big Five" principles with the three primary characteristics of the person as proposed by William Stern: *unitas multiplex*, purposiveness and individuality. In doing so, the significance of Stern's critical personalism for an integrative science of personality in the 21st century is highlighted.

Lothar Laux and Karl-Heinz Renner, University of Bamberg, Germany
Stern's Critical Personalism: The Case of Adolf Hitler

William Stern's conception of the person is based on three ideal characteristics: *unitas multiplex*, purposivity, and individuality (see Renner & Laux, 2000). Grounded in his personalistic conception Stern regarded persons as inherently

valuable beings who use values to conduct their lives. In Stern's view, psychologists who focus on test scores and experimental methods misrepresent and even devalue the essential nature of persons (see Lamiell, 2003). Thus, it is not surprising that Stern explicitly regards critical personalism as "concrete idealism". Lamiell (2003) even recognizes a "romantic facet" in Stern's approach. One might wonder if such a "personalistic" approach is also able to deal with destructive personalities like Adolf Hitler who has been labelled as "un-person" by historian Joachim Fest. The analysis of Hitler's personality may be considered as a special challenge for Stern's approach focusing on the person as a *unitas multiplex* that means as a unity of attributes within diversity. Hitler, however, was characterized by ego-splitting, by deep contradictions of identity and by extreme contrasting personality traits. Surface grandiosity and absolute confidence was combined with insecurities and feelings of inner emptiness and alienation. In our contribution we will attempt to explain such incompatibilities by delineating a self-presentational interpretation of *unitas multiplex*. Using Hitler as a case example we will also refer to other concepts of Stern's approach e.g. person-world convergence and introception. In doing so, we want to show that fundamental tenets of Stern's personalistic thinking can also be applied to "un-persons".

Discussant: Lisa Osbeck, University of West Georgia, GA, USA

Paper Session: Cognitive Innovations 2
Room ACW 106 (2:00 – 3:55)

Chair: Carole Lee

Carole Lee, Department of Philosophy, Mount Holyoke College, USA
Promoting Epistemic Health in Cognitive Psychology and Naturalized Epistemology

Contemporary cognitive psychologists embrace social and moral values in psychological theorizing. In particular, cognitive psychology's disciplinary interest in promoting cognitive health (i.e., promoting rational rather than irrational judgment) determines what phenomena and questions are considered significant, interesting, and worthy of explanation. This is good news for naturalized epistemologists: naturalized epistemologists, like cognitive psychologists, ground their recommendations about good reasoning on discoveries and explanations for patterns of rational and irrational judgment. In this talk, I will discuss the role of epistemic health in cognitive psychological theorizing and its implications for naturalized epistemology. To begin, I will argue that papers written by prominent cognitive psychologists in reaction to the heuristics and biases research program demonstrate the discipline's emerging interest in promoting epistemic health. Cognitive psychologists are in good company when it comes to relying on moral and social values to guide theorizing in the human sciences: just as the moral valuation of human health gives rise to the distinction between health and disease in medical research, cognitive psychology's interest in promoting epistemic health animates the distinction between rational and irrational judgment. And, just as medical research aims to identify the causes and successful interventions for preventing, managing, and curing disease, cognitive psychology seeks to identify the conditions of rational and irrational judgment for the purposes of identifying the causes and successful interventions for preventing and managing irrational judgment. To close, I will illustrate the connection between cognitive psychology's interest in promoting epistemic health and naturalized epistemology's interest in recommending good ways of reasoning by analyzing the frequency effects literature.

William H. Edmondson, School of Computer Science, University of Birmingham, UK
General Cognitive Principles and the Sequential Imperative: Universals of Cognition?

In response to Chomsky's comment: ...*We might discover that there is no language faculty, but only some general modes of learning applied to language or anything else. If so, then universal grammar in my sense is vacuous, in that its questions will find no answers apart from general cognitive principles.* Noam Chomsky, *Rules and Representations*, 1980:29. I propose that one can motivate the elucidation of general cognitive principles (GCPs) by seeking an answer to the question "what is the functional specification of the brain"? I develop the theme that the functional specification of the brain is that it is the organ for the management of the sequential imperative (in the sense that, for example, the heart is the organ for pumping blood). The sequential imperative is the necessity for both physical and psychological aspects of behaviour to be mapped into and out of sequential/temporal structures. The brain manages the sequential imperative in the sense that it recovers atemporal essences from the stream of sensory 'input', creating cognitive entities in the process, and provides the mapping from cognitive entities to the stream of muscular activity which surfaces recognizably as behaviour. This is as true of a mouse's brain as it is of a cat's or bonobo's or human's brain. The paper presents 8 GCPs and discusses several implications for accounts of universals in cognitive functioning (cf. the quotation from Chomsky) including how the possibility of cognitive universals motivates a new Search for Extra-Terrestrial Intelligences (Edmondson & Stevens, 2003).

Ronie Alexandro Teles da Silveira, Departamento de Ciências Humanas, Universidade de Santa Cruz do Sul, Brasil,
Lilian Milnitsky Stein, Faculdade de Psicologia, Pontifícia Universidade Católica do Rio Grande do Sul, Brasil and Piotr
Trzesniak, Departamento de Física e Química, Universidade Federal de Itajubá, Brasil
Looking at Studies of Human Memory from the View of Taketani-Osada's Epistemology for Natural and Health Sciences

Research on human memory has shown significant progress in the last 20 years. Although there are rich empirical results, it seems to be missing a single unified conceptual framework against which the results may be organized and compared to each other. Even among researchers, it is difficult to connect the results obtained by one approach to those obtained along another, due to, and also leading to, the creation of small insulated theoretical domains. This situation clearly corresponds to the transition from Unclassified to Classified Descriptions in Taketani-Osada's epistemology of natural and

health sciences. During this transition, research is directed to the analysis of the available information, in order to identify the most simple, logical and complete set of concepts to describe the phenomena. Several concurrent/complementary schemes may appear simultaneously, until the best one is agreed upon. This may be achieved only after the start of the step which follows Classified Descriptions, i. e., the synthesis of relations among the concepts, which will later lead to a theory. The debate on the existence of several human memory mechanisms illustrates quite well the lack of a comprehensive theoretical view. We could identify three approaches: classical unitarism, pluralism, and pluralistic unitarism. According to the first, human memory must be studied as a whole, decomposition involving many mechanisms not making any sense. Pluralism, on its turn, defends that such an analysis/decomposition must be made. This would be the option of a physicist, in which one always tries first to separate complicated phenomena in several simpler processes, knowing that the resulting description, although partial, will provide at least some understanding of what is going on. Later on, the original phenomenon is already studied as whole, but some insight on it is already available. In other words, one first performs a pluralistic approach to later go back to unitarism. This is the pluralistic-unitarism, the third option. We propose that working this way, starting with the development of a common framework of concepts, will improve exchange among researchers and maximize the ratio of scientific progress to work.

Benoit Hardy-Vallée, Department of Philosophy, University of Waterloo, Canada
Natural Rationality: Beyond Bounded and Ecological Rationality

Decision-making is usually a secondary topic in psychology, relegated to the last chapters of textbooks. Most of the time these chapters acknowledge the failure of the “homo economicus” model and propose to understand human irrationality as the product of heuristic and biases, which may be rational under certain environmental conditions. Psychology pictures decision-making as a deliberative task, studied by multiple-choice tests using the traditional paper and pen method. Psychological research on decision-making assumes that the subjects’ competence in probabilistic reasoning – as revealed by these tests – is a good description of their decision-making capacities. This conception takes for granted (1) that the process of reasoning about action is identical to the process of decision-making and (2) that psychology documents either human failures to comply with rational-choice standards or how mental mechanisms are ecologically rational. In this talk, I argue that decision neuroscience (“neuroeconomics”) may suggest another approach for the study and the nature of decision-making. Research in this field show that information processing in decision is affective, embodied and prosocial: Evolutionary older neural structures, such as the limbic system or dopaminergic neurons, are highly involved in subjective risk and certainty assessment; Somatosensory information is integrated in prefrontal areas and helps evaluating choices; In games where players may adopt fair or unfair attitudes, the first ones tend to be more frequent and the second ones elicit emotionally negative reaction. Moreover, I suggest (against bounded rationality) that these mechanisms achieve near-optimality in social decision-making and (against ecological rationality) that this optimality is not fitness-enhancing. Consequently, I argue that the study of decision-making should be construed as an investigation into “natural rationality” (the mechanisms by which cognitive agents make decisions) and that decision-making should be a central concern for psychology.

Paper Session: Rethinking Lacan
Room ACW 205 (2:00 – 3:55)

Chair: Jennifer Jamieson Bortle

Mahdi Tourage, Colgate University, Hamilton, NY, USA
Psychoanalysis and Sufism: Reinterpreting Esoteric Secrets of Sufi Texts through Freud’s “Dream Work”

This paper argues that Freud’s “dream analysis” is an effective conceptual tool for new approaches to the hermeneutics of Sufi texts. Freud’s account of dream production explains how forbidden desires that are repressed by social taboos and moral constraints resurface in condensed forms in dreams, or in a pathological sense they may be reproduced as symptoms. It is especially relevant that Jacques Lacan extends the range of Freud’s “dream analysis” into the linguistic realm. In Lacan’s semiotic reformulation, that which cannot be expressed in language returns in condensed form through creative linguistic representational processes. With specific examples from medieval Sufi texts, this paper will argue that dream analysis is a particularly useful model for the analysis of mystical texts in which the communication of esoteric secrets is the primary concern. Esoteric secrets must be disseminated, but to protect their concealed nature they must be articulated in symbolic language intelligible only to initiates. Similar to the psychical mechanisms of dream production, the articulations of secrets in mystical language are only partial manifestations resurfacing in symbolic forms. These mystical utterances only hint at the inner content of secrecy. Hence, like dreams or symptoms they must be interpreted and deciphered. A particularly relevant symbolic configuration is the phallus, which in the Lacanian model is the privileged signifier of desire. Like desire, esoteric secrets too are incompatible with language and are not directly representable. This paper will argue that a phallogocentric esotericism, where the phallus functions as an esoteric symbol, is operative in a few passages of the medieval Sufi text.

Scott Bortle, Cambridge Health Alliance/Harvard Medical School
A Pragmatic Perspective on Some Psychoanalytic Constructs

This paper explores the possibilities that pragmatic linguistic analytic methods might have for psychoanalysis, both in the latter’s attempts to establish itself as an empirically grounded endeavor and in its theoretical understanding of its own constructs. It begins with a discussion of some of the troubles psychoanalysis has had in legitimizing itself in the eyes of its peers since its inception, suggesting that a closer relationship with the already-established sociolinguistic sciences (i.e. pragmatic analysis of linguistic interaction) may aid in its promotion. I then describe how these methods have already been taken up within the field of psychology in the study of therapy process, noting a gap in the research such that these

methods have yet to be brought to bear on the analysis of psychoanalytic constructs. I discuss some theoretical overlaps that already exist between psychoanalytic theory (namely Lacan's) and the linguistic philosopher John Austin, and give examples of possible conceptual intersections that might be further expanded in the future. I discuss repression and projective identification as two such possibilities. Finally, I discuss some of the implications of this dialogue. I note a probable turn towards a more interpersonal psychoanalytic stance, ask the question of how either the pragmatic or psychoanalytic positions might transform one another, and ask in what way linguistic pragmatic methods—and a psychoanalytic theory that centers itself around the construct of the unconscious—can in the end be said to be “empirical.” While these problems are not likely to be solved in the near future, I believe that continued discussion of them, stemming from viewing psychoanalytic constructs through a pragmatic lens, will nonetheless be fruitful.

Tony Brown, Manchester Metropolitan University, UK
Sincerity in Researcher Subjectivity: A Psychoanalytic Account

This paper offers an account of how a researcher's subjectivity might be seen as being stitched into the fabric of practitioner research. It utilizes Lacan's notion of the mirror phase in suggesting that the subject of reflection is not quite what she might seem to be. The Freudian concept of desire is considered in relation to the motivations that reflective research models produce. This is contrasted with his concept of drive read against a research attitude where excessive belief in the linguistic forms of such research risks usurping the life they might seek to locate. The paper draws on a contemporary reading of the terms as offered by the Lacanian social commentator Slavoj Žižek. This facilitates an understanding of practitioner inquiry centered on analyzing how researcher statements, explicitly reflective or otherwise, reflexively situate the individual researcher in alternative social domains. Yet this reflective activity always confronts an engagement in the external world where Žižek contends we are defined by what we do rather than by what we intend but where the nature of what we do is not entirely visible to us. An example is provided of a teacher carrying out practitioner research for a higher degree. She documents herself being caught up in a governmental drive to raise school standards and finds herself struggling to hold on to her own professional integrity as her own practices are evaluated through a tight externally imposed regulative framework. The analysis of this proposes that the teacher's engagement in her reflective practice is accounted for in speech that oscillates between “sincere” personal reflection and a satisfaction derived through meeting the discursive demands of the framework. This documents the awkwardness the teacher experiences in building a conception of self through reflective work as her personal ideas are processed in social space.

Jennifer Jamieson Bortle, Cambridge Health Alliance/Harvard Medical School
Games People Play: Identity Formation and Relationships in an Online Role-Playing Game

Online interactions, and the potential benefits and hazards that accompany it, have captured the interest of clinicians, academics, and the general public. This paper contrasts traditional understandings of online personae and relationships (as escapist, ungrounded, or deceitful) with psychoanalytic and postmodern perspectives on these phenomena. Working with material from qualitative interviews with three players who spent significant time each week interacting in an online role-playing game, I explored the kinds of relationships in which they engaged, the limits of such relationships and the player's ambivalence about them. Drawing particularly on Baudrillard's notions of the hyperreal and semiurgic society, I attempted to regard online interactions in their own terms, rather than as an approximation of offline interacting. Taking this perspective allows us to understand the ways our online and offline lives may inform each other. Finally, I turned to the players' experience of virtual identity – the separation and integration they feel (or desire) with their online personae, and their decision to choose one or many self-representations in this online world. Here I drew on Lacan's writings on the ego-ideal and the mirror stage to understand the players' creating virtual characters that seemed very similar to their offline identifications. As virtual relating becomes a part of our everyday lives part of younger generations' development, this sort of dialogue between theoretical perspectives on the psychology of online identity and relating will be important for clinicians and theoreticians alike.

Paper Session: Constructing the Self and Identity 2
Room ACW 306 (2:00 – 3:55)

Chair: Clifford van Ommen

Imre András Török, University of Szeged, Hungary and Gábor Vincze, Pándy County Hospital, Hungary
A New Interpretation of Ipseity and Selfhood

In our analysis we are going to give a deep insight into the subjective experience and consciousness. In our approach we are studying the personal experience of consciousness basing on fenomenological and biological data, in this way we can get to the deeper understanding of the concept of ipseity (selfhood). We use 'ipseity' in Husserian and Riceuerian sense. The experience of ipseity means that anyhow the contents of experience change, the sense of the sentence 'I think', remains the same. It does not change by experiencing other situations or experiencing these situations in another way. In psychology beside James and Allport there were other researcher as well who dealt with the question, and they used the termini of 'knower' and 'observer' for the phenomenon. Quoting Allport we can conceive the object of our analysis: 'Who is the I that knows the bodily me, who has an image of myself and a sense of identity over time...?' During the fenomenological analysis we modify and study the empathy criteria of Nagel in special situations. We get to a new sythesis of the experience of the consciousness by specially modifying the empathy criteria and using the perspective theory of Ortega y Gasset. The countenance of the argument with scientific data gives the novelty of our analysis, which makes the fenomenological interpretation of consciousness deeper than before. At the same time the biological firmament of the reasoning will prove the fact that the phenomenon of ipseity cannot be reduced into a materialist level yet it can be

placed in the scientific psychology. The result refers to the ipseity itself, the phenomenon of the core of the subject, it does not touch the nerve physiological grounding of general psychological phenomena. It confirms the validity of the theory that it explains other psychological phenomena as well. E.g. As its direct consequence the theory gives answer for the question: Why are we able to conscious of one consistent content or context at any given moment? The scheme approach given by Neisser has already touched the validity of the explanation of the limited capacity, but we get a self-evident, alternative answer for the phenomenon by interpreting ipseity in consciousness.

Mariann Märtsin, University of Bath
Identity: Having or Doing?

The current article could be seen as an attempt to bring order into theoretically fragmented research field of identity and point out a theoretical perspective that has potential to create a holistic theory of identity. In order to do that two theoretical approaches to identity are discussed: individualistic perspective, illustrated by Role Identity Theory and Social Identity Theory and socio-cultural approach, as expressed in Valsiner's and Holland's work. It is argued in the article that socio-cultural understanding of identity relies on the process ontology and inseparability of person-environment, whereas individualistic theories of identity are based on the entity ontology and isolation of person from the social context. According to individualistic theories identities are "somethings" that people have. Instead, socio-cultural approach sees identities as something that people do. The comparison of individualistic and socio-cultural approaches serves as a background for the model and study discussed in the paper. A process model of identity, built around the notion of ambivalence, explaining how identity is constructed in the flow of ambiguous social suggestions is proposed. The model allows seeing identity construction as cycles of internalization/externalization, described by different trajectories. It is suggested that by analyzing a sequence of cycles and their dominant trajectories it is possible to understand the outcomes of identity construction process. The dynamics of identity construction captured by the model are illustrated by three case studies from an ongoing research project about identity construction.

Nurullah Ardic, University of California, Los Angeles, USA
Technology and the Self: The Cell Phone, Everyday Life and the Intertwining

In this paper I examine, from a micro-social psychology perspective, the cell phone as a techno-cultural device functioning as a threshold or as a "flesh" connecting one's self to the environment around the body. I argue that the cell phone constitutes the middle stream and embodies the intertwining in individuals' relationships with the external world. I also analyze the cell phone as a threshold in its relation to the distinction between the public and private spaces. I take the public/private distinction as a way of sustaining the basic cultural oppositions, namely totem and taboo, and examine the impact of the cell phone in different dimension of these oppositions including those between sacred and profane, us and them and inside and outside the body. I also examine the role of the cell phone in the re-presentation of self in individuals' everyday lives, focusing mainly on the differences and intersections between public and private spaces and on how cell phone use relates to the experience of the self in these two fundamental realms of human condition.

Clifford van Ommen, Rhodes University, South Africa
Body/Other: The Body as 'Smudge'?

A review of the body in philosophical writing reveals it as usually being in some form of submissive relationship to an other. These 'others' go by a number of names, including, soul, mind, cognition, environment and society. Given this, it may be asked what the assumptions are concerning the body across all of these relationships? In each binary there is usually a number of exclusions from the body, most typically that of activity. The body is most often seen as a passive substance awaiting the other or, when it does become energised, as an irrational or a nefarious force potentially subverting the other. In all cases, however, it seems that the body is assumed as distinct from that which surrounds it. The constant kernel across these schemas is the individual enclosedness of the physical body. Turning to the work of Lakoff and Johnson and social constructionism, amongst others, it is this assumed distinctiveness which is investigated in this paper. As much as the body has at times been proposed as a fragmented and conflicted site, such as in the work of Nietzsche and Lacan, to what extent do these lines of fragmentation extend beyond the assumed physical margins of the body? Is it possible to think of the body as a physical 'smudge' and what would this mean for 'psychological' and social theorising?

Paper Session: Examining Evolutionary Theory
Room ACW 303 (2:00 – 3:55)

Chair: René Van Hezewijk

Chris Haufe, Center for Philosophy of Biology, Duke University
How Should Evolutionary Theory Constrain a Theory of Psychology?

Evolutionary psychologists have rigorously revived the program of explaining human behavior using the models of evolutionary theory. A combination of first principles and empirical premises have been advanced in promotion of the view that natural selection can be expected to have shaped human psychology in a variety of predictable ways. We should therefore, it is argued, construct our theories of psychology in such a way as to reflect those expectations and avoid formulating theories which either conflict with those expectations or which are not straightforwardly compatible with them. In this paper I explore the question of whether, or to what degree, evolutionary theory should inform or constrain a theory of psychology. I begin by calling into question some of the arguments that have been put forth in defense of the notion that we can make reliable inferences from first principles about how human cognitive architecture is

organized. Consequently, I argue, there is little warrant for the claim that theories of psychology need to fit the particular mold outlined by evolutionary psychologists. I devote the remainder of the paper to some suggestions regarding what role evolutionary theory ought to play in theory construction in psychology, and to some general recommendations regarding the appropriate degree to which the natural sciences ought to constrain the social sciences.

Linda Yuval, University of Guelph, Guelph, ON, Canada

Female Beauty: In the Adaptation or Eye of the Beholder? Contrasting Evolutionary and Socio-Cultural Perspectives on the Nature of Female Beauty Standards

This paper will critically investigate the debate between evolutionary and socio-cultural viewpoints regarding the nature of female beauty. Evolutionary psychology argues that certain ideals of female beauty are universal and found across a wide range of cultures (e.g., Buss, 1989). According to Buss and Schmitt's (1993) Sexual Strategies Theory, the universality of female beauty is based on the differential mating strategies that evolved between males and females. Because a key mating strategy of the ancestral male was to increase his number of offspring, he developed a preference for females who displayed physical cues of fertility (e.g., symmetrical facial features). Males who did not prefer these cues would generate fewer offspring and would eventually die out. The current paper will summarize evolutionary psychology's position on female beauty, and will critique it using the theoretical lenses of both evolutionary biology and socio-cultural models. Chief among the criticisms of evolutionary biology is the conceptual difficulty in determining what is adaptive, and what is a by-product of an adaptation (e.g., Gould, 1991). There are no consistent, agreed upon criteria for assessing whether a behaviour is an adaptation, a by-product, or even a random feature. Socio-cultural positions argue that much of the data collected and analyzed by evolutionary psychologists can be equally accounted for using socio-cultural theories of human behaviour (Eagly & Wood, 1999), and that female beauty ideals are highly bound by cultural and temporal considerations. The paper will also explore the possibilities of theoretical integration between evolutionary and socio-cultural perspectives. Lastly, the paper will conclude with a consideration of the social and ethical implications of research on female beauty. Attention will be paid to the gender hierarchies in which the feminine beauty ideal is embedded, and directions for future research will be discussed.

René van Hezewijk and Theo Verheggen, Open University of the Netherlands

Close the Gap, Please; On the Claims of Evolutionary Psychology to Explain Romantic Love

Mate choice, courting, parental investment, attractiveness, and love are a few examples of phenomena in the sphere of human interactions in which evolutionary psychology has a keen interest (Buss, 1989, 1994; Ellis, 1992; Gangestad & Thornhill, 1997; Kenrick & Keefe, 1992; Low, 2000; Symons, 1995). Doubtless, understanding the human organism is indispensable in understanding the relationships between the sexes and associated behavior, cognitions and feeling. And doubtless, the organization of the human brain is crucial in understanding how emotions and feelings come about. Helen Fisher's work on separate neurological circuits for love, lust and attachment (Fisher, 2005) is a good example of how knowledge of the (evolution of the) human body partially accounts for romantic love in humans. Also Antonio Damasio's neurologically supported theory on emotions and feelings (Damasio, 2003) seems to enhance evolutionary psychology's claims. However, as much as these findings are relevant in understanding the phenomena under investigation, we argue that evolutionary psychology cannot account for a crucial asset of human love, without taking the essentially *social* nature of humans into account. This concerns the authenticity and felt genuineness of romantic love. Like all interactions in which meaning is involved, psychologists cannot search for the production of those feelings *in* the human organism. Instead, we argue, feelings (as opposed to emotions, cf. Damasio) become stylized *between* acting people, in concordance with what is 'appropriate' in the community. Our aim is to bridge the theoretical gap between evolutionary psychology and cultural psychology.

Laura Kerr, Beatrice M. Bain Research Group, Gender & Women Studies, University of California, Berkeley, CA, USA

Why Does Prozac Work? A Socio-Evolutionary Perspective

The formal explanation for the success of Prozac, and other selective serotonin reuptake inhibitors (SSRIs), asserts that increased levels of the neurotransmitter serotonin in the synaptic gaps of the nervous system decreases the likelihood of depressive symptoms such as low self-esteem, extreme pessimism, and intense social anxiety. Undoubtedly, something about Prozac and the other SSRIs is working: in the United States alone, thirty million people take SSRIs—or about one tenth of the population. While the serotonin-based explanation holds some truth, it is a reductionistic account that leaves unanswered the more challenging questions of (1) why the SSRIs appeal is so widespread, and (2) why taking SSRIs is perceived as an optimal solution to depression in the present milieu. This paper presentation addresses these two questions from a socio-evolutionary perspective. Using current research on the evolution of human emotions, and the work of George Herbert Mead on the creation of self in society, emotions are depicted as having two primary roles: the first as a method for communicating with oneself, and the second as a way of communicating with others. Much of this emotional communication is unconscious to the person who is emoting, and the emotions a person has (or fails to have) can lead to long-term consequences, particularly when they are repetitive and misunderstood. While emotions evolved to meet both the need for self-awareness and the need to communicate with others, this presentation will focus on the latter role of emotions to describe the attractiveness of Prozac. The presentation will outline the social conditions for which human emotions originally evolved and that are no longer predominant—or even present—in a late modern, globalized world. It will also address the conditions in late modern America that increase the likelihood of depression in this country.

3:00 pm

Symposium: Psychology in the Future Tense
Room ACW 304 (3:30 – 4:55)

Chair: Cor Baerveldt

Symposium Abstract

Ought we to criticize extant psychologies and propose alternate ones? Or ought we to imagine a whole new psychology? What, if anything, is still at stake when we ask these questions of psychologists? What possibilities are there for a whole new psychology; what is that still excites us about psychology? This symposium presents three reflections along these lines, loosely organized around the interesting theme of tradition as it presents itself to psychology. (In terms of format, the symposium is also a self-conscious attempt to depart from the oral paper presentation format, in favor of a more dialogical-responsive, interactive format.) One way to read the postmodern critique of Grand Narratives and celebration of local knowledges (arguably present in psychology in the rationale for indigenous psychologies) is in terms of a heightened self-consciousness of the role of tradition. Are the conditions of possibility for psychology nothing other than the rejection of its tradition and thus the end of psychology? Or, does appeal to tradition promise to rehabilitate and rejuvenate the discipline? Cor Baerveldt engages these issues from the perspective of a culturally-sensitive psychology focused on the theme of normativity. Leo Mos questions the cogency of these issues in the context of postmodern critique and the status of truth. Christopher Peet sets these issues against the historical power of institutionalization and the question of transcendence.

Cor Baerveldt, University of Alberta, Canada
Psychology is Dead. Long Live Psychology! The Possibility of a Post-Critical Psychology

In this paper two current trends will be identified, each of which in their own way seems to mark the death of psychology as a human science. Yet, it will also be argued that this proclaimed death of psychology may offer new opportunities for the development of a genuine human psychology, which would be more faithful to psychology's initial aspirations as a science of 'ideation'. To this end it is necessary to re-articulate psychology in terms of a central concern with the normative structure of 'lived' reality. The first trend that will be identified is the ever further naturalization of psychology, resulting in psychology giving more and more way to neurobiology. It will be argued, however, that not the advances in our understanding of the human brain, but the uncritical and amateurish way in which neurobiology has been taken up by psychologists lies at the basis of psychology's current demise. The second trend that will be identified is the ever continuing 'culturalization' of domains that have traditionally been seen as the territory of psychology. Yet, it will be argued that not the reviled post-modernist revolution or even the heralded 'death of the subject' are responsible for psychology's current agonies, but psychology's incapacity to remain firmly rooted in the lived practices of traditions. What, then, does this twofold crumbling away of the discipline imply for the future possibility of psychology? A proposal will be offered in which our ideational lives are seen as always bound to the normativity of a particular socio-historical world (a tradition). Hence, of central concern for a revived psychology becomes the way people's expression of the world seeks to be in conformity or 'in tune' with the expressions of others within their communities of practice.

Leendert Mos, University of Alberta, Canada
Tradition: Nihilism, and/or the Hospitality to Time and Space

Those who allude to the importance of tradition and its dissolution should tell us what tradition is. We can no longer assume that people know about traditions and this is in part because no longer discuss or argue, or even read, about ideas. The recent rediscovery of tradition as a discursive category (concept), method of research, or as subjugated discourses narrating the historical particulars of various traditions, belongs in part to the maturity of the human sciences and the radically new formulations that emerged in European philosophy known as "post-modernism". Tradition binds the social practices of societies and communities as customs accompanied by incantations, recitations, and proclamations often in a cultic language no longer understood or even celebrated by the community or society of which these are a part. The notable distinction between traditional and post-traditional societies is one which has obscured the historical fact that modern societies have a constructive relation to their own traditions. Nietzsche taught us that the meaning of truth comes by way of an interpretation of the value of life. What is the value of truth such that truth does not over-reach itself in revenge on the value of life? To engage tradition is not to understand historically truth-in-itself but to understand the value of truth-in-itself: truth as it is lived, in an affirmation of the aesthetics of flesh and blood, materiality, and affectivity. The question is not whether traditions discipline us, they do, and they should, but whether they cut us off from genuinely engaging the ideas, customs, and practices of strangers, and even stranger traditions? How do we give the past a voice in a "democracy of the dead" or in what manner do we recover meaningful social orders in an prophetic optic that binds, ironically, both catholicity and locality in a particularity of affection that is a radical alternative to the abandoned soft underbelly of modernity?

Christopher Peet, The King's University College
On the Necessity and Impossibility of Post-Disciplinary Psychology

The Enlightenment revolt against tradition that ushered in modernity has been realized on an unprecedented scale, most visibly in the creation of technoscience and the nation-state. Founded on an idealization of Nature as the nontraditional authority legitimating truth claims, the Enlightenment has been institutionalized as the disciplinary organization of intellectual life that is modern research. The human sciences in the twentieth century, developed within this institutional

space of disciplinarity, have dutifully theorized the range of possibilities implicit within that space what has come to be called the structure-agency debate. This theorizing was undertaken alongside the more radical postmodernist attempt to think that space and its possibilities otherwise. After all, is modernity liveable, and if so, for how long? One outcome of postmodernism, intended or not, is a pronounced nostalgia for tradition. I argue that the modern critique of tradition followed by the postmodern critique of the modern bring us to a twofold realization: first, that we have never escaped tradition, merely maximized our ambivalence towards it. Second, that only a post-disciplinary basis for human science inquiry can juxtapose the structure-agency surface of the present against the depth of the transcendental orientation to non-human Otherness embodied in traditions. For psychology to address the truth of the psyche and the questions it raises such as the thematization of agency, the inhabiting of structure, or the relation to transcendence, rather than propagate technocratic power or apologize for nostalgia, such a post-disciplinary basis is necessary. But insofar as it must be institutionalized, such a human science would appear to prove impossible.

4:00 pm

Symposium: Agencies for Virtues of Citizenship before the Challenges of Multicultural Societies
Room ACW 106 (4:00 – 5:55)

Chair: Alberto Rosa

Symposium Abstract

Current debates in Ethics are recovering the Classical concept of virtue (*arête*): a drive towards excellence that goes beyond normative moral. Virtues are so conceived as part of a culturally shaped personal character. Migrations, secularization, creation of supranational entities (such as the European Union) and the weakening of the traditional National State set a multicultural social landscape in which shared virtues of citizenship have to develop among the citizenship in order to keep democracy alive. Religion, History and schooling are among the cultural agencies traditionally playing a role in the shaping of values and virtues of the population within a nation state. However, the rise of multicultural societies challenges the traditional role these cultural agencies played for the shaping of identity and the education of character among the citizenry. A self-reflective psychological characterisation of virtues is also required, since Psychology itself is also one of the sociocultural agencies for the shaping of individuals. The symposium starts with a paper addressed to a little visited part of the history of Psychology. In earlier 20th century some French scholars borrowed elements from other social sciences, turning them into instruments for an increased awareness of the task of Psychology by taking a self-reflective look on the origins of psychological categories. These categories (emotion, values, person, religion, techniques of the body) are developed in the other papers, which address respectively, religion, historical representation and education. The final paper gathers together the argument of all the contributions through an examination of the concept of virtue.

N. Pizarroso and J. Castro, Universidad Nacional de Educación a Distancia, Spain
On the Psychological Recovery of the Durkheimian Project: The Case of Ignace Meyerson and Maurice Halbwachs

Durkheimian sociology seems to some extent have incorporated the main aims of folk psychologies such as those by Lazarus and Stenhal or Wundt. This sociology dissociates itself from the philosophy of history held by these authors (their search for the laws of the evolution of mankind), setting its task as the construction of a social history of psychological categories. This was the challenge raised by Durkheim and Mauss in *De quelques formes primitives de classification*, which was taken up again in *Les formes élémentaires de la vie religieuse*, and further developed throughout the Interwar period. From a historical and anthropological point of view, this project includes the contributions of the sinologist M. Granet on the expression of feelings in ancient China, as well as those by the hellenist scholar Louis Gernet on the notion of value in classical Greece, or M. Mauss on the construction of the notion of person, and the techniques of the body, among others. The aim of this paper is to trace the continuities and discontinuities of this project within the psychological field. Two key French intellectual exponents of the first half of the 20th century will be the main focus of study: Maurice Halbwachs social psychology and I. Meyerson historical psychology. Although other psychological projects such as T. Ribot's and C. Blondel's can be also considered in many way as products of the Durkheimian tradition, it is Halbwachs and Meyerson that capitalize the process of recovery and bringing up to date of this particular trend. A comparative analysis of Halbwachs's and Meyerson's contributions with Durkheim's sociology will be attempted here. Specifically, attention will be paid to their bearing upon some key aspects of current mediational constructivism, namely: the genealogy of psychological categories and functions, and the social character of memory and remembering processes.

Luis Martínez-Guerrero, Universidad Autónoma de Madrid
Religion as a Mediating Agency for Human Action

The study of religion has a long past. Theology has it as its subject matter, and Philosophy, Sociology and Anthropology have also approached it from their own disciplinary interests. Psychology, besides some early important contributions (W. James, G. Stanley-Hall), seems to have approach it mainly either as a source of psychopathological states, or as a source of coping strategies, as a provider of a vague spiritual comfort. Religion is one of the main cultural resources for providing sense to human actions, not only because of the values conveyed in narratives and other forms of discourse, but also because religious artefacts populate the human environment, providing a artefactual psycotechnology that adds sense and gives value to experience and so is instrumental for the direction of behaviour. Among the functions of these cultural tools are the tuning of emotional sharing in rituals, the common regulation and organization of time, the constitution of shared habits of the heart, as well as a the generation of a religious identity, firmly grounded on a shared grammar of

action and common social representations of life, death, and oneself. Religion, then, is much more than an ideological tool, it may also be one of the basic sociocultural agencies for the production of shared personal experiences and for the moral direction of behaviour, both by the instillation of virtues based on socially shared values, and by the use of public mediating artefacts. This paper will focus on the theoretical elaborations of these issues, together with the presentation of some results of an empirical study.

Ignacio Brescó and Alberto Rosa, Universidad Autónoma de Madrid and Fernanda González, Universidad Nacional de Educación a Distancia, Spain
Historical Representation in an Increasingly Globalised World

The last few years have witnessed a growing interest for the connection between historical representation, identity and the positioning of the people *vis à vis* current socio-political conflicts. This interest is not foreign to the fast process of globalization and the weakening of the nation-state with the consequence of growing crisis of identities. The narratives of nationalistic historiography are decreasing in symbolic power, since they seem to be unable to provide imaginative solutions to current challenges such as increasing migrations or the forecasted "clash of civilizations". International surveys on what are seen as the more significant events of the past show a rather surprising Eurocentric bias. Most of the events and characters mentioned are European or from the US, and so makes the West to appear as main author and actor of universal history. Besides the effects of an undisputable Western monopoly in the symbolic market of history, a more careful analysis shed some doubts on the existence of a hypothetical universally shared historical narrative. Rather, multiple ways of appraising the same events and characters appear as related to different identity positions, from which different views about the past, the present and the future are produced. History then appears as a sociocultural product instrumental for voices which try to make use of it for the justification of their interests and political projects. This paper aims to denaturalize historical narratives as artefacts for the construction and reification of identities, the legitimating of interests and the naturalization of confrontations, which too often seem to be addressed to (self)fulfil the prophecies historical narratives attempt to convey.

Irina Rasskin, Universidad Autónoma de Madrid, Spain
History Teaching in Global Times

During the last three decades, there has been a growing development of critical approaches in Social Sciences, underlying the impossibility of neutrality and, so highlighting how ideologies take people, and also Scholars, to make sense of the world in particular ways. Critical Pedagogy, Postcolonial theories and Critical Discourse Analysis have made and continue to make important contributions not only to describe and explain what is at stake in different social spaces, but also to be aware of dominant ideologies and social inequality. The growth of cross-cultural contacts and the efforts in trying to construct a less unequal society, for which the perspectives migrants bring from their original countries are instrumental for a transformation for the better of the host countries, lead us to take a deeper look at the ways the world has been divided and the representations of the *Others* constructed throughout time. This paper discusses some of the current debates about how the past should be interpreted and transmitted, and the implications for education, especially in the teaching of history. Data from an ethnographical study carried out in four public high schools in Madrid (Spain) where a multicultural group of students learned about "Al-Andalus" - the arrival of the Arabs to the Iberian Peninsula in the year 711 and the 8 centuries they lived there. Examples on how divisions between social actors are represented in the textbook and observations of classroom interactions help us to contextualize how the shaping and transmission of history is linked to the construction of social and national identities.

Alberto Rosa, Pablo García, and Julio Montejo, Universidad Autónoma de Madrid and Fernanda González, Universidad Nacional de Educación a Distancia, Spain
Virtues of Citizenship in Multicultural Societies

The conceptualization and study of social and subjective changes happening in current multicultural societies are among the challenges social sciences and psychology have to face nowadays. Migrations and cultural and economic globalization distribute new symbols, discourses and practices within the symbolic market. This makes individuals, both migrants and locals, to be impelled to looking for new ways of public life in which *virtues of citizenship* have to be developed. This requires a transition from being an *actor* performing received socio-cultural moral norms to becoming the *author* of one's own public biography. Virtues are related but do not coincide with identity or the self; they are the embodiment of certain values as drives towards action which also appraise lived or reported events, so that they have an important role in the play of feelings, thoughts and actions. A *virtuous individual* (who looks for excellence or *arête*) is somebody who is aware of being a "person living in a community" and has public ethical commitments, which go beyond private life. Multicultural contexts are arenas in which different values and public virtues interact, so *otherness* is made apparent and new *l-positions* arise towards the *Others*. These contexts are particularly interesting since they are the ground in which values and virtues of citizenship have to be negotiated. This paper presents a theoretical conceptualisation of this process which takes a semiotic and dialogical approach to virtuous actions and the discourses about values, also including some results of an empirical study on what virtues people consider important for civic life.

Paper Session: Psychoanalytic Reflections
Room ACW 205 (4:00 – 5:55)

Chair: William Smythe

Chris Shelley, University of British Columbia - Centre for Women's and Gender Studies; and
Adler School of Professional Psychology (Vancouver Campus)
The Un/Conscious as a *Mise-En-Abîme*

This paper considers consciousness as composed of varying degrees of unconsciousness, or to reflect Alfred Adler's statement, the "conscious, or the ego, is chock full of the unconscious, or, as I have called it, the 'not understood' ". By recourse to both poststructural theory (such as Julia Kristeva's notion of the "foreigner within") and the dawning field of epigenetics, new questions are posed that place limits on traditional phenomenological arguments of a pure and unfettered stratum of consciousness. Usually, the un/conscious dynamic does not operate as a structural binary. Rather, this dynamic is comprised of perceptual fragments, mosaics, sensations, and fictions that make conscious sense through language and chains of narrative: stories-within-stories. The un/conscious is a topic of transdisciplinary importance. What are some of the implications for depth psychology that emanate from the field of epigenetics? And, in turn, what implications are there for a social constructionist conceptualisation of the un/conscious? Finally, is there the possibility of a transdisciplinary study of the un/conscious? *Mise-en-abîme*: A term from heraldry (the design of shields) introduced by French writer André Gide to evoke a story within a story, or the reflection of the creative process within a work of art.

Victor L. Schermer, Private practice, Philadelphia, PA
The Subjectivity/Objectivity/Hermeneutical Triad: The Dilemmas of Reconciling Object Relations, Self Psychological, and Intersubjective/Relational Theories

This paper holds that psychoanalysis is a problematic science because it operates from three divergent perspectives: subjective (the phenomenological experiences of analyst and analysand); objective (the notion that there are "facts" of psychological life capable of consensual validation by the scientific community); and hermeneutic (the interpretation of meanings supposed to be inherent in the phenomena, whether subjective or objective). Currently, the predominance of psychoanalytic theorizing emphasizes the relational/intersubjective matrix, whether mother/infant, analyst/analysand, or individual and social context. Views of object relations, the self, attachment behavior, and interpersonal relations are too often propounded and explored without careful attention to the philosophical and psychological premises that underly the discussions, leading to considerable conflict, confusion, and rigidly held beliefs, or else inconsistent admixtures of theories and clinical recommendations. The author considers the key concepts of internal objects, projective identification, self and selfobject, and intersubjectivity with respect to the extent to which each articulates a subjective, objective, and/or hermeneutical understanding, and suggests that some of the current controversies and adversarial positions could be mitigated through a more rigorous consideration of the foundational premises underlying these concepts.

Stephen Frosh, Birkbeck College, University of London, UK
Elementals and Affects

The gradual working-out of the 'linguistic turn' in psychology has led to the recognition that there are many experiences that do not code easily into language, yet are communicable and produce effects. These non-linguistic phenomena seem often to be experienced as private, emotional, moving and highly significant in people's lives, and sometimes as threatening or horrific. In this respect they can be accommodated by a humanistic world view, complicated by the realisation that such experiences are, at best, *enigmatic*, their origins and effects hard to pin down. However, work elsewhere in the humanities and social sciences in which the 'narrative turn' has begun to give way to an interest in the 'non-' or (alternatively) 'post-human' is challenging this humanistic reading by radically decentering the human subject and understanding life as a constantly proliferating set of differences. This material relates in an ambiguous way to the psychoanalytic notion of the unconscious and with it the 'return of the repressed', which on the face of it offers a rich account of the plaguing of the subject by something enigmatic and non-linguistic. The ambiguity derives from wariness over the psychoanalytic concern with something 'deep' and 'hidden' awaiting expression in language. It also exposes doubts about the current fascination with 'affect' as peculiarly integral to the subject, as if it does not partake of the same processes of construction and intersubjective negotiation as anything else. This paper takes up these arguments in relation to what is referenced by some philosophers (e.g. Levinas, Lingis) as the 'elemental', that which we are immersed in that gives rise to the human/social subject. It is proposed that theorising this extra- or non-human elemental allows us to think about affects and the 'non-linguistic' in ways that utilise psychoanalytic perspectives without their characteristic reductionism. This approach foregrounds moments of linkage and encounter that produce the effects of subjectivity.

William Smythe and Greta Chan, University of Regina, Canada
Jungian Archetypes and Evolutionary Metaphors

Despite a common interest in universal aspects of human functioning and in a naturalistic conception of the psychological, there has not yet been much interaction between Jungian Psychology and evolutionary psychology. Although some Jungians (e.g., Stevens, 1982) have approached archetypes from the standpoint of evolutionary theory, contemporary evolutionary psychologists have had little to say about Jung. In this paper, we explore some of the prospects and problems for an evolutionary conceptualization of Jungian theory, with a particular focus on the notion of archetypes. We argue that one of the main obstacles to an evolutionary approach to Jung stems from the difference between *archetypal* and *paradigmatic* thinking. Evolutionary psychology operates within the scientific paradigm of Darwinian evolutionary theory, whereas Jungian approaches operate within the much looser, hermeneutic framework of archetypes. We argue

that archetypal thinking is fundamentally distinct from paradigmatic thinking, especially with respect to the role of metaphor in each; whereas paradigmatic thinking employs *heuristic metaphors*, archetypal thinking is defined by *constitutive metaphors*. As an illustration of the contemporary confusion between archetypal and paradigmatic thinking, we consider archetypal approaches to trauma as a case study. Wilson (2006) believes that traumatic experience can be reflected in six trauma archetypes: Shadow, Trickster, Betrayer, Hero, Great Mother, and God. These six archetypes are employed as metaphors for universal forms of traumatic experiences cross culturally and trans-historically. However, Wilson's use of these metaphors fails to distinguish between their heuristic and constitutive functions and thereby confuses archetypal thinking, which is a divergent and inductive, with paradigmatic thinking, which is convergent and deductive. We conclude by considering the prospects for a *naturalized hermeneutics* that an evolutionary approach to Jung offers.

Paper Session: Anthropological-Psychological Perspectives
Room ACW 306 (4:00 – 5:25)

Chair: Judy Brown

Judy Brown, Gitte Lindgaard and Robert Biddle, Carleton University, Canada
Analyzing Artefact-Mediated Interactions through Artefacts

At the 2006 ISTP conference Kevin Durrheim asked how the analysis of interactions between people could address not only the conversation but also the artefact-mediated actions that serve to support the interactions. "Where is the plate?" he asked, in reference to an analysis conducted of the conversation of people dining at a restaurant. This paper leverages activity theory, a psychology, which, from the beginning, considers the role of artefacts in artefact-mediated actions. However, surprisingly, activity theory offers only a few analytical tools for such an analysis and these are only just emerging (Bodker & Andersen, 2005; Daniels, 2005; Mercer & Staarman, 2005; Roth, 2005; Spinuzzi, 2003; Staarman, 2005; Wells, 2002; Zachry, 2001). By in large, activity theorists have used tools from other frameworks when analyzing interactions, but in general these have neglected analyzing artefact-mediated actions in favour of analyzing the talk (Fairclough, 1995; Halliday, M. A. K., 1985; Sacks, 1995). This paper presents new analytical tools to perform the task of analysing artefact-mediated interactions. The techniques developed were based on grounded theory (B. G. Glaser, 1965; B. Glaser & Strauss, 1967; A. L. Strauss & Corbin, 1998a; A. L. Strauss & Corbin, 1998b; A. L. Strauss, 1993; A. L. Strauss & Corbin, 1998a; A. L. Strauss & Corbin, 1998b) and interaction analysis (1995; Ruhleder & Jordan, 2001; Suchman, 1995), but were adapted to incorporate an activity-theoretical perspective. The paper describes the techniques and shows how they were used in a study of three professional designers developing a user interface for a software product. The analytical tools were used to identify large patterns in artefact use, unconscious uses of artefacts and the identification of sequences of goal-oriented, artefact- and talk-mediated group actions. Attendees will have a chance to try one of the techniques on a fragment of transcribed data.

Brad Piekkola, Malaspina University-College, Canada
Traits across Cultures: A Socio-Historical Perspective

The question of personality as influenced by culture was first broached by cultural anthropologists beginning in the nineteen-thirties. It was argued, at the time, that differences in child rearing practices between cultures resulted in a common or modal personality—a national character. Such approaches were criticized for their tendency toward assumptions of homogeneity, stereotyping, and even racism and, accordingly, fell in disfavor. More recently the tendency has been to identify those traits that are common to all cultures and which form the universal structure of personality, predominantly based upon the big five factors (Neuroticism, Extraversion, Openness, Agreeableness, and Conscientiousness). The core traits are thus conceived of as biologically based and adaptive in an evolutionary sense. Such an approach, for the most part, tends to be asocial and ahistorical. As such, despite claims to the contrary, this approach fails to recognize the influence of culture on personality. Personality, or more specifically, traits, can, and should, be conceived of as an adaptation to the sociohistorical conditions of personal existence; these are contemporary not phylogenetic. This was the position of the personologist Gordon Allport and, despite his tendency to slip into individualism, he laid a theoretical foundation for a sociohistoric formulation of traits which heeds culture, formulates a basis for national traits without homogenizing, and which manages to preserve the individuality of the particular person. After describing Allport's theory of trait development, the theory will be concretized by applying it to the case of the personality of the Hutterite. It is argued that this approach incorporates the influence of culture on personality without reducing personality to culture or biology and retains respect for the individual—the only true personality.

Gertina J. van Schalkwyk, University of Macau, Macao SAR, China
Narrative Analysis in Cross-Cultural Settings: Ambiguities of Method and Theory

Macao is a unique context in which neither purely Asian nor a sound western philosophy of mind prevails. An interesting blend of thought processes emerge in the social and value systems particularly evident when mapping knowledge for psychology. Conducting narrative research in such a multi-cultural setting has to take cognisance of the different, sometimes paradoxical worldviews and philosophies prevailing at this meeting point between cultures. The research questions we ask often entail issues and problems identified from the point of view (ontological, epistemological, and methodological) that shaped us as researchers. Such traditional approach to analysis and interpretation of textual data in narrative analysis, however, poses numerous inconsistencies and paradoxes. The logic of the construction of self and identity, for example, a logic that does not accept contradiction or tolerate ambiguity, seems to persistently escape narrative meaning making. The purpose of this paper is to reflect upon the

ambiguities of method and theory when conducting narrative analysis in cross-cultural settings, particularly at the meeting point between cultures in Macao. Qualitative research and practice in psychology demand that researchers adopt different sets of glasses when asking questions and interpreting textual data for meaningful and acceptable conclusions within the local context.

5:00 pm

Conversation Session

Room ACW 304 (5:00 – 5:55)

Kenneth J. Gergen, Swarthmore College, USA
Toward Relational Being

Particularly within the watershed period of post-structural thought, the longstanding problems with philosophical dualism have become magnified and expanded. Simultaneously the critical wing of the social sciences have made increasingly apparent the political and societal ills resulting from the individualist ideology associated with a dualist view of the individual. The major problem, however, is in the lack of a viable alternative. The one major challenger in contemporary social thought is communalism, essentially a valorization of pre-modern cultural life. However, in certain respects communalism recapitulates many of the problems of individualism. It borders on individualism at the level of the group. In recent years I have been wrestling with the potentials of a relational conceptualization of human action, one that traces all human meaning to mutually constituting, co-active participation. From this perspective both individual psychology and community are derivatives of a fundamental process of relationship. My attempt is to expand on the concept of co-action, so as to render as relational action all that has previously been articulated as mental (e.g. thought, experience, emotion, intention). In this way the practical discourse of the individualist heritage is not abandoned, but rather, its meaning is recast. Inquiry is then invited into the kinds of societal practices that can embody and instantiate the relational reconceptualization of mental discourse. This conversation session would introduce this line of thought and subject it to critical and creative discussion.

Conversation Session

Room ACW 305 (5:00 – 5:55)

Oddbjørg Skjær Ulvik and Liv Mette Gulbrandsen, Oslo University College, Norway
What Kind of Psychology Can Influence Cultural Sensitive Practices in the Child Welfare Field?

In a globalised world, the child welfare in welfare states faces a lot of new challenges; multi ethnicity, new concepts of children and childhood, a larger variety of child care practices and family formations. Complex phenomena are to be analysed and dealt with practically. Child welfare as a field of practice draws upon an interdisciplinary base of theory. Psychology, and particularly developmental psychology, is however a main source of concepts and theoretical understanding available for the practitioners. Traditional theories and concepts of development are prevailing. The majority of research on child welfare practices is carried out within the same paradigms, and within traditional concepts of knowledge. Concepts of development from socio-cultural theory and cultural psychology, which highlight context and interaction, are rarely familiar to child welfare practitioners. Psychologists have to explore the theoretical export to this field of practice, and consider the consequences for clients and practitioners and their developmental possibilities. In this paper we will discuss how new concepts and theories of development might influence practices - so that these may be more culturally sensitive and anchored in contextualised analyses. We will also discuss methodological implications for research on child welfare practices from this theoretical stance. Examples are presented from a Norwegian context.

8:00 am

Paper Session: Spirituality and Psychology
Room ACW 304 (8:00 – 9:25)

Chair: Brad Hastings

Kailash Tuli, University of Delhi (ZHC), India
Paradoxical Happiness in Jungle of Seductive Technology and Affluenza

Technology has given enormous blessings to mankind and the booming happiness is visible on facial surface, but deeper layers of psyche reveal contrary picture. Freud's civilization has revealed its discontent more sharply in dawn of 21st century, than what he envisaged in 1927. Many technology "gifts" are now catapult of boomerang. We have many more cars, aeroplanes, cruises, 'happiness machines' of various sizes, colours and what not, and just a click away. Media technology added petrol to this burning rage of "more and more". But deeper layers of mind show more discomforts. That is what aptly Hillman writes in, "We have had Hundred years of Psychotherapy and the world is getting worst". There is more of seductive technology impinging human beings in general. What is seductive technology? There is not any crystallized definition, but author is proposing one to clarify this concept, "*Seductive technology maybe defined as that aspect of technological innovations and products, which by default are not essential for the human race, but are based on irrational desires, greeds and are at the cost of latent damage to the future of human and ecological life balance on this planet Earth. Products of seductive technology, maybe meeting emotional and ego needs rather than survival needs.*" Another interesting dimension is Affluenza, which according to Oliver James (2007) is, "A depressive middle-class sickness brought on by social and material envy." This is visible in mad competency to own what others have, needed or not. Happiness is very intriguing state of mind and its conceptual and semantic spirit has variety of connotations. Probably, there is not any one universal denominator for that. This paper looks into very core of these controversial matters and tries to arrive at a model in which seductive technology and "affluenza" may co-exist, but not harming the peace gyrations of the mind. Paper draws some age old wisdoms of Eastern lines of thought from Gandhi, Gita, spirituality and scriptures.

Brad Hastings, Mount Aloysius College, USA
Fatalism, the Moirae, and Contemporary Psychology

A belief in destiny is a central element in the life-world of many contemporary individuals. Furthermore, contemporary dialogue in psychology is rooted in an implicit acceptance of fatalism. Greek culture first formalized the notion of fatalism in its Gods, tragedies, and oracles. The belief in fatalism is most evident in the Moirae or more simply "The Fates". The Greek sense of fate is of a broad, impersonal force that provides parameters upon the course of our lives. Despite the prevalence of a belief in fate, we find that an explicit discussion of this construct is nearly absent from psychological theory. The purpose of this paper is to reconcile contemporary psychological research with the ancient, and intellectually responsible, position of fatalism. The meta-theory, which I have coined "the Moirae" offers a unique perspective on human beings by illustrating how fate and destiny influence a variety of behaviors such as drug addiction, spirituality, sexual activity, aggression, and other applied psychological topics. Tenets of the meta-theory are discussed and how the "Moirae" draws upon diverse ideas from evolutionary psychology, neuroscience, psychoanalysis, Nietzsche's eternal recurrence and Plato's philosophy into a fatalistic view of the human personality. The theory raises the issues of possibilities for personal change, the role of clinical interventions, and what role freedom actually plays in the human experience. Whether it is genius, heroism, or rage, the idea that an extra human force can seize us has been a prevalent concept throughout human history and cultures. Human experiences such as death, sexuality, addictions, and aggression are discussed in light of this fatalistic meta-theory.

Bonnitta Roy, Integral Review Journal, USA
A Heuristic Key to Ken Wilber's Integral Psychology and Sri Aurobindo's Greater Psychology

In May 2000, Ken Wilber published Integral Psychology. The following year A.S. Dalal published A Greater Psychology: An Introduction to the Psychological Thought of Sri Aurobindo. Together these two integral thinkers have produced an extraordinary synthesis of east-west psychological theory. Although it is difficult to delve deep into either of their visions individually, when taken together, one has the opportunity to "triangulate" their ideas in ways that reveal subtle distinctions between categories of experiences, and subtle phenomenological nuances of self and world. Taken together, one can see that both Wilber and Aurobindo are writing about the same territory, but from two different views. In this paper I try to identify these distinctions, for purposes of contextualizing these two different views, and integrating their psychological systems into a coherent and comprehensive view. This paper presents a series of diagrams that are used as a heuristic tool for comparing and contrasting both their psychological systems and the underlying view of these two theorists. In doing so, I will also present an exegesis of the competing themes between the two views (themes which threaten to divide the notion of Integral Psychology into two opposing camps) and offer a new framework from which the two views can be integrated. This paper will identify the underlying framework of their psychological models, and the different conditions of structural enfoldment (Roy 2006) implicit in their thinking. I then distinguish the difference between epistemic categories of psychological development and ontological categories of psycho-spiritual experience; and the various ways in which the psycho-spiritual ego-self can be construed as both the basis and the central navigator. A power point presentation is included as a heuristic key to the material and outlines some basic orienting principals for those interested in engaging both authors through their original works.

Symposium: Challenging the Concept of Development in Developmental Psychology: Symbolic, Discursive, and Material Aspects

Room ACW 305 (8:00 – 9:25)

Chair: Michalis Kontopodis

Symposium Abstract

Is child development an a priori phenomenon or is it a discursive-material ordering established in modernity in the context of mass education? Is there a defined subject who develops irreversibly in a given time or is subjectivity *organized*, as time and development are *fabricated*, by means of a variety of materialities (spatial organization, mnemonic tools, etc.)? How has today's knowledge and discourse on children and childhood been historically established and materialized? How is 'development' related to institutional politics and power relations? What would be the socio-political implications of other methodologies and different concepts of development? In investigating the above questions our interactive symposium brings anthropology, social representations' theory and actor-network theory together in order to suggest possible alternatives to the dominant concepts of human development. While Althans examines the genealogy of discourses on childhood in the early modern Germany, Ivinson focuses on the symbolic and material culture of specific classroom settings in regard to gender issues and developmental concerns. Kontopodis in turn, reveals the 'modern fabrication of development' at a secondary school and suggests an approach to development as 'involution'. All presentations contribute to the study of development seen as a discursive-material ordering and challenge not only the dominant concepts of development but also the modern practices of education. The interactive symposium will be open and informal in order to elicit maximum interaction and stimulate future research directions. Each of the three participants will address a given topic in a short presentation and will be prepared to discuss a set of questions submitted in advance by the two other members of the group. After the presentations, the main themes will be summarized by the organizer of the session and selected questions will be proposed for a public discussion. Finally, common as well as diverse views will be drawn from the whole debate.

Birgit Althans, Institute of Educational Science, Free University of Berlin, Germany
Speculative Phantasies: Infancy in Educational Discourse in Early Modern Germany

Considering the pedagogical classics such as Jean-Jacques Rousseau, Kant and Hegel, we always find in their works on education a chapter on caring, nursing and their pedagogical meaning – which, in our days, is a lost tradition. Even if the philosophers of Enlightenment left the practices of handling the baby to mothers and other female carers, the founders of modern pedagogy were convinced that the newborn baby was an object of educational strategies – strategies which were highly ambivalent. On the one hand, these philosophers tried to free the helpless child from swaddling bands, apron strings, the inadequate influence of nurses and – as in Hegel's case – the immediate psychic relation between mother and the unborn child. On the other hand, the newborn baby was viewed as an equal partner in what has to be seen as no less than a struggle: *He gives orders, or he gets them: there is no middle way for us* (Rousseau, Emile). Rousseau, who confessed that he had no idea about infancy, created a highly speculative discourse on the ideal mimetic relation between mother and child, which had a very strong influence on the collective imagination of his contemporaries and his successors in Germany. This development is clearly visible in paintings and novels such as Friedrich Schlegel's *Lucinde* and Goethe's *Werther* as well as in the letters and books on education by German philosophers. My paper attempts to reconstruct this influence from the performative perspective and from the discourse-analytical viewpoint of Foucault. The final aim of this reconstruction is to outline a genealogy of pedagogical authors of European Enlightenment in the 18th Century and to trace the influence of Froebel and Women's Lib-Movement from the 19th Century till the present day.

Ivinson Gabrielle, Cardiff School of Social Sciences, Wales
School Curriculum as Symbolic Material in Developmental Processes

A broad consensus recognises that schools and classrooms are sites of socio-cultural reproduction. Social representations (Moscovici, 2000) are anchored within concrete objects, texts and spaces that make up the material culture of the classroom. Such objects can be viewed as symbolic resources (Zittoun et al, 2003) that have significance according to the historical legacies of subjects such as science or art. Therefore a classroom object such as: a Bunsen burner in science; a sawing machine in woodwork or pink paint in art carry symbolic significance which is often read by students as also having a gender valence. In order to grasp the imaginative world of science or art students have to reframe personally motivated symbolic markings in line with teachers' social representations of the curriculum subject. Therefore a classroom object can be viewed as a boundary object (Star, 1991; Wenger, 1998; Bensen, 2001) having a nexus of completing meanings that marks out the borderlines between different imaginative worlds. The paper examines the way social representations anchored through the material culture of specific classroom settings are taken up and used by students as symbolic material to maintain identities as a good enough boy or girl (Davies, 2003), and to make them feel more 'autonomous or 'older'. The paper examines the relationship between curriculum as symbolic material, current issues and concerns within critical developmental psychology and the school as a site in which students receive strong messages and undertake symbolic work as they orient themselves in their social worlds.

Michalis Kontopodis, Institute of European Ethnology, Humboldt University Berlin, Germany
Development as Involution – not Evolution

In both Developmental Psychology and Pedagogy the understanding of time, stemming from thermodynamics and evolution theory, is abstract, anonymous, linear and teleological. The developmental-psychological conception, the

institutionalised function of the school and the practices of teachers presuppose a “*natural development*”, i.e. a rational learning subject who, in a sequence of internal continuous changes, “*develops*” and “*progresses*”, (s. also the German terms “*bildet sich*”, “*Bildung*”, etc). This understanding of the child’s and/or of the student’s temporality is reproduced even in many of the so called “alternative” pedagogical discourses and practices (free learning, practical learning, creative learning, etc), and could be seen as one of the dominating myths of modernity. Is development indeed linear and irreversible or is it a *discursive-material ordering* fabricated as such by means of mediations and translations which are materialized in interrelated documentations, biographical questionnaires, files, CVs and other discursive-material objects? How do education and developmental psychology approach and order the ‘Other’? How can development be turned into ‘othering’? In my paper, I would like to address these questions, drawing on the analysis of discursive and non-discursive action in the setting of a secondary school where I carried out a one-year ethnographical research. I will use this example to study how development is communicated, materialised, organized, localised, institutionalised and stabilised. I will suggest a relational-processual approach to development and argue that linear time and development are *fabricated* in modern institutions so that sameness is maintained and difference is excluded. Finally, by referring to Nietzsche, Vygotsky and Deleuze & Guattari, I will outline an anti-modern approach to development which challenges the ‘white male adult European’ order and puts forward the idea of development as *involution* – not evolution.

Symposium: Exploring Ontological Relationality: Ricoeur, Buber, MacMurray, and Girard
Room ACW 106 (8:00 – 9:55)

Chair: Brent Slife

Symposium Abstract

A relatively new framework is developing from the “practice turn” of philosophy and the social sciences that we believe requires explication and exploration, both in its theoretical and practical import. Labeled variously as strong relationality, relational ontology, and relationism, this new framework takes as primary the nexus of relations rather than discrete abstracted phenomena. Although psychologists have long recognized the “power of the relationship,” especially for psychotherapy, they have rarely regarded relationship as *fundamental* phenomena, where the very nature of variables, persons, and things is interdependent and mutually constitutive. To be sure, conventional research and practice has considered the interactions of separate variables, persons, and things, but only *after* they are first self-contained entities with their own inherent properties. In this conventional sense, relationship becomes either a means to facilitate other ends or a socialization process that becomes internalized in self-contained individuals. We contend, by contrast, that relationality is radically different because it explores “the space between,” a term used by the philosopher-theologian Martin Buber (1970) to connote not only the main source of true meaning but also the primordial reality. *Plan of the symposium.* Our plan, then, is to discuss this evolving framework in the varied work of four eminent thinkers – Rene Girard, John MacMurray, Martin Buber, and Paul Ricoeur – and their implications for psychology. Slife begins the symposium with a brief introduction to the various features of relationality, distinguishing a relational ontology from ontologies that partake of abstractions, particularly abstractions from the accompanying context. Nelson begins the exploration of these themes in the work of Paul Ricoeur, paying particular attention to its implications for psychology. This is followed by Reber who draws from the relational work of Martin Buber. Slife then presents the work of John MacMurray, a lesser known advocate of strong relationality. The symposium is concluded with Richardson’s incisive analysis of Rene Girard’s work.

James M. Nelson, Valparaiso University
The Hermeneutic Philosophy of Paul Ricoeur and the Case for a Dialogical Relational Ontology

The role of relationality in human life has been a subject of contention for modern psychologists. Especially since the work of the early Wittgenstein and the logical positivists, *things* (especially material things) have been thought to be the primary level of existence and *relations* are a secondary phenomenon determined largely by the characteristics of the things that interact. This atomistic view has been questioned in later 20th century psychology by postmodernists like Kenneth Gergen, who argue that relations are primary and that objects have no enduring characteristics but simply take on qualities according to their relational connections. Most psychological theories depend on one of these ontologies, although their philosophical assumptions are seldom made explicit. Unfortunately, there are serious objections to each of these ontological positions from the standpoint of modern physics. Furthermore, psychological research suggests that people who try to fashion a way of life based on extreme individualism or uncentered postmodern selfhood are at high risk for negative psychological consequences. An alternative ontology that respects both person and relation is provided by dialogical philosophers like Paul Ricoeur. Theorists like Ricoeur argue that person and relation exist in a constant dialogue and tension with each other. Thus, person cannot exist without relation, or relation without person. In his later works like *Oneself as Another*, Ricoeur develops this line of thought into an ontology that helps us understand the foundations of identity formation and virtue, both primary topics of interest in contemporary psychology. Adoption of a dialogical ontology that respects both person and relation would offer new possibilities to formerly intractable problems such as the study of spirituality, which is resistant to approaches from a strictly atomist or postmodernist perspective.

Jeffrey S. Reber, University of West Georgia
Buber’s “Between”: Ontological, Epistemological, and Spiritual Implications of a Fundamental Relationality

Few philosophers, theologians, or psychologists have taken relationality more seriously than Martin Buber. The premise of Buber’s (1958) philosophy is that, “the fundamental fact of human existence is [not] the individual as such. [The individual] considered by itself is a mighty abstraction...The fundamental fact of human existence is man with man” (p.

113). At least three important ontological implications follow from Buber's premise: 1) the properties of a person stem, at least in part, from the relationship of that person to other people and things, 2) the relationship itself has properties, and 3) psychological phenomena are formally caused by the meaningful relationship of the parts to each other and the whole. In light of his ontology, Buber's epistemology focuses on how we relate to others and our world. From his perspective, we either relate to people and things in an I-Thou manner, which is marked by concrete, intimate, and connected knowing, or we relate to them in an I-It way, which is concerned primarily with abstract propositions, principles, and facts. Each relational way of knowing is necessary and inevitable, but neither is sufficient; thus, any discipline that does not include both ways of knowing in its epistemology will be incomplete. As with his ontology and epistemology, Buber's (1958) relationality suggests that "spirit is not in the I, but between I and Thou. It is not like the blood that circulates in you, but like the air in which you breathe" (p. 39). Because Buber's spirituality occurs in the mutuality among persons, he believes it is possible for a personal God, the eternal Thou, to also be present, speak, and participate with people "in creative, revealing, and redeeming acts" (p. 135). In addition to highlighting the overall contrast with atomistic models of psychology that is suggested by Buber's relationality, this presentation will elucidate a number of specific alternative implications for psychological theorizing, research, and practice that follow from Buber's relational philosophy.

Brent D. Slife, Brigham Young University
Strong Relationality in the Work of John MacMurray

Although John MacMurray is not as well known as other scholars who have pioneered and developed strong relationality, his work makes a distinctive contribution that should not be ignored. My presentation will focus on his Gifford lectures, which he viewed as the forty-five year culmination of his scholarship on this issue. These lectures are encompassed in two main books, *The Self as Agent* (1999) and *Persons in Relation* (1999). MacMurray begins his lectures by disputing the Cartesian self, which is characterized in its reflective activities and essential isolation from the world about which it reflects. He then shows how this thinker self makes others a problem for thought. They become, as Kirkpatrick (19xx) put it, "objects to be known rather persons whom one already knows" (p. xi). This is problematic because "all meaningful knowledge is for the sake of action, and all meaningful action for the sake of friendship" (p. 15, *The Self as Agent*). Here, he proceeds to describe a singular form of communitarianism that is at odds with male-inspired individualism and personal autonomy. Perhaps most interesting to me is his relational rendering of psychological development. It is no secret that mainstream texts on this topic take for granted a self-contained individualism and individuation. MacMurray, on the other hand, makes trenchant criticisms of this literature, while cogently arguing for the natural relatedness and dependence of all persons, from birth through adulthood: "In the human infant – and this is the heart of the matter – the impulse to communication is his sole adaptation to the world into which he is born" (p. 60, *Persons in Relation*). I will also raise the question of MacMurray's relative obscurity, especially in view of the notoriety of the other scholars of this symposium: why has his excellent thinking been relatively overlooked? Here, I will proffer his postulation of an extreme discontinuity between humans and animals as well as his strong continuity between relationality and religion.

Frank C. Richardson, University of Texas, Austin
René Girard and a Relational Ontology

Most modern psychological theories either view individuals as implausibly decontextualized from history and culture or overcompensate by dissolving them into and making them mere effects of contextual realities and forces. The papers in this symposium explore how ontological or "strong" relationality, rightly understood, offers a genuine alternative to both individualism and postmodernism, one that captures the ways person and person and individual and context credibly and responsibly co-constitute one another in the venture of living. Sociological practice theory, philosophical hermeneutics, and Mikhail Bakhtin's dialogism outline key features of such an alternative ontology of human agency and the life world. This paper argues the René Girard's ideas concerning "mimetic desire," envy, hatred, and scapegoating phenomena, religion and violence, the crisis of modern liberal society, our obsession with the "victim," our vacillation between fascination with and fear of power, the need for a new kind of "interindividual psychology," and the long struggle of humans for deep reconciliation and peace add unique substance and richness to our account of the role of relationality in human life. Both liberal individualist and postmodern views greatly obscure such deep relationality and tend to alternate between aggressively utopian and detached, almost cynical stances toward human capacities for enormous enmity and violence. As a result they tend to overlook the full measure of both our propensity for such violence and our equally deep-rooted and vital capacities for forgiveness and self-forgetful love. Our over-reliance on an (in many ways worthy) ethic of individual self-realization and social tolerance is built into the groundwork of most theory, research, and practice in the field. A relational ontology that incorporates insights like Girard's holds promise for a more mature, realistic, and contributive psychology.

Symposium: Another Psychology: Lacanian Excursions into Social and Discursive Psychology
Room ACW 205 (8:00 – 9:55; room will open at 7:30 for set-up)

Chair: Peter Branney

Symposium Abstract

Much work has been carried out in the past utilizing psychoanalytic theory in conjunction with the field of social psychology, possibly the best known in this area being the Freudian derived work of Michael Billig. Important work relating to social psychology has also been produced which draws upon Lacanian psychoanalytic theory and concepts. Of note here is Valerie Walkerdine's work on the production of desire in girl's comics, Wendy Holloway's analysis of heterosexual subjectivity, Ian Parker's explicit considerations of the appropriacy, potential productivity and dangers of applying

Lacanian theory to psychology and, of course, presentations at previous ISTP conferences which have drawn extensively on Lacanian theory (Parker, Stavrakakis etc.). There can be little doubt that the vocabulary of Lacanian psychoanalysis represents a sea-change from the psychoanalytic social psychology of old, introducing a number of conceptual terms (*jouissance*, the big Other, *objet petit a*, the gaze etc.) which signal a series of explorative opportunities for social psychologists. Using Lacanian concepts, it is possible to recast many of the focal-points and concerns of earlier traditions of social psychology in novel and often radical ways, be they questions of identification, the role of fantasy, understandings of the other, discursive representation, or the functioning of ideology. In light of these concerns and opportunities, this symposium questions what a Lacanian psychoanalytic social psychology might look like. In addition to Lacanian theory, the contributors are variously influenced by post-colonial, non-Lacanian psychoanalytic, feminist and discourse theory and thus seek to present a coherent yet broad ranging and critical exploration of the potentially productive application of Lacanian thinking to social psychology. Specifically, the symposium interrogates:

- Government policy 'consultation'
- The big Other and Social Psychology
- Sadomasochism and intimate violence
- Inter-subjectivity

Derek Hook, Institute of Social Psychology, London School of Economics & Political Science, UK
What Might be a 'Lacanian Social Psychology'?

"Lacan", comments Jacques-Alain Miller, "situates a certain politics in the very foundations of psychology, so that the thesis that all psychology is social can be treated as Lacanian". Given such an argument, and the influx of a variety of Lacanian concepts into contemporary social and ideological critique - particularly in the work of Butler, Laclau, Rose, Salecl and Zizek - one can only question why critical social psychology has been so slow to profit from Lacanian psychoanalysis. This reticence is particularly surprising given the new complexity that has thus been brought to bear on issues of subjectivity and discourse, areas of enquiry that critical psychology has always prioritized. In this paper, Derek Hook will focus on one particularly crucial Lacanian notion, namely the conceptualization of the 'big Other' - the ultimate point of authority, the principle of intelligibility that holds meaning together and which supplies the co-ordinates for how we are situated in the matrix of social relations - and will do so as a means of arguing that today's critical psychology needs, as a matter of necessity, to make recourse to a 'Lacanian social psychology'

Peter Branney, Centre for Men's Health, Leeds Metropolitan University, UK, Brendan Gough, Institute of Psychological Sciences, University of Leeds, UK and Anna Madill, Institute of Psychological Sciences, University of Leeds, UK
The Discourse of the Analyst and Government 'Consultation' in a Key Contemporary Domestic Violence Policy

Peter Branney, Brendan Gough, and Anna Madill will use conceptual tools from discursive psychology and psychoanalytic theory to foster a critical analysis of 'consultation' within a key, contemporary UK policy text on domestic violence: Safety & Justice. Examining consultation in any Government policy would at first seem to add little more than a confirmation of the tokenism of consultation and its failure to achieve anything other than the pretence of democratic accountability. To provide a radical reappraisal of consultation, this paper draws upon Lacanian psychoanalytic theory as a perspective that offers a focus on the form of the relations constructed by consultation. Unusually, this paper will use the Lacanian notion of the Discourse of the Analyst to suggest that 'consultation' in Safety & Justice constitutes a deep seated challenge to the dominant social order. Then, 'consultation' will be contrasted with the analytic encounter, drawing upon the concept of 'recuperation', to highlight how the possibilities of 'consultation' turn into an endorsement of existing power structures. This analysis of a government policy text will be used to reconsider the role social psychology can take in questioning the relations between policy and democratic accountability.

Mandy Morgan, School of Psychology, Massey University, Aotearoa/New Zealand
Sado-Masochism, Feminist Desire and the Production of Subject Positions in the Discourse of Victimisation

Mandy Morgan will consider the inscription of desire to women through popular accounts of intimate violence and how these (re)produce speaking positions for feminist women in social psychology. He asked: "I mean, you are a psychologist, after all. Do you really think your desire to stay in the discipline is sado-masochistic?" (Morgan, 1992) And then she read: "Say I am passionately attached, in love, or whatever, to another human being and I declare my love, my passion for him or her. There is always something shocking, violent in it." (Zizek 2001) So she wondered about whether a declaration makes a difference to the shock, to the violence, if it comes in the form of a question, a command, an obligation, a violation. Still, since psychoanalysis might be both the science of the particular and seductive for some feminists (Irigaray, Butler, Braidotti for example), she wanted to see from these two particular points of view - that any declaration of love carries a violence, and that there are different declarations with diverse sensible effects, and each signifies a different subject to another signifier - each imagines possibilities for interpolating gendered subjects. This paper engages the notion of parallax: the moment of irreconcilable difference, the gap, the tension, in the presentation of things seen from different perspectives, to address the question of how the inscription of women's desire as sado-masochist in popular accounts of intimate violence is implicated in inscribing feminist desires to make a difference in the discourse of victimisation (Zizek, 2001). In the process, three stories involving encounters with either sado-masochism or feminist desire are unravelled for the irreconcilable subject positions they produce when a feminist woman narrates.

Calum Neill School of Health and Social Sciences, Napier University, UK

Calum Neill will consider the phenomenon of social isolation and the place of community in contemporary cultures through an exploration of a Lacanian approach towards inter-subjectivity and a consideration of how such an approach might impact constructively on social psychology. Beginning with an exploration of Lacan's notion of the ego as narcissistic and the concomitant emphasis on imaginary identification and, crucially, what escapes such identification, this paper will move on to consider the possibility of an alternative approach to thinking relations with others, drawing on the work of Bracha Ettinger and her use of such border concepts as trans-subjectivity and wit(h)nessing, as well as Jean Luc Nancy's work on community. Through the foregoing, the paper will seek to critically reconsider the place of the social in social psychology and the possibility of thinking the social in manner not reducible to separateness and self-identity.

Discussant: Stephen Frosh

Symposium: Psychosocial Studies as Transdisciplinary Adventure
Room ACW 306 (8:00 – 9:55)

Chair: Paul Stenner

Symposium Abstract

Familiar criticisms of modern disciplinarity were given a potent boost by Foucault's identification of *disciplinary power* as characterizing the modern epoch. Psychology's particular vulnerability in this respect is due to the fact that, on its scientific side, it tackles a vastly complex subject matter whilst, on its political side, it is deeply implicated in social procedures of normalisation, pathologisation, etc. Both for inventors and for recipients of power/knowledge, disciplinarity produces minds in a groove. None of this constitutes a denial of the progress that disciplines have made thanks precisely to professional specialization. It is, however, progress in a narrow groove which neglects much of importance. As Whitehead (1926: 245) put it, "to be mentally in a groove is to live in contemplating a given set of abstractions. The groove prevents straying across country, and the abstraction abstracts from something to which no further attention is paid. But there is no groove of abstractions which is adequate for the comprehension of human life". The implication is that the "adequate comprehension of human life" demands that we invent ways of paying due attention to the full range of relevant experiences without losing ourselves in complexity. We must stray across country without getting lost. What is required is thus a *transdiscipline* of the psychosocial. Transdisciplinarity is more than interdisciplinarity (Curt, 1994). If interdisciplinarity is the careful setting up of trade-routes between pre-established disciplines, then transdisciplinarity is the invention of new spaces of knowledge and practice that transform the existing territory by opening it up to the new. If the former might combine, say, psychological and sociological findings, the latter would address a hybrid psychosocial space that neither psychology nor sociology adequately come to terms with. The objective of this symposium is to explore, with various illustrations, the progressive possibilities of psychosocial studies as a transdisciplinary adventure.

Paul Stenner, University of Brighton, UK
Psychosocial Studies as Transdisciplinary Adventure

In recent years there has been a marked proliferation of research groupings and centres operating under the label of *psychosocial studies*, particularly in the UK. Psychosocial work is concentrated at the interface of the psychological and the social sciences and, as such, it constitutes a re-working of territory traditionally allocated to social psychology. Psychosocial groups and centres, however, typically share a reflexive relationship to the experimental methodology that still defines social psychology in the UK and abroad. There are thus clear commonalities with the discursive and critical psychology approaches that have also emerged in several institutions. Psychosocial approaches also tend to share a strong relationship to pure and applied social sciences such as sociology and social policy. In part, this expresses the increasing sociological interest in broadly psychological questions of subjectivity, experience, desire and affect. It also expresses a growing concern with the psychological dimensions of social welfare and justice and of the political more generally. One reading of these developments is that social science, at least in the UK, is undergoing something of an identity crisis and accompanying transformation. Numerous social psychologists with an interest in social science have opted either to move out of psychology departments and to do their work elsewhere, or to form distinct groups with new collective identities within psychology departments. They are increasingly being joined by social scientists committed to bringing a psychological (and often psychodynamic) dimension to their research. The result is an emerging transdisciplinary field of psychosocial research and practice which raises many pressing theoretical, methodological and applied issues. This introductory paper will cover the territory outlined in the symposium abstract and will identify the key theoretical issues at stake.

Johanna Motzkau, The Open University, UK
Exploring the Transdisciplinary Trajectory of Suggestibility: Organ2 and the Rhythm of Problematisation

"Suggestion is impure, it is the uncontrollable par excellence" (Chertok & Stengers 1992). Initially a central topic for the emerging discipline of psychology, suggestibility has been forgotten, rediscovered, evaded definition and sabotaged experimentation. Having more recently resurfaced at the intersection of psychological and legal concerns, suggestibility persistently triggers epistemological short-circuits when interconnecting psychological questions of memory, childhood and scientificity, with concrete legal issues of child witnesses' credibility, psychological expertise in courts or the disclosure of sexual abuse. Suggestibility's latest incarnation is as a protagonist of the so called 'affective turn'. Here it explicitly claims the precarious space between the psychic and the social. This paper will introduce a study that has traced

suggestibility through history, theory, research and practice in an attempt to demonstrate how suggestibility itself can be seen to open up and define a transdisciplinary mode of inquiry. Drawing on concrete research examples I will show how suggestibility transgresses disciplinary boundaries, and pervades pragmatic and theoretical, global and personal, historical and actual considerations, creating paradoxes and voids within the ordering disciplinary structures of scientific and legal practice. In slicing across these diverse disciplines and perspectives, suggestibility becomes a method of transdisciplinary inquiry, i.e. a liminal resource. Mapping and exploring the voids emergent around this liminal resource can open up new modes of critical analysis. Outlining the distinct analytic gesture and vocabulary of this study I will discuss in how far the transdisciplinary trajectory of suggestibility could exemplify a move away from disciplinary 'territories/perspectives' of inquiry and towards what could be termed a 'rhythm of problematisation', i.e. a dynamic analytic perspective that is concrete and abstract at the same time. It is in this context that the psychosocial could be re-conceptualised as a rhythm (a resonance or indeed groove) of different qualities, rather than a space 'inbetween' given disciplinary poles.

Jayne Raisborough and Matthew Adams, University of Brighton, UK
Psychosocial Aspects of the Fairtrade Phenomenon

This paper develops a psychosocial approach to the contemporary phenomenon of fairtrade. It redresses a neglect in sociological explorations of the motives and meanings behind the *consumption* of fairtrade products. We argue that an analysis of fairtrade exposes some of the limitations of mainstream sociological accounts of the relationship between globalization, consumption and identity. We investigate the dynamics of reflexive consumption and class as contextualised in the moral economy of fairtrade. We then offer a tentative outline for the complex, self-constituting dynamics through which ethical consumption is defined, given shape and practiced, and indeed which positions some subjects as legitimately reflexive/ moral. The psychic dynamics implied are complex - not least the assumed relationship between commodity fetishism, self-reflexivity and the experience of pleasure – and argued to require empirical analysis and sustained analysis if they are to be claimed as valid representations of the actual experience of consuming fairtrade.

Steven D. Brown, Loughborough University, UK and Universiteit voor Humanistiek, NL
The Affective Turn

Across a range of social sciences, including human geography, women's studies and cultural studies, there is talk of an 'affective turn'. In this paper I will outline some of the major features of this turn – notably its attempt to overcome the 'semiotic paradigm', the focus on movement and embodiment, and the linkage of emotions with relationality and with power. I will describe the affective turn as a transdisciplinary moment, which genuinely attempts to retheorise the psychological and the social in ways that are closely related to the moves being made in psychosocial studies and in critical psychology more generally. However authors such as Brian Massumi, Nigel Thrift and Sarah Ahmed also present challenges to psychology in that they appear to require either a direct relationship with biology (thus negating the role of psychology) or established 'facts' (e.g. hard wiring of capacity for social mimicry) that critical psychologists are loathe to countenance. I will discuss what the possibilities are for engagement with the affective turn and what the implications might be for an 'affective' reevaluation of psychosocial studies.

Monia Brizzi
Theorising Joy as Psychosocial Process

The tendency in psychology to divide emotions into their organic, psychic, and communicative modes ('the fallacy of misplaced concreteness', Whitehead, 1927-28: 18) results in the abstractive forgetfulness of their intermixed temporal process and fundamental conjunctive function. Following the non-reductionist process tradition in European psychology (i.e., Dewey, Bergson, Bühler) and philosophy (i.e., Spinoza, Whitehead, Ricoeur) a psychosocial approach to the intermediary 'positive emotion' of joy is proposed. It is argued that the unifying feedback system of joy mediates between the psychic and the social as the primal coordinator of the extensity and unity of experience, and that its facilitative modulation is fundamental to notions of in-between-ness, processism, transiency, totality and morality.

Paper Session: Theorizing Emotion 1
Room ACW 303 (8:00 – 9:55)

Chair: Leeat Granek

Ayfer Dost and Bilge Yagmurlu, Koc University, Turkey
The Conceptualization of Feelings of Guilt and Shame: Does it capture the Nature of Guilt and Shame Experience across Contexts?

This paper aims to consider the difficulties involved in the conceptualization of feelings of guilt and shame in the recent literature. Conceptualization of guilt and shame shows variation in the literature. A recent conceptualization of guilt and shame makes a distinction between the two on the basis of their focus on behavior and self, respectively, in the evaluative thought. Findings of the recent research based on this conceptualization provide support for this framework, showing that shame has a destructive nature and it is associated with problem behaviors, whereas guilt has a constructive nature and it motivates the individual to take reparative actions. However, research from non-Western countries challenges these findings. There are also challenging comments to this theoretical framework. Scholars from non-western cultures propose that the conceptualization of self-conscious emotions such as guilt and shame should take into account how the self is construed in a given culture. This paper basically argues that the experience of guilt and shame may not

be the same across contexts and that the feeling of guilt may not exclusively be a reparative and a positive feeling in terms of its consequences. This paper also suggests that there are difficulties in the cross-cultural definition of self-conscious emotions and that the recent conceptualization of guilt and shame based on the dichotomy stated above poses theoretical problems in terms of the universal validity of these two concepts as constructs.

Seraphine Shen and Louis J. Moses, University of Oregon, U.S.A.

Individual Differences in Negative Emotion: Their relations with Executive Attention and Theory of Mind

The aim of this paper is to propose how individual differences in negative emotions may contribute to children's theory of mind (ToM), including their understanding of beliefs and emotions. First, we propose that negative emotions negatively affect the development of ToM by interrupting self-regulation as well as the information selection process involved in theory of mind. We delineated two aspects of attention functions through which negative emotions may negatively affect ToM. (1) By interrupting inhibitory control, negative emotions negatively affect the orienting functions of attention required by ToM. (2) By interrupting both inhibitory control and working memory, negative emotions affect the executive function of attention necessary for ToM performance. We also propose that when the ToM involves emotion understanding, negative emotion affects theory of mind more directly by providing misleading information. Second, research has suggested difficulty in differentiating negative emotions from a low capacity in emotion regulation. We are interested in clarifying whether an observed negative relationship between negative emotions and ToM, if there is any, is contributed by negative emotions, or simply reflect a capacity in self-regulation that is shared by both emotion regulation and ToM performance. 60 children (age= 36-67 months) and their mothers were recruited. Children's negative emotions, belief understanding, emotion understanding, executive attention, and emotion regulation were measured. It was found that (1) there was a significant negative correlation between negative emotions and belief understanding, which was mediated by executive attention, (2) negative emotion was related to emotion understanding, but not to executive attention, and the relationship between negative emotion and emotion understanding remained significant even when executive attention was statistically controlled, and (3) negative emotion was not related to emotion regulation. The results provided a primary support for the relations among negative emotion, belief understanding, and emotion understanding proposed in this paper.

Phil Roberts, Jr.

Feelings of Worthlessness: An Annotated Outline of a Theory of Emotional Instability

Based on the premise that feelings of worthlessness are a maladaptive byproduct of the evolution of rationality, I begin this paper by outlining a theory of ego/self-worth related emotion. I then explore one of its more interesting implications, i.e., the implication that our moral norms issue from an implicit theory of rationality in which 'being rational' is simply a matter of 'being objective'. I conclude by demonstrating how this "implicit theory" can be employed to resolve a number of rationality paradoxes, followed by a derivation of a moral 'ought' from an epistemic 'is'.

Leeat Granek, York University, Canada

The Wholeness of a Broken Heart

Since Freud proposed the concept of 'grief work' in the early 19th Century, contemporary psychologists have attempted to examine his theory empirically. Psychologists have proposed a cognitive stress model (Stroebe & Schut, 2005), an attachment theory (Charles & Charles, 2006) and an 'emotion focused' approach (Izard, 1977, 1993; Lazarus, 1991; Stearns, 1993) to understanding grief. More recently, there has been an emphasis on the survivors need to make meaning out of the death of their loved ones and to integrate the understanding of this event into a coherent world view (Gillies & Neimeyer, 2006; Janoff-Bulman, 1992; Neiyimer, 2005). In 1989, Wortman and Silver identified a number of unsupported, but widely accepted, myths about coping with loss, including that most people recover from and fully resolve their losses. As a psychologist and as a person who has recently become bereaved, I agree with these writers that grief theory in psychology is underdeveloped and further, in my view, is disembodied and abstract. Contemporary, western, psychology teaches that an 'autonomous' ontology is the only healthy kind. This view holds that 'normal' development is towards separation growing towards individuation in adulthood. This ontological view of humanity, with its assumptions of essential separate selves leads into the Western understanding of mourning when there is a loss. Whereas this view asserts that when someone you love dies, you grieve for them for a prescribed period and then 'move on' with your life, I contend that grieving is a lifelong process that involves learning how to live with the pain of the loss. Whereas western psychology insists on 'putting the pieces together' in order 'move on' as quickly as possible, I believe that mourning is a process in which we must stand still in the chaos of our shattered pieces and feel the pain of our brokenness in order to truly heal.

10:00 am

Paper Session: Religious Perspectives in Psychology
Room ACW 304 (10:00 – 10:55)

Chair: Gregory Jensen

Khalaf Nassar Mhaisin, United Arab Emirates University, United Arab Emirates
Toward Anger Theory: An Islamic Perspective

Anger is an important concept in Islam. It is mentioned in Quran and Hadeeth as a negative emotion. Later several Islamic thinkers theorized anger from an Islamic perspective. The most important contributors who have influential trace on anger are Al-Balkhi and al-Gazali. Al-Balkhi mentioned four negative emotions which are: anger, fear, grief and obsession. He mentioned that anger is the most negative emotion among them and he discussed the external and internal factors underlying it. He also discussed in detail how to avoid it and how to manage it according to the variable that originated it. Al-Gazali, on the other hand, mentioned several destroyers of the human being and he considered anger as the foremost destroyer. He discussed in detail the nature of anger, its origin, the factors stimulating it, its indicators and symptoms and its management. This paper will present in detail a theory of anger and management depending on the principal elicited from the Holy Quran, Hadeeth and the two Islamic thinkers.

Gregory Jensen, The Palamas Institute, Pittsburgh, PA USA
A Benign View of Human Failure: Human Development in Erik Erikson and Maximus the Confessor

This paper will focus on a comparison of Erik Erikson's developmental structure as presented in *Childhood and Society* and Maximus the Confessor's understanding of the soul's growth in virtue as articulated in *First Century on Charity*. The significance of Erikson's developmental theory, especially in the area of faith development work, is without question. The work of the Christian monk Maximus the Confessor (580 – 662, C.E.), on the other hand, has remained largely unexploited even by those psychologists whose work focuses on faith development within the Christian tradition. In this paper, I will argue that Erikson and Maximus, though separated by some 14 centuries and granting to each his own legitimate methodological concerns and language, nevertheless hold complementary views of human development. Taken together, Erikson and Maximus allow us to take a benign view of human failure, both our own and others'. The body of the paper will focus on three themes: (1) the analogous dynamics of the beginning and end stages of human life in the work of Erikson (infantile basic trust/ego integrity) and Maximus (faith in a God who creates/charity or an embrace of all creation); (2) human development as a transcendent (spiritual) process in Erikson and Maximus; (3) if we accept that the summit of human growth and development is characterized by the virtues of wisdom (Erikson) and charity (Maximos), then we are able to take a benign view of human failure in both its developmental and moral forms. Drawing on my own work as a spiritual director with individuals from both religious and non-religious backgrounds, I will conclude with a reflection on silence as the appreciative guardian and servant of human finitude.

Paper Session: Epistemological Issues
Room ACW 106 (10:00 – 11:55)

Chair: Huib Looren de Jong

Tsuneo Watanabe, Toho University, Japan
Eastern Epistemology and the Psychology of Subjective Self

Since James (1892), the study of the "I", the self-as-subject, has received considerably less attention than that of the "me", the self-as-object. This historical course in modern psychology might be natural, because the self, "objectively" observed and investigated, is not the "subjective", but rather the "objective" self. Here are the "epistemological issues" that Paranjpe (1998) referred to as "beyond the scope of the contemporary philosophy of science". He suggested that some of the Eastern traditions had much to offer in these areas. This essay responds to his suggestion by introducing the concept of "idiomodific". This methodological-epistemological term was coined by the Japanese psychologist Kuroda (1980) as an addition to the two types of science (nomothetic and idiographic) previously identified by Windelband (1894). "Idiomodific" refers to the modification or change of individuality. In "idiomodific science", we cannot understand anything without modifying ourselves. We find examples of this type of epistemology in zen Buddhism, yoga, and many other Eastern traditions. In this paper, I illustrate the idiomodific methodology by introducing studies of the "I-experience", which refers to the remarkable experiences of the discovery of self in adolescence. After the classical work of Bühler (1923), the study of this experience has not progressed systematically. Recently, several Japanese psychologists have started to study it. These efforts may be opening doors to the empirical study of the subjective self by focusing on the experiences of young people when not only the "me" but also the "I" mattered for the first time in their lives. I suggest that not only the method of studying the phenomenon but also the structure of the I-experience itself may be a process of idiomodific understanding of the self-as-subject. Based on these considerations, the problem of self is discussed from a new perspective.

Craig Roxborough, York University, Canada
The Standards of Folk Psychology

Folk psychological explanation has traditionally been concerned with providing a causal account of behaviour. When asked the question 'why did you behave as you did?' we expect to hear an explanation that recognizes and gives

accurate information concerning the causal factors behind that action. The traditional account of folk psychological explanation, and the philosophers' who have adopted it, attempted to satisfy the standard of causal accuracy by providing us with explanations composed of unobservable mental state phenomena such as beliefs and desires combined with general laws of behaviour to deductively produce both explanations and predictions of the world of behaviour (Davidson, 2001; Lewis, 1972; Fodor, 1987). This essay will challenge the traditional conception of folk psychological explanation by investigating folk psychology on three levels: the general structure of our folk psychology, the explanations generated by the tools of folk psychology and finally, folk psychological entities themselves. By utilizing the research of Nisbett (2003), Nisbett and Wilson (1977) and Knobe (forthcoming) I will highlight various examples where folk psychology simply fails to meet the standard of causal accuracy and I will show that at each level folk psychology is primarily designed by non-explanatory considerations (social, cultural, moral) and thus, that the failures of folk psychology arise because folk psychology is not designed to meet the standard of causal accuracy. With this three level analysis in place, I conclude that the failures of folk psychology arise because folk psychology is simply not designed to succeed. That is, the structure and design of folk psychology is inconsistent with the standards of the traditional account as non-explanatory considerations play primary roles at each level of folk psychology. Therefore, if, when we explain behaviour, we aim to fulfill the standard of causal accuracy, our current folk psychological discourse will not suffice, and we will simply have to look elsewhere.

Gregory Thompson, University of Chicago, United States

Methodological Troubles in Capturing the Social and Psychological Dimensions of the Construct of Motivation

The central claim of this paper is that perfectly good scientific constructs can easily be (and often are) hijacked by the methodological commitments of different disciplines. This highlights the importance of methodological pluralism to the study of social scientific phenomena. I will present an example of such a process using the psychological constructs of "motivation" (e.g., Deci and Ryan 1985) and "engagement" (e.g., Connell 1995). I will demonstrate that when these constructs are conceived as theoretical concepts they richly describe on the one hand, the internal, psychological, and subjective nature of these phenomena, and on the other hand, the external, social, objective nature of these phenomena. Yet, when these constructs are operationalized, the external, social, and objective aspects of the construct all but disappear. Next, I provide the example of the roughly equivalent construct of "involvement" drawn from the work of Erving Goffman. Goffman (1973) provides an equally rich characterization of both the social and the psychological aspects of "involvement". Yet, when others have operationalized this construct in observations of interactions, the individual, psychological, and subjective aspects of the construct are wholly ignored. I propose Vygotsky's (1986) concept of intersubjectivity as a way of better capturing both the psychological and social nature of "motivation"/"engagement"/"involvement". Further, I propose a combination of methods from psychology and linguistic anthropology that can be used to more adequately capture the combined psychological and social nature of these constructs. Finally, I suggest that the construct of intersubjectivity might be a particularly useful one to develop further because it is a construct that necessarily incorporates the psychological and the social, the internal and the external, and the subjective and the objective aspects of human social interaction. I briefly outline what such a project might look like in the field of education.

Huib Looren de Jong, Vrije Universiteit, Department of Psychology, Netherlands

Redefining the Subject? Externalism and the Grounds for Knowledge

This paper explores an issue at the interface of philosophy of mind and cognitive psychology: internalist vs externalist views of mind. The internalist, broadly Cartesian (Rorty, 1980), tradition in the philosophy of mind is at odds with recent discoveries in cognitive psychology. It draws a strict borderline between mind and world ("psychology ends at the skin"), and assumes that the mind can know itself directly, introspectively and reflectively. Introspective psychology once practiced experimental self-observation of the contents of consciousness, and epistemologists still argue that beliefs can be justified by reflecting consciously on the reasons to hold them. Thus, the internalist tradition since Descartes requires a high degree of self-transparency of the mind. However, Dennett (1991), Wilson (2002) and Wegner (2003) in different ways have shown that the insight of the mind in its own workings is very limited and fallible – whatever accuracy and coherence our self-reports have is not due to infallible privileged access to the contents of the mind. Active externalism (Clark & Chalmers, 1998) may show a way out of this dilemma. This holds that cognitive processes typically include elements outside the individual mind (notepads, external symbol systems, language). External memory and other cognitive props are intrinsically involved in, and change the character of, cognition (Clark, 2005; Donald, 1991). Thus, knowledge of the "extended mind" intrinsically involves the physical and cultural environment. This externalism has some problems of its own (Adams & Aizawa, 2001; Rupert, 2004), but it seems to offer interesting suggestions for rethinking our notions of subject and knowledge, and to hold the promise of an alternative for the Cartesian tradition.

Paper Session: Revisiting Freud

Room ACW 205 (10:00 – 10:55)

Chair: Tania Zittoun

Ioannis Lambrou, Department of Communication and Media Studies, University of Athens, Greece

Freud's Notion of Desire: A Possible Means of Uniting a Fragmented Men's Studies?

Since the publication of R.W. Connell's groundbreaking *Masculinities* in 1995 masculinity is rarely regarded a unified category, but is usually divided into "masculinities" depending on variables such as class, race and sexual orientation. While the value of such an approach cannot be denied, as it's adding specificity and scholarly vigor to a subject that has

been obscure since the time when men were considered a kind of Archimedean point from which everything emanated, if taken to extremes, the tendency of scholars to divide masculinity may challenge their own object of study, the arguably or inarguably integral category of man. While not denouncing the work of Connell, Stephen Whitehead made in his *Men and Masculinities* of 2002 an attempt at unifying masculinity based on "the desire to be a man", that in his view seems to be at work within all men, regardless of class, race or other variables. Whitehead's "desire to be a man" is derived from the Foucauldian notion of power which privileges the masculine social role, therefore making men want to be men. But desire need not be demarcated as masculine in this way, as in the Freudian sense it is *gendered* since its inception at the point of entry of a child, male or female, into the Oedipus complex. Yet Freudian desire as a means of uniting a fragmented Men's Studies may be challenged by gay/queer masculinities and by the fact that hegemonic masculinity has largely ignored the desires of individual men throughout history. This paper proposes Freudian desire as a possible means of unifying Men's Studies, underscoring some of the advantages and disadvantages of its use towards this end.

Tania Zittoun, Université de Lausanne, Switzerland
Freud and Cultural Psychology

For historical and theoretical reasons, psychoanalysis as defined by Freud shares some of the assumptions and goals of current cultural psychology, as grounded in Vygotsky's work. Psychoanalysis as well as cultural psychology consider the human person as enabled and constrained by her world of culture. Also, both assume the centrality of semiotic processes in human thinking. In this paper, I propose to turn back to Freud's work, and to examine four aspects which appear relevant for current cultural psychology. Among other issues, current cultural psychology is interested in mediated action, in the role of sign in mind, in imagination, and in higher psychological function. On this ground, I will firstly examine the attention given by Freud to cultural tools for thinking. Freud clearly considered culture as providing us with tools to extend our human powers upon nature, as well as to support and facilitate thinking processes. Secondly, Freud proposed a very interesting model of the emergence of sign in the mother child interaction. This model, often overlooked, has however striking similitude with Vygotsky's later formulation of the construction of the sign in the same interaction. Thirdly, Freud had always a great interest for the study of play, art and imagination. On the one hand, he considered cultural creation a way to learn about human nature. On the other hand, he also elaborated a model of the role of play in human development, and its transformations from childhood, through adolescence, into adulthood. These intuitions have been partly reaffirmed by Vygotsky. Fourthly, Freud proposes a theory of higher mental function. His semiotic understanding of mind allows modelling the slow transformation of rough experiences into complex and articulated thoughts. Such attention given to the description of thinking processes might, in turn, enrich our reflection and modelisation of mind.

Paper Session: Theorizing Psychology
Room ACW 306 (10:00 – 11:55)

Chair: Jason R. Goertzen

Jason R. Goertzen, York University, Canada
Critical Realism, Complexity Theory, and the Crisis in Psychology

The crisis of fragmentation in psychology remains a serious concern for a number of psychologists who are concerned with the theoretical and philosophical underpinnings of the discipline. As a result, possible strategies for resolving the crisis continue to be put forward. However, no proposed solution has yet to succeed in resolving the crisis. I will argue that the substance of the crisis is comprised of a number of important philosophical problems or schisms that generate the fragmentation of psychology. In this paper I will focus on three of these schisms—realism-constructionism, individual-social, and mind-body—and discuss the potential of Bhaskar's critical realism and Wolfram, Langton, and Kauffman's research in the field of complexity theory for resolving them. In addition to discussing the potential of these theories for resolving the selected schisms, I will examine the potential of integrating aspects of these two philosophies (e.g., the role of emergence in physical, social, and psychological phenomena). If successful, such an integration could inform a new philosophy of psychology that could aid in resolving the crisis.

Garth Rennie, Department of Communication Studies, University of Windsor, Canada
Unintended Allegories on the Death of Psychology

This paper represents a major return from a Potter and Wetherell type of discourse analysis applied to interview-accounts, given by 15 eminent British and American critical psychologists, of their struggles to gain recognition as scholars. I argue that these testimonials entailed a new kind of interpretative repertoire that complements Gilbert and Mulkey's empirical and contingent interpretative repertoires -- a critical interpretative repertoire. I ground this third kind of interpretative repertoire in what in classical rhetoric is known as epideictic oratory, a mode of oratory that concerns the recognition of values and the strengthening of belief, and which is best exemplified by the funeral eulogy. I draw upon the notion that speakers using the epideictic mode attempt to inculcate in the listener a desire for action but, in contrast with what is done in the judicial and deliberative modes of rhetoric, they do so without attempting to persuade the listener to take particular courses of action. Correspondingly, I argue that epideictic oratory is important for critical psychologists because it aims to address the normative conditions through which judgment occurs while leaving it up to the listener to decide what to do about those conditions. I conclude that, from the perspective of the outsider, the overall effect of the critical interpretative repertoire by critical psychologists is an unintended allegory on the death of psychology. The productive implications of this impact are discussed -- namely that such ethics are constitutive of "the academic subject" of critical psychology.

Aydan Gulerce, Bogazici University, Turkey

Transdisciplinarity and Transnationalization in Theoretical Psychology: Blurring or Redefining Boundaries and Identities?

Despite the current need for discussions on interdisciplinarity and internationalization in (theoretical) psychology that is heightened with the wake of postmodernism and globalization, the process of knowledge trade has been long under way between the modern disciplines and the world nations. Psychology continuously has imported models, metaphores, and genres from other disciplines. In an almost parallel, synchronic and reverse process, however, it expanded and exported its (Western) subject all around the globe. During the past century, the number of subdisciplinary fields of specialized knowledge has increased, and yet the discipline has remained irrelevant to everyday life and to actual human problems. Furthermore, it lost considerable interdisciplinary prestige to such an extent that there is no, or so little, room for psychology in recently establishing hybrid knowledge communities. On the other hand, however, psychology has been unwittingly taken part in the co-construction of social reality in the periphery where modernization and the (Western) emancipated individual of the modern nation-state are admired. Particularly for theoretical psychology to actualize its potentials and to gain status and responsibility beyond borders, some crucial reflexivity seems in order. Therefore, the very theme of this timely conference invites me to revisit the Transformational model of boundary crossing, that I have presented at the ISTP conference in Sydney (Gulerce, 1999); for the knowledge/practice boundaries do not refer only to the borders between modern disciplines in my generic framework, but also include various other demarcations such as the ones between knowledge forms; sectors of society; activities; discourses; natural languages; and cultures. After drawing conceptual distinctions between *interdisciplinarity*, *multidisciplinarity* and *transdisciplinarity*; between *unity* and *coherence*; and between *integration*, *synthesis* and *articulation* of knowledge, I here shall argue for the indispensibility of transcending all the borders in question at once. I shall then discuss my further thoughts on the challenge presented by such approach towards transdisciplinarity and transnationality for theoretical psychology.

Haosheng Ye, Institute of Psychology Nanjing Normal University, China
Theoretical Psychology in a Post-Empiricist Era

With the progressive undermining of empirical positivism, psychology is now entering a post-empiricist era as seen in the new understanding on the relation between theory and observation. Theory is no more a second-class enterprise psychologists conduct in their spare time after completing difficult empirical research. Rather, theory is active and empirical facts gain their meaning from theory. In the empiricist era, the philosophical fundamentals of theoretical psychology were empiricism and positivism but in the post-empiricist era, theoretical psychology is based on conceptions of paradigm, phenomenology, hermeneutics and social constructionism. These doctrines have stood as a critical counterweight to the empiricist tradition. Kuhn claims that the 'paradigm' is in essence a theoretical framework that dictates which is a fact and which is not a fact. Therefore, theory is of importance in scientific activity. The phenomenological tradition emphasizes metaphysical methods which are a kind of theoretical thinking. According to hermeneutic perspective, the study of psychological phenomena is irreducibly interpretive. Interpretation is also a way of theoretical thinking. Psychological phenomenon is a product of social construction. Therefore we need theoretical thinking to facilitate the capacity of theory construction. Due to the demise of the empiricist standards for evaluating theoretical positions, we need alternative criteria for evaluation. Conceptual and logical standards belong to these new criteria, an additional criterion is value and ideological standard. Because rules of rhetoric and narration guide the process of representation, they also have an impact on the scientific inquiry, so, they become another criterion for evaluating theory. Finally, social practice and application may also function as an evaluating standard. Through the combination of theory and action, the validity and usefulness of theories can be confirmed.

Paper Session: Theorizing Emotion 2
Room ACW 303 (10:00 – 11:55)

Chair: Piotr Trzesniak

Dibakar Pal, Independent scholar, India
Of Humor and Laughter

One school of thought formerly considered, when blood, phlegm, choler, melancholy are in a definite proportion, a person enjoys normal life. Thus this balanced proportion of these four matters is responsible for one's health and disposition or temper. But humor and laughter are the outcome of deviation from the desired ratio of these four matters. So, a humorous person is not a so-called normal human being. A normal man does not laugh. Abnormality makes one laugh. This world is a stage of hard reality. As such, laughter wastes time – is considered by a serious person. If a man works more, instead of laughing he can earn more or can solve problem as is faced with. Yet, a man, having sense of humor is a gifted one, whereas a reserve personality is deprived from this natural blessing. However, humor and laughter are mundane and exist far from land of holy divine. Now, humor may be defined as the ability to perceive, appreciate or express what is funny, amusing or ludicrous. It can solve many problems of life. It enriches casual moments. But in a grave and serious situation humor must be avoided. To regain normal state of life humor acts as a good catalytic agent. Humor, satire, wit, pun, laughter and smile are all personality traits and can be used to conquer cares and anxieties of life. Manners reveal character. As such one must know where and how to expose oneself in the light of these attitudes. In fact these, styles of representation, are means for expression and enjoyment as well. Practice of such traits offers a character its uniqueness. These characteristics are responsible to build up personality that determines individual difference.

Durgadas Mukhopadhyay, University of Delhi, India
Indigenous Psychology and Theories of Emotion

According to the well-known psychologist A.T. Jersild, the term 'emotion' denoted a state of being moved, stirred up or aroused in some way. Emotion involves feeling, impulses, physical and physiological reactions, which may occur in almost unlimited variety of mixture and gradations. Emotions can be aroused by certain objects, things or happenings outside the individual or within himself when the individual's body, pride or self esteem is likely to be damaged or is damaged. In such cases negative emotions, such as fear or anxiety, anger or hostility, or feeling of self-contempt occur. In other cases the emotions are aroused by circumstances that enhances the gratification of a person's needs or the realisation of its goals. "The conditions that provoke emotions change with the individual's expanding abilities and interests. In early infancy an emotion is aroused primarily by stimulation that impinge directly upon the child and by conditions that affect his immediate well-being." With maturity the range and depth of emotion may increase. A person's emotional reaction to a happening depends upon the nature of the happening and upon his own inner state. According to the treatise of Bharata Muni of India, Natyashastra, *rasa* is produced from fusion of the determinant (*vibhava*) the consequents (*anubhava*) and the transitory feelings (*vyabhichari-bhava*). A comparison is made with cooking, as various types of vegetable are mixed with the spices and the taste of the food is created. Similarly *rasa* is created by the fusion of different types of *bhavas* or emotions and the *sthayibhava* transforms into *rasa*. It is the dominant emotion (*sthayi bhava*) which become *rasa* or sentiment. There are eight dominant emotions: love (*rati*), mirth (*hasa*) sorrow (*shoka*), anger (*krodha*), enthusiasm (*utsaha*), terror (*bhaya*), disgust (*jusgupsa*) and astonishment (*vismaya*) and corresponding to these eight emotions are have eight forms of sentiments. They are *sringara* (erotic sentiment), *hasya* (comic), *karuna* (pathetic), *raudra* (fury), *vira* (heroic), *bhayanaka* (terrible), *bibhatsa* (horror) and *adbhuta* (wonder). The erotic sentiment is the most significant sentiment and for its presentation it is progressively divided into stages leading to the final union of the lovers. The heroic (*vira*) sentiment may take the form of courage of battle, compassion and liberality. Assurance, contentment, arrogance and joy are the transitory states connected with it. The sentiment of fury (*raudra*) is based on anger, its transitory states are indignation, intoxication, envy, cruelty, agitation etc. The comic sentiment (*hasya*) depends on mirth which is caused by one's own or another's strange appearances, speech or attire. Here the transitory states are indolence, weariness and stupor. The sentiment of wonder (*adbhuta*) is based on astonishment; the transitory states are usually joy, agitation and contentment. The pathetic (*karuna*) sentiment is based on sorrow; its associated states are depression, sickness, indolence, agitation, anxiety and so on. The sentiment of horror (*bibhatsa*) is based on disgust; its associated states are agitation, sickness, apprehension etc. The Natyashastra recognises these eight *rasas* or sentiments only. But later authorities add the sentiment of calm or tranquility (*shanta*) based on indifference to worldly things (*nirveda*). Psychologists recognize three main categories of data in the assessment of emotion: verbal, physiological and overt behaviour. The role of the autonomic nervous system is of special significance. During sympathetic excitation widespread changes occur which can be readily measured; sweating is increased, the heart beats faster and blood is redistributed to the muscles. Further adrenergic changes include liberation of sugar in the bloodstream, improved contraction of muscle, more rapid coagulation of the blood etc. The overt emotional behaviour and the emotional experience can be inferred from verbal reports and use is made of questionnaire, feeling three moments etc. The analysis of overt emotional behaviour should include facial and vocal expression, gesture and posture. There is scope for further collaborative research in these areas.

Piotr Trzesniak, Departamento de Física e Química, Universidade Federal de Itajubá, Brasil
Sternberg's Theories on Love and on Hate: A Unifying View, New Possibilities, and Directions for Further Developments

In 1988, Robert Sternberg published his book *The triangle of love*, (almost) concluding a theory which states that there are seven kinds of love, which can be built from the combinations of three basic elements: intimacy, passion, and decision/commitment. Depicting each element as a straight line, with a length proportional to the respective intensity, one may construct a triangle, whose area represents the intensity of love in the relationship. Fifteen years later, Sternberg was able to apply the same "triangular" proposal, with the same three elements, to describe seven instances associated to hate, massacres and terrorism, therefore achieving a major theoretical development, i. e., extending the validity of a proposal to embody new phenomena of a similar nature. Making one step forward, we are now suggesting to take Sternberg's three elements as coordinates along a three axial Cartesian reference frame, as used in physics. Under this view, besides the "love octant" (three axis pointing in the positive direction) and the "hate octant" (the three negative directions), there appear twelve new possibilities, corresponding to the combination of one or two positively oriented axis with one or two negatively oriented ones. These new instances are particularly interesting because they consider situations of psychological conflict, when the feeling one simultaneously wishes the welfare *and* the harm of the loved *and* hated one, eventually consistently acting in one or the other way, or oscillating between the two poles in time. Moreover, the Cartesian frame has an origin, where all three components are zero, which may be associated to a twenty-seventh instance: *indifference*. Although relatively successful in explaining love and hate, there is still much work to be done: for instance, the love theory applies to person-to-person relationships, while the hate one deals with group-to-group feelings. An effectively complete theory has to cover all situations of love/hate, including, for instance, loving objects (insulated or in collections), abstract entities, and (even) a theory...

Ayhan Erol, Dokuz Eylul University, Turkey
The Listening and the Perceptual Experience as Parts of What Constitutes a Musical Culture: As a Discourse of Sentiment, Turkish '*Yanık*' (Scorched)

The study of the relationship between the music and the emotion poses particularly complex questions of what an analysis of the music perception should comprise. How do we hear the musical sounds? When and why do we hear sounds in one way rather than another? Does the listener attend to the acoustic characteristics of sound or to the sources

specified by sounds? How can we offer the psychological explanation of why we hear what we hear? The studies about the perception and cognition of music have largely focused on the perception of auditory events such as pitch, grouping, tonal and rhythmic structures. The hierarchical models of the perception of music are premised upon the idea that listeners' perceptions can be described adequately without taking into account the historical character of musical material, and that in these models the musical work is viewed as a concrete, self-contained unit specified by the notes of the score. An alternative to hierarchical models of musical structure is the idea of 'associative' structure. The theory of associative structure makes possible the interpenetration of immanent analysis with the sociohistorical and extramusical context (Dibben 2003:200). Little empirical research has been conducted into associative structure. Following from this approach, I would like to carry out an analysis that investigated the range of meanings of a sound material which is perceived as *yanık* (scorched) by Turkish listeners. And I will present a couple of audio samples to the audience. First of all, I think that Turkish listeners make associative links between musical elements that are present in any given piece in order to define music as *yanık*. This approach is based on the premise that musical materials perceived as *yanık* are heard in terms of their historical and cultural usage.

1:00 pm

Bus leaves for Niagara Falls excursion

8:00 am

Symposium: Conflictual Cooperation and Situated Learning
Room ACW 005 (8:00 – 9:55)

Chair: Line Lerche Mørck

Symposium Abstract

For many years the concept of Situated Learning has proved a challenging theoretical concept for researchers. Within psychology, it has been an inspiration in pedagogical as well as research on organizations and work. It has also received much relevant criticism. We believe, however, that some of the critics, at least, are more or less willingly restoring through their criticism the individualistic conceptions of learning, the very notions Lave and Wenger were challenging with their book. It is as if the scientific community is assimilating the notion of situated learning to its standard views. In their discussions of situated learning, the critics tend to discuss the common aspects of a community working to achieve a common goal, to focus on the person learning and to downplay or overlook the development of the community. We therefore will attempt to reinvigorate the challenge by sifting and reworking notions connected with situated learning in order to stick to what we see as the very core which challenges the scientific community, namely, the concept of persons acting in concrete praxis. Each person does their part in praxis which serves many purposes and which makes each person take part in each their way. In their acts they have to rearrange their conditions of acting including what each other do. They do this on the basis of their previous experience and also their present concerns, which involves a lot more than what is going on here-and-now. The participants may learn from their doings and praxis may develop accordingly, both aspects depending on the way privileges and resources are handled. In this symposium the theoretical discussions will mainly be based on material from investigations of conflictual cooperation on a building site and in social work.

Alan Costall, Portsmouth University, UK
Beyond the 'Here-and-Now': A Closer Look at the Environment

"Rather like the father of the bride at the wedding, [the environment] has been an indispensable ingredient in behavior theories but scarcely noticed. It would appear that everyone assumed that everyone knows what environment is." (Bevan, 1967, pp. 385-6). The concept of the 'environment' and the related terms, 'situation' and 'context', are widely invoked in psychological theory, yet these concepts are still largely taken for granted. The environment is usually assumed to be independent of, and pre-exist, the people 'in' it. It is assumed to be uniform, or, at the most, to have a nested structure. Often an awkward division is assumed between the 'physical' and 'social' aspects of the environment. The 'boundary' between the person and their environment is taken as stable and well defined (cf. Palmer, 2004). And the environment is continually restricted to the here-and-now, where history is collapsed into the present, and the future only entering the picture when things eventually unfold. This presentation will take a closer look at the concept of the environment as it is figured within psychological theory. It will draw in a critical way on the work of James Gibson, but also, more positively, on the writings of John Dewey, and take its examples from the research to be reported at this symposium. The presentation will argue that the relation between persons and their environments is reciprocal; that the environment should be regarded as the *outcome* as well as the situation of learning and development; that the dualism of the sociohistorical and the material is unsustainable; and, finally, that the environment extends well beyond the immediate here-and-now.

Erik Axel, Roskilde University, Denmark
Developing Praxis in Conflictual Cooperation

Praxis, as the interwoven actions of many persons, serves many purposes. Social development comes around from the arrangements persons must do in order to act. When all the persons in concrete praxis arrange themselves thus forming the acts of each other, they participate in something which is more than what they see. Even though they act with reason and insight, they are surprised by what happens in their coordinated acts, and must constantly work to reproduce the order they know, incorporating the regularities they have just had to take into consideration or have just learned about. Thus the order is always varied. Most often, the variation is acknowledged as being the same as the intended order. Sometimes it becomes evident that the coordinated praxis is developing and it is sometimes possible to identify what makes it develop. This notion of coordinated concrete praxis will be discussed and developed on the basis of an analysis of some empirical material from a project on conflictual cooperation in the building business. We shall present the material emerging from the project, which includes an analysis of a problem concerning how some parts of a gateway had to be re-constructed 'on the run'. The presentation may take point of departure in the procedures developed by the craftsmen to circumvent an unforeseen problem about some entirely pre-fabricated bath room cubicles produced in the Czech republic and imported to be inserted as entire units in the rooms of the building under construction. The presentation will include the drawings requested of the architects by the craftsmen, and the conflicts of the involved professionals about what to do. The conflictual aspects of the specific procedures arranged for the occasion and their relation to organizational development will be discussed. Lastly the findings will be discussed in relation to Klaus Nielsen's presentation of the opportunities for learning in the problem.

Klaus Nielsen, Aarhus University, Denmark
Learning as an Aspect of Changing Practice

This presentation is based on an ongoing empirical research project about how participants from different professions (engineers, architects and craftsmen) learn to cooperate while building a house. Theoretically, the research project challenges the implicit assumption in conventional learning theories that learning is a process of internalization of an

already prestructured and static social world. By focusing on the concrete process of building a house it becomes evident that the participants are parts of a changing practice. Thus, the empirical project opens for the opportunity to study how people learn being part of a changing practice including both cooperation and conflicts. To comprehend this complex process of conflictual cooperation and learning, the presentation is analytically based on Lave and Wenger's (1991) understanding of learning as situated in social practice. They conceptualized learning as a dialectical process where participants are actively changing practice and in turn are being changed as participants in that practice. It is the ambition of the presentation to elaborate on our understanding of learning as a dialectic process based on the empirical results from the research project. In the dialectical perspective suggested in the presentation individual learning is seen as a process of both trying to master being part of a changing social practice and exploring new parts of this practice. This will be done concretely by discussing specific incidents from the research project (e.g. reconstruction of a gateway, adjustment of toilet cubicles etc.) from different perspectives. This presentation will concentrate on the learning aspects of these processes while Erik Axel will focus on the same processes but from an organizational developmental perspective. We hope to disclose new aspects of learning in changing social practice when taking this "double" perspective on learning and development based on our empirical research.

Paper Session: Theorizing Vygotsky

Room ACW 205 (8:00 – 9:25)

Chair: Michel Ferrari

Yunhee Lee, Korea University, Seoul, Republic of Korea

Symbolic Mediation and Dialogic Communication: A Vygotskian Cultural-Historical Psychology Applicable to Symbol-Mediated Interpreting Activity

Textualism *versus* functionalism gives rise to overriding attitudes toward analysis of culture or any other objects of analytical studies. Either structure or function is by no means the issue when the two become fused in structured action. That is, structure and action of subject are interrelated, affecting each other, and thus the two require each other's role based on common ground. The phenomenal union of the two is examined in this paper by virtue of concepts of mediation and interpretation in symbol-mediated interpreting activity where the act of interpretation operates in mediational system by human interpreting subject. Mediational structure of interpreting activity has merits in that interpreting subject arrives at generating meaning from a dialogical process between two overriding entities: remote context (historical) and contemporary context (cultural) mediated by symbolic system, in which historical and cultural texts interact dialectically. This dialogical interaction can be possible insofar as symbolic system provides analogous structure between the remote and the contemporary context to the symbol-using mind. Through symbolic mediation, interpreting subject is enabled to encounter the past, historical context which functions as a question asking for an answer from the present, cultural context. Vygotskian cultural and historical psychology of the interpreting subject contributes to building cultural artifacts based on common ground of cultural community. The semiotic selves, which are positioned in reality as concrete self, in a possible world as virtual self, and in symbolic structural system as symbolic, expressive self interact with one another in semiotic structure of interpreting activity. Just as thought and word interact mind and symbol interact in mediational symbolic structure by virtue of symbol's function as mediator and interpretant.

Anton Yasnitsky, CTL, OISE/UT, Canada and Michel Ferrari, HDAP, OISE/UT, Canada

Between Pedagogy and Psychoneurology: Galperin's Quest for the Subject of Psychology

Piotr Galperin's was among the first generation of Vygotsky's students and his influence on the development of the cultural-historical psychology and psychological activity theory, as well as educational practice, can hardly be overestimated. Galperin introduced ideas on the formation of mental action that were later integrated into a range of psychological theories by major representatives of the neo-Vygotskian research program, such as A. N. Leontiev, A. V. Zaporozhets, D. B. El'konin, and V. V. Davydov. The growing popularity of Galperin's research is reflected in a number of recent publications on Galperin's approach to psychology by G. Shchedrovitskii, Davydov, van Geert, Haenen, Arievidtch, van der Veer, Stetsenko, etc. Most frequently, Galperin's contribution to psychology is discussed with reference to his *psychological study of tool use*, as well as his notion of the *orienting basis of an action* (OBA)—the model commonly referred to as Galperin's theory of *stepwise mental action formation*. This paper presents Galperin's early perspective on the distinctly Vygotskian psychological concept of mediation (*oposredstvovanie*) based on an analysis of a recently discovered unpublished paper by Galperin—a report entitled "A Teaching (Treatise) on Memory". In it, Galperin critiques Vygotsky's and Leontiev's research and makes an important distinction between mediation and *osmyshlenie* (literally, "semantization," or "making something meaningful"). This distinction is discussed from the perspective of Galperin's continuous quest for the subject of distinctly psychological study of higher psychical functions—as opposed to physiological or pedagogical research about human beings—a quest that continues until his last published writings.

William Roper, University of Central England, Birmingham, UK

Lacan with Vygotsky

For many psychologically inquisitive artists on the political left, amongst many others, Freud with Marx has been a broad orientation towards the relationship of the psyche and society. For those pressing further in the history of psychology, Lacan with Vygotsky, provides a more articulated, but still problematic pair to be read together as conceptual resource, particularly for psychology and art. The advantage of this pair is not only their mutual attention to art, but that for both, Freud and Marx, featured as significant touchstones, if not in different ways as limits to their work, and thus provides

starting and navigating points for a joint reading. Seeming similarities; of being critical psychologies in times of crisis, of shared materialist ontology and dialectical method, particularly moments of natural and culturally mediated process, soon open onto areas of difference and seeming incommensurability; over dialectical materialist history and epistemology and in the concept of the unconscious. This paper will argue that reading Lacan with Vygotsky is, with the tensions, a productive pairing, each unsettling and prompting response from the other in key areas of importance for politics and art. In general Lacan and Vygotsky display a postmodern - modern dialogue, particularly over such concepts as knowledge, history and development; but the specific areas of focus envisaged in this paper are the unconscious, as structured by language, and the desire of the Other in Lacan but as the excess of situated being over individual consciousness with Vygotsky ideology as unconscious symbolic co-ordinates, fantasy frame and object a in Lacan, but also as highlighted by affective and form-content (class-linked) contradiction with Vygotsky the barred subject as irreconcilable and untalisable in Lacan, as contrasted with its opposite, an integrating and possibly holistic, but, as socially based, also antagonistic, personality with Vygotsky.

Paper Session: Philosophical Analysis of Psychological Concepts
Room ACW 304 (8:00 – 9:55)

Chair: Tetsuya Kono

Tetsuya Kono, Tamagawa University, Japan
Question of Animality and Psychology

Modern philosophy and psychology have tried to define the nature of human mind, namely humanity itself, through the comparison of human beings with animals. Therefore, the “mind”, different from that of “behavior”, implicitly signifies something that animals are not able to possess. This paper tries to make clear the role of human-animal relationship played in the psychological and philosophical research of the human mind and a kind of ideology implied behind the research. Concerning the way of capturing the human-animal relationship, two opposing traditions can be found in the history of modern philosophy and psychology. One tradition is dualism originating from Descartes. This tradition tries to find some essential difference by which human beings place themselves superior to animals. Descartes considered that only human beings have language and self-consciousness, while animals are mere machines. Second tradition, materialism, has emphasized the continuity of human beings and animals in focusing on behavior rather than on language. These two traditions are inherited in psychology: cognitivism and behaviorism. Many cognitivist studies about the primates have tried to train them to use sign language and tend to insist on the superiority of human beings to other primates. However, the recent philosophical works of Derrida, Agamben, and Singer, cast fundamental doubt on the traditional attitudes to animals. They ask questions following Bentham: “the question is not: Can animals reason? Can they speak? But can they suffer?” Bentham tried to find another human-animal relationship than domination or exclusion. This question had never been taken up before in the field of psychology, except in some studies about animal therapy. The Bentham’s question not only brings up an ethical problem of animal rights in psychology, but also a more profound problem about the ethically problematic implication of the notion of “mind” and “person”. These notions could introduce the exclusive relationship between human beings and animals to that among human beings.

Jay Kosgarten and Gary Kose, Long Island University, USA
Aspects of Wittgenstein’s Psychological Concepts

In the second half of the 1940s Wittgenstein was occupied mainly with what he termed “psychological” concepts. Few would argue against the iconic status of Wittgenstein’s ideas amongst twentieth century thought, yet fewer would agree on the proper place of his contributions within Philosophy and his ideas have received scant attention in Psychology. The present paper is an attempt to examine Wittgenstein’s approach to the study of psychological phenomena and concepts by way of a close examination of his account of “aspect seeing.” In contrast to a psychological study of perception, per se, Wittgenstein distinguishes between the perception of objects and events from perceiving certain configurations in various, multifaceted ways (he famously used Jastrow’s duck-rabbit figure as one illustration of this kind of perception). In demarcating such psychological phenomena, Wittgenstein rejected explanations in terms of sensory processing and cognitive interpretations. It is argued that Wittgenstein’s account of “seeing an aspect” can be best understood as his reaction to Kohler’s explanation of Gestalt phenomena, which offers instead an attempt to avoid the problem of “psychologism” - earlier pointed out by Gottlob Frege - and still endemic to so much psychological theorizing. It is believed that Wittgenstein’s philosophical psychology offers a tertium quid, between sensory/neural processing and cognitive computation that goes beyond traditional and contemporary psychological theories.

Lillian Vederhus, Dept. of Education, University of Tromsø, Norway
Intelligence and Ontological Assumptions

Intelligence has been a concept, or rather: a construct, with a wide range of theoretical, empirical and applied approaches through recent scientific and social history. The fundamental assumptions, however, regarding what there is to know, how we get access to that knowledge, and the ethical considerations on using a favoured approach, are not often explicit or present when research or other practises are being carried out. There is a need for a meta-theoretical framework, incorporating ideas and empirical findings – whether inventions or discoveries – from all approaches; biological, neuropsychological, cognitive, sociological, anthropological and so on. I argue that intelligence from any one isolated approach will be a reductionism and a construct, and that transdisciplinary thinking is needed to reflect any reality of the concept. I further suggest a meta-theoretical model as a step in direction of a unified ontology of intelligence, where the

symbiosis of thinking, as a concrete process, and thought, as an abstract product, creates an infiniteness of mental modes for the human being in time and space.

Johanna Motzkau, The Open University, United Kingdom
Memory, Suggestibility, Speechlessness: *Desir/Plaisir* and the Micro-Politics of Expression

Inspired by some of the continuities and tensions between the work of Deleuze and Foucault this paper will trace theoretico-historical issues around memory, suggestibility and speechlessness by juxtaposing three different examples of concrete struggles with remembering, expression and truth. The wider theoretical aim is to examine and utilise the tensions between the concepts of 'desir' and 'plaisir'. Memory and suggestibility have always been an inseparable but odd couple. Memory implies the possibility of the continuity and authenticity of knowledge; as such it is the guarantor of the authenticity of knowledge about the past (it implies the possibility of truth). Suggestibility also implies knowledge (in abundance), but it strips this knowledge of the power it claims to define what is real (or true) and what is an illusion. Suggestibility thereby undermines the very idea of authenticity (factuality), while still endorsing that of knowledge and information. Tracing this dilemma into the concrete historical and present context, I will consider the ensuing dynamics of expression, speechlessness and veridicality in relation to three concrete examples: 1. Research/debates around suggestibility and false/recovered memories of sexual abuse. 2. The writings of the holocaust survivor Jean Améry. 3. The case of the disputed holocaust survivor Benjamin Wilkomirski. Examining the distinct way in which memory, expression and speechlessness are produced and handled in each of these cases will illuminate the complex interrelation of memory veridicality and expression. This in turn could highlight the subversive potential of suggestibility. Alongside these examples and drawing on Deleuze's concept of 'desir' (in contrast to Foucault's 'plaisir'), I will explore the idea of 'micro-politics of expression' and the related 'micro-dynamics of veridicality'. This is an attempt to reinvestigate the traditional dilemmas of memory, truth and agency.

Paper Session: Clinical Theory and Culture
Room ACW 106 (8:00 – 9:55)

Chair: Giselle B. Esquivel

Giselle B. Esquivel, Fordham University, USA and Geraldine V. Oades-Sese, Rutgers University, USA
Narrative Theory in Cross-Cultural Context: Therapeutic Implications for Immigrant Children

The purpose of this paper presentation is to conceptualize narrative theory from a cross-cultural perspective and as a basis for understanding the use of narrative therapy as a culturally-sensitive modality with immigrant children and adolescents. A narrative theoretical perspective in psychology is rooted on a personal –social constructivist philosophy of human nature (Gergen, 1985; Polkinghorne, 1988), one that emphasizes the interaction between subjective experience and socially shared communications aimed at assigning meaning to reality (Crossley, 1996). The term "narrative" is used as a metaphor for a propositional way of knowing that is essentially storytelling like in nature and different from logical or paradigmatic reasoning (Bruner, 1986). The interactive nature of the narrative process between the individual and the socio-cultural group facilitates under normal circumstances a sense of personal identity, acculturation, and community cohesiveness (Howard, 1991; McAdams & Bowman, 2001). Thus, narratives can capture both individual life stories and patterns within and across cultures (Singer, 2005). The application of narrative methods to psychological practice has been most salient to psychotherapy. The ability of the individual to reconstruct or redefine the meaning assigned to experiences, either in interaction with another person or a social group, supports the possibility for change through individual and group therapeutic modalities (e.g., Almond, 1996; Hoshmand, 2000). Narrative techniques (e.g., storytelling) have been extensively used as interventions for children and adolescents (e.g., Biever, 1995; Freeman, Epston, & Lobovits, 1997; Gardner, 1993). The use of narratives as a culturally sensitive therapeutic modality has been limited (Costantino, Malgady, & Rogler, 1986). A critical understanding of narrative theory in cross-cultural context can serve as a framework to guide research and practice in the development of interventions to facilitate the acculturation process and adjustment of immigrant children and adolescents.

Yasuhiro Igarashi, Department of Aesthetics and Health Sciences, Yamano College of Aesthetics, Japan
Clinical Psychology as a Technology of Subjectivity: A Japanese Case

One of the most important events in the history of Japanese psychology is institutionalization of clinical psychology since late 1980s. With the accreditation of the Certified Clinical Psychologist, CCP, and the introduction of the Qualified Graduate Course for CCP, clinical psychologists succeeded in establishing their status as a profession for treating mental health problems. CCPs work as counsellors, psychotherapists and diagnosticians in medical institutions. Educational authorities strongly promote CCPs and are planning to assign them to all elementary schools and junior high schools. Today, CCPs are widely recognized as professional psychologists and have become major actors in the field of mental health. People came to accept and use discourses clinical psychology provides. In late 1990s, clinical psychology has emerged as a significant agent of technology of subjectivity in Japanese society. Because there were no significant theoretical or methodological developments made in clinical psychology in this time, its success must have been strongly affected by so-called external factors. The background and aftermath of its development will be discussed including such points as social situation surrounding clinical psychology, its dislike of cognitive behaviour therapy in contrast with preference to Jungian approach, tension between clinical psychologists and experimental psychologists, and debasement of quality of therapists as a consequence of rapid expansion.

Important events in the history of Japanese Psychology after WW II:

- 1947 The 11th annual convention of Japanese Psychological Association. The first nation-wide conference after WW II
- 1951 San Francisco Peace Treaty signed
- 1972 The 20th International Congress of Psychology in Tokyo
- 1988 Foundation of the Japanese Certification Board for Clinical Psychologist, JCBCP. Qualification of the Certified Clinical Psychologist. (15,097 CCPs in 2006)
- 1996 Introduction of Qualified Graduate Course for CCP by JCBCP. (146 courses in 2006)
- 2002 The first issue of '*Qualitative Research in Psychology*'

Sergio Lara, IFDI and University of Chile, Chile

Systematization of Discoveries and Tendencies in the Application of Experiential Alba Emoting in the Therapeutic Context

Experiential Alba emoting or Focusing oriented Alba emoting, has developed psychotherapy and has applications in many different therapeutic fields. It is the combination of two methods adding a plus to the body therapeutic work. Alba emoting is helped by Focusing in everything that emerges from experience into felt, sense meanings. In the last years, we have had experiences of the method with different types of patients in different situations. This approach to Psychology integrates visions of human being, from the experiential paradigm of Eugene Gendlin, specially from the process model. How can we understand the complexity of the symbolization in psychology? The process is in the center of this approach, which connects with the body. The body, here, interacts with different environments and this interaction, is with the world too. Focusing is a bodily technique proposed by Eugene Gendlin, from this new paradigm called experiential, which proposes this phenomenological cosmovision starting from the body. From this source arises, moreover, Experiential Psychotherapy. In this approach, It is possible to create felt sense symbols, and thus elaborate what arises from real life. The Alba emoting is a method developed by Susana Bloch from a discovery made by Bloch, Orthous y Santibáñez (B.O.S.) in the '70's, at the University of Chile. This is an emotional induction method through breathing, gesture and posture. It is defined like a bottom-up system, that is, from the periphery to the nerve centers by way of the effectors. The emotions are considered in psychology very important in the therapeutic work, Experiential Alba emoting shows ways to improve and to explain this approach.

Eun Jin Kim, University of Ottawa, Canada

Cultural Identity Construction: Four Narratives of Counsellors of Racially Non-Dominant Groups

Highlighting the importance of cultural consideration in therapeutic conversation, multicultural counselling and therapy (MCT) scholars emphasize counsellors' awareness of their cultural identity. However, previous studies on multicultural counselling have seldom offered an insightful exploration of cultural factors from counsellors' perspectives. As for identity, much research in the field of MCT has focused on clients rather than counsellors although MCT theorists highlight the importance of counsellor self-awareness. Based on life story accounts of non-white counsellors, this study explores the construction process of their cultural identity including race, ethnicity, religion, gender, language, etc. Social constructionism is used as a theoretical paradigm in this research. Regarding identity, social constructionists see identity as a communally constructed artifact within a specific group of people. Therefore, social constructionists do not passively receive conventional understandings of identity, but question taken-for-granted knowledge about identity. Data are collected through in-depth interviews and the entire interviews are tape-recorded. In addition, such materials as photographs and writings are used for additional information. For analysis, the researcher has been selecting events and themes taken from the data and, after that, will write them into a story for each counsellor. The counsellors' words will be used as much as possible in order to present a descriptive account of being a counsellor from a racially non-dominant group and of how cultural identity of each counsellor has been constructed. However, the constructed stories will represent the researcher's interpretations of the counsellors' texts. The use of multiple data sources and ongoing member checks will help build trustworthiness.

Paper Session: Studies in the History of Psychology
Room ACW 305 (8:00 – 9:55)

Chair: Marissa Barnes

Juha Siltala, Department of History, University of Helsinki, Finland

Comparison, Loss, and the Sense of Control in the Finnish Civil War in 1917-1918 and in the Unpolitized Working Life Conflicts during the Economic Depression 1991-1997

Psychoanalytic history has treated war and depression as repetitions of developmental traumata. I will consider the explanatory value of more "adultomorphic" theories (situational social psychology, cognitive framing, heuristic biases in the intuitive judgement) as regards two economic crises in Finland, the first leading to a total war and the other into individual stress symptoms. Cognitive frames of what is feasible trigger either passive fatalism or collective action. The loss of something already achieved weights more than possibilities of gaining something more but unsure. The sense of agency, first emerged from the changed horizons of expectations, may lead the actors to obstinate reactions. The overtly self-defeating behavior of the Finnish Social Democrat Party in 1917 could be seen as an attempt to maintain the sense of control and self-efficacy, instead of directly resorting to psychopathologies. Conflicting parties are constructed in situations, by means of projective identification and role-taking. Even normal people can commit extraordinary things. Long duree - explanations such as the fair deal and the demand for equal treatment, presented by evolutionary psychologists, set limitations for adaptation and also bring into play such motives as avoiding shame - which, on the other hand, varies along

with individual life histories. The aim of my paper is to tease discussion on the mutual relationships of three time-level psychological theories (phylogenetic constitution, ontogenetic experiences, and situational roles), using the Finnish events as illustrations. The information to make choices will be mediated through these layers. In 1917, people believed in human perfectibility and rational social planning, whereas in 1991 any alternative to market selection was by definition doomed to be rebellion against the reality principle. Narcissistic exceptionalism, on the other hand, counterweighted the collective losses of the majority of employees and small entrepreneurs, discouraging identification with "losers" and encouraging identification with the "winners."

Manolis Dafermos and Athanasios Marvakis, Department of Psychology, University of Crete, Greece
Mediated Getting-to-Know-the-World – Approaching Learning with S. L. Rubinshtein

The goal of our presentation is to approach the process and activity of "learning" relying on the work of Sergei Leonidovich Rubinshtein (1889-1960) who was one of the grand old figures of psychology in the Soviet Union. His work helped Soviet Psychology to retain its autonomy, i.e. to survive the concerted efforts made (in the late 1940's) to reduce it as a discipline to a mere branch of physiology. Rubinshtein contributed in shifting the paradigm of the human sciences from an impersonal and subjectless one to an anthropological subjective one. He worked since the 1920s on a philosophical-anthropological ontology staking claims for the category of the "subject" (Abul'khanova & Slavskaja 1997). His approach was founded on the thesis that it is not consciousness, the psyche, activity, etc., which reflect the world, but it is concrete subjects. Learning according to S. L. Rubinshtein cannot be conceived from the outside, just as a result of (even active) assimilation/appropriation or internalisation of already given ('societal necessary') knowledge, psychological schemata, etc. Rubinshtein stressed the autonomous, creative character of the activity of the learning subjects, including their self-existent reasons/grounds for learning. From this perspective, learning is to be viewed conceptually as an autonomous movement, i.e. as a subjectively grounded activity of the subject in his/her attempt to get-to-know-the-world. And this getting-to-know-the-world is evidently not realized by the subject in or through an immediate co-relation with his/her world, but necessarily through participation in social practices, where his/her learning is mediated by certain things and relations: external or psychological tools, i.e. objects, artefacts, technologies, concepts, etc. All these, mediated of course by other subjects and in and through relations and discourses. Thus, Rubinshtein's conceptualization of learning offers theoretical grounds for the reorganization of educational processes rendering learners not only as active participants, but also as subjects of/in it.

Hans van Rappard, Amsterdam, The Netherlands
Answer to William James

It is well known that William James was intensely irritated with Wilhelm Wundt, who, he complained, was impossible to defeat at an intellectual Waterloo because his system lacked a central idea. I will contend however, that James was wrong. There is a central idea in Wundt, which may be found in the fact that his basic philosophical tools (the distinctions between immediate-mediate experience, apperception-association, psychical-physical causality, and voluntarism-intellectualism) are all characterised by the same structure and serve the same philosophical aim within their respective domains: to safeguard the precedence of mind. Given the time constraints the paper will be limited to the distinctions between immediate-mediate experience and apperception-association. It will be demonstrated that in both pairs of opposite concepts the latter concept must be understood as an abstraction from the former. For instance, mediate experience is not an opposite to but an abstraction from immediate experience. Thus – and this is the central part of the argument – mediate experience inheres in immediate experience, which may therefore be given philosophical precedence. Finally, the argument of the paper will draw additional support from a brief process-philosophical interpretation of Wundt's system, which brings him in the same philosophical league as James.

Marissa Barnes, York University, Canada
Daniel Berlyne: The Conflict of Belief and Desire

Daniel Berlyne (1924 – 1976) was an experimental theorist through the 1950s to 1970s. His work spanned across the categorical rubrics of perception, learning and motivation, and into areas such as, psychology of the arts. Berlyne studied a diversity of topics: curiosity, play, stimulus exploration, and aesthetics. However, despite the unconventionality of his topics of inquiry, his methods remained quite orthodox. Specifically, he retained a behaviorist-positivist approach to human experience. Berlyne expressed the desire to study human, everyday experience, but he believed that to understand human phenomenon one must begin with the primary and fundamental laws governing animal and simple human behavior. His metascience was influenced by Clark Hull's promise of a 'grand' all encompassing theory of behavior, of which Berlyne became 'enchanted' during his undergraduate days. Throughout his career Berlyne remained committed to studying phenomenon under the guise of practicing science. This science mirrored a natural-scientific and variable-statistics approach. His early 'collative-arousal' theory of motivation spawned from comparative research on exploratory behavior, and it continued to guide his work. In particular, the essence of his motivational theory is the foundation for his aesthetics' theory and his 'new experimental aesthetics'. Thus despite the study of unconventional concepts, his work both theoretically and methodologically remained firmly dictated by his metascience. These beliefs subsequently created a theoretical and methodological prison for his desired aims. This metascientific illusion prevented Berlyne from exploring 'non-scientific' methods and from restructuring his theory of behavior, motivation, and aesthetics. His ability to reject orthodoxy is evident in his selected topics. However, his inability to transcend his metascience impeded what may have been possible, given his creativity. It is this conflict between his beliefs and desires that makes reflection on the breadth and complexity of Berlyne's thinking an interesting case study, and thus the topic of this paper.

Conversation Session

Room ACW 307 (8:00 – 8:55)

Huang Xiaozhong, Institute of Psychology, Zhejiang Normal University, China and Ting Fang, Counseling Service Center, Zhejiang Sci-tech University, China

Does Priming Effect Exist in Spatial Concept for Primary School Children?

In order to explore children's priming effect in spatial concept learning, using rules of distance between two points and beeline among three points as materials, and self-programmed software as instrument, 1-, 3- and 5-grade primary school children (n=124) participated in experiment. All of subjects participated in pre-experiment to familiarize the experiment situation, and then learned the rules under different directions to form groups of explicit learning and implicit learning. After learning, all of subjects participated in test. The following conclusions were drawn: 1) Under explicit learning, there were increase with age in cognition of materials; Under implicit learning, there were no increase with age in cognition of materials. 2) There were no significant differences between groups of explicit learning and implicit learning in cognition of distance between two points; In cognition of beeline among three points, there were no significant differences between groups of explicit learning and implicit learning for 1 grade children, score of explicit learning group was significantly higher than score of implicit learning group for 3 and 5 grade children. 3) Under explicit learning, children learned distance between two points first, then beeline among three points; Under implicit learning, score of cognition of distance between two points was significantly higher than score of cognition of beeline among three points. From aforementioned conclusions, it proved that priming effect was not shown with increase of cognition levels in spatial concept tasks.

9:00 am

Paper Session: Reconceptualizing Gender and Identity

Room ACW 307 (9:00 – 9:55)

Chair: Maria Botero

Maria Botero, York University, Canada

"Genderless" Subjects in Cognitive Science: Physicalism in the Transgender World

When the idea of "Self" or the identity of the subject becomes an object of study in Cognitive Science, it has to renounce to any phenomenological description to become a legitimate object of study. This claim is supported by the fact that if we examine closely studies about "self" in the cognitive science framework, these studies always refer to a "genderless self." These studies are done within the *Physicalist* approach to the mind. In *Physicalism*, there is a distinction between the object and the subject. The objective world is everything that Physics describes in its observations, including physical structures that can be identified with mental states. Anything that resembles a subjective existence, such as *qualia*, has to be disqualified or at least considered in a different way from the body. As a result, it is possible to find a 20th century version of the so-called *Cartesian Dualism* in subjects who claim that the "inner feeling of gender" they experience is trapped in the "wrong body". What I would like to suggest in this paper is that we should make a shift to a different framework to understand the human mind, such as the *Enactive* approach posed by Varela, Thompson and Rosch. This approach goes beyond the subject-object framework and allows us to understand how the perceiver can guide his action in his local situation and how the local situation changes because of the perceiver's activity. In this way, we can take into account a phenomenological approach to gender that forces us to look at the experience of the subject, not as different to a body's biological characteristics, but as a mental state within a more flexible categorization of gender and within a body that has the possibility to be transformed through technology.

Ajmesh Prasad, York University, Canada

Identity without Corporeality: On the Gendered Psychology of a Re-Presented Socio-Sexual Community

The concept of male lesbians—biologically-read males who identify as lesbians—may seem contradictory at first. For a male to engage in sexual interaction with a female signifies the heterosexuality of the relationship and habitually consigns its participants to socially constructed gender roles. Feminists, and particularly lesbian theorists, have consequently received the idea of male lesbians with "a mixture of suspicion, befuddlement and sometimes anger" (Zita, 1992: 107). The concept, perhaps for this reason, has historically been overlooked by intellectuals in the field of sexuality and gender studies or imprudently conflated with a constituency of the trans community. However, the postmodernist inflected gender theories which emerged primarily in the 1980s and early-1990s, provided a forum for substantive reconsideration of identity politics, and allocated agency to individuals whose self-classification(s) were not being captured either by the limited template of the sex leads to gender hierarchy or by medically-defined sexual pathologies. Thus, the objective of this paper is to explore the psychology of male lesbians through an engagement with contemporary critical theory.

10:00 am

Keynote Address

Room ACW 109 (10:00 – 10:55)

Isaac Prilleltensky, University of Miami, USA

Happy but Dead: Well-Being beyond Borders – Interdisciplinary and International Interrogations and Interventions

This exploration of the concept of well-being starts in psychology, but makes its way through several disciplines and continents in an effort to achieve a comprehensive notion of personal, interpersonal, organizational, and community health and development. The presenter elaborates the risks and paradoxes involved in parochial and ultra psychological definitions of well-being, such as being happy but dead. Drawing from public health, economics, sociology, political science, community development and moral philosophy, the author strives to elaborate a non-individualistic conception of well-being. Gathering evidence from multiple countries and continents, the author offers an international view of what well-being means in different parts of the world. In addition to interdisciplinary and international interrogations, Prilleltensky also shares interventions that have proven efficacious in advancing the well-being of marginalized populations.

11:00 am

Symposium: Intersubjectivity, Inclusion and Implications for Professional Praxis

Room ACW 005 (11:00 – 12:55)

Chair: Line Lerche Mørck

Symposium Abstract

The field of children is in its organizational structure divided into different places as e.g. homes, schools and institutions for help. In these places different groups of professionals contribute to the children's life on behalf of historically developed divisions of responsibility. Studies have revealed conflicts between the professionals, isolation of their knowledge, and exclusion of children. In the symposium we will illustrate consequences of this to the children's personal figuration of learning and to their possibilities of participation in communities of other children. These processes should not be analyzed as a general outcome of structures of power but as a situated interplay where the parties make up the conditions of each others and by that structure the possibilities of acting. Furthermore, in relation to coordinating their interventions across contexts, the professionals draw on social technologies (as e.g. the questionnaire of the self-assessment methods of a child) which influence the understandings of the problems and of the professional tasks. In this way we question the individualized practice and understandings of development and learning, which dominate the professional work in social and pedagogical practice. The papers apply the critical psychological notion of intersubjectivity, situated learning and the social origin of self understanding. To understand and to improve the professional cooperation and the inclusion of children we need to develop theory of social practice which takes historical analyses and social technologies into account - in a situated way. In the symposium we will discuss this theoretical challenge on the basis of empirical projects exploring children's learning, professions and their conflicts as well as self-assessment methods.

Charlotte Højholt, Roskilde University, Denmark

Development of Subjectivity as an Aspect of Participation in Social Practice

This paper is concerned with how subjects develop *together* - participating in different kinds of social practice. Human development is often individualized and understood in contradictory ways. The child's development is conceived as either a question of consuming culture or as unfolding nature. In psychology the development has often been understood as caused by different kinds of stimuli, 'mirrors' (representations), role models or scaffolds for an individual project of internalizing. In this way other persons appear like either 'instruments' or 'limitations' for an isolated individual process. However children live their modern life in different institutional contexts together with other children and this life calls for attention to how the children make up the developmental possibilities of each other and a focus on how different groups of grown ups may cooperate about organizing the interrelated contexts for the children's interplay. Instead the professionals seem locked in the contradictory understandings and conflicts, and the common life of the children is left to the children themselves. This paper will emphasize the intersubjectivity of development, as related to the children's participation in common projects of the communities of children. Observing and interviewing children across their life contexts brings up a focus on how they learn and develop together, how they explore their common life together and how they create cooperation as well as conflicts. In their situated interplay the children structure the conditions of each other. And in the very process the single child develop personal experiences of participation and the communities change their social dynamics and projects. A focus on this interplay changes the professional tasks in directions of working with the *conditions for interplay* between human beings. And since the children develop *across* contexts, this focus opens the question of *connecting* the different professional contributions in new ways.

Maja Røn Larsen, Roskilde University, Denmark

The Professional Conflicts about Categorizing Children's Problems

Exposed children as subjects live their lives in and across various social contexts, institutions, schools and families. These contexts involve different professionals, which all from their perspectives and with their specific professional history tries to help the children. While the professionals work is concerning different specific contexts of the children's lives, the children

and their families struggle to create meaning in and across the different contexts. In spite of a political (and professional) intention of creating inclusive practices, cooperation and “unity” in the work with children, research points out, that the different professionals’ work seems to create separation and conflicts for the very children they intend to help. The cooperation of the different professionals seems to be complicated and conflictual. I will analyze the complications as internal paradoxes in the professionals’ work. Struggles between the different professionals, about the right to gain power and acknowledgement as a profession, does not always seem to go hand in hand with the children’s interests. Just as the children, the professionals are subjects, which from situated perspectives have reasons to act, even when it leads to professional powerlessness and segregation. In order to render changes in the professional work, we must analyze reasons of actions within their own structures of relevance. The theoretical challenge in my analysis is how to relate the children’s and the pedagogues’ situated perspectives to the historically developed structure of the professions. I will introduce a Bourdieu-inspired field analysis of the social structures and organization of pedagogy of exposed and vulnerable children as a field of struggle between different political and professional interests. The theoretical questions relate to the dynamic between the analysis of children’s perspectives on their concrete lives in and across different contexts, the situated conflicts of the professionals and the field analysis of the social structures, in which the professions have emerged.

Anne Morin, Danish University of Education, Denmark

Learning processes as a conduct of personal and intersubjective engagements across structural organisations of learning
This paper discusses the scope and relevance of the Critical Psychological theoretical concept of personal configuration of learning (Dreier, 1999) in relation to inclusive processes of learning. The theoretical questions posed originate in research of a Ph.D project examining pupil participation and learning in primary school across general education and special education (Morin in prep.). In the Ph.D project a main dilemma is at stake. At the one hand the organisation of special needs education often means isolation separation and exclusion from other children for the children receiving special needs education. On the other hand the project shows that motivation for learning can be found exactly when children learn together. Therefore, in this paper I wish to discuss how to conceptualise that learning processes on the one hand is located in and part of concrete arrangements in structural organisations of learning but on the other hand is a personal and intersubjective enterprise linked to and developed in and by participation in child communities. The paper suggests looking at the personal configuration of learning as a concept for the subject’s personal way to participate in specific organisational structures of learning which at the same time opens up specific possibilities as well as limitations for the subject. The concept of intersubjectivity (Holzkamp, 1995), therefore, has its relevance in relation to a theoretical and practical discussion of learning processes as situated cross-contextual and relational and opens up possibilities for new ways of coordinating inclusive interventions across family and school.

Kristine Kousholt, Danish University of Education, Denmark
Self-understanding or Performativity?

In this paper I discuss the concepts of self-understanding and performativity (Ball, 2003) in relation to empirical research on self-assessment methods in a Danish school context. One of the findings in the ongoing PhD. project is that pupils have to assess their own skills in relation to their teacher’s understanding of their skills. So the task for the pupils is to self-assess in a way that fits the understanding by someone else. Within critical psychology Klaus Holzkamp describes self-understanding as a process of coming to understand oneself. The process of self-understanding involves a reflective process, and it also involves ‘the other’ because the other is part of ‘my’ trying to communicate and act out the process of self-understanding (Holzkamp, 1995). In relation to the analytical point above, I discuss what the self-assessment methods really are measuring and which implications they might have to the children’s development of self-understanding. E.g. a teacher conclude that one of her pupils, an ethnic minority boy, has a poor self-understanding because he assesses himself as being much more skilled in school than this teacher evaluates him to be. This might not be an expression of him having a poor self-understanding but instead reveal his strategy of ‘performativity.’ Furthermore different ways of understanding the pupils’ position in relation to social technologies like self-assessment methods are discussed. The difference between self-understanding and performativity leads to discussions of diverse but also compatible theoretical angles which points out the inter-subjective and practice-dependent self-understanding on one hand and the process of ‘subjectification’ (Davies, 2006) and structures of power on the other. The dynamic relation between ‘the acting subject’ and the social technologies is discussed which includes the concept of ‘technologies of the self’ (Foucault, 1988) and the dialectical understanding within Critical Psychology that acknowledges subjects as subjected to but also changing social conditions.

Symposium: Suffering Meaning: The Philosophical Significance of Psychic Pathos
Room ACW 205 (11:00 – 12:55)

Chair: Sarah LaChance Adams

Symposium Abstract

The papers in this symposium consider how modes of human suffering provide insight into fundamental aspects of human existence. We consider a variety of psychological phenomena including neurosis, anxiety, schizoid personality disorder, depression, profound boredom, and schizophrenia. We find that examining pathological phenomena does not simply help us understand the extremes of human existence; it also reveals fundamental truths about the general character of the human situation. In particular, they illuminate the structures of reason, being-for-others, time, embodiment, and intentionality. In this symposium we engage both analytic and phenomenological philosophers—Merleau-Ponty, Donald

Davidson, Marcia Cavell, Heidegger and Sartre—as well as psychologists—R.D. Laing, Freud, and Louis Sass. Each of the papers is truly interdisciplinary in that neither philosophy nor psychology is held above the other. Rather, these papers exemplify the way in which the two disciplines can collaborate in areas of mutual concern.

Sarah LaChance Adams, University of Oregon, USA
Loneliness in the Glare of the Gaze: A Challenge to Sartre's Ontology

Sarah LaChance Adams employs a case study in schizoid personality disorder to show the limits of Sartre's ontology, particularly his formulation of being-for-others. Adams argues that Sartre's formulation of being-for-others is uncannily similar to that of the person suffering from this painful disorder. She claims that Sartre gives us a being-for-others which is to be endangered, objectified, and enslaved. Somehow he fails to recognize that our human co-existence, and our experience of the gaze of another, can also be affirming, mutual, and even pleasurable. This is not to say that Sartre's description does not apply to average experience in some capacity, but he presents us with a lopsided picture. Adams calls on infant development research to demonstrate that being-for-others does not simply involve a shared view of the observed person as an object. On the contrary, mutual gaze is the vehicle for a shared vision of the other as the source of happiness.

Alfred Frankowski III, University of Oregon, USA
Schizophrenia at the Hinge of Experience: Considering Schizophrenia in Light of Merleau-Ponty

In Frankowski's paper Merleau-Ponty's phenomenology is found to be helpful in understanding and describing the structure of the onset of schizophrenia as an embodied phenomenon. Frankowski examines schizophrenia in light of Merleau-Ponty's concepts of the integration of style in one's lived experience, intentional arc and his analysis of hallucination. Frankowski also critically examines the interpretation of schizophrenia offered by phenomenological psychologists such as Joseph Parnas and Luis Sass. He argues that Merleau-Ponty's phenomenology provides a radically different picture in comparison to classical approaches and allows for the experiences of the schizophrenic person to be defined more accurately.

Emma Jones, University of Oregon, USA
Self-Knowledge, Rationality, and Mechanisms of Defense: Developmental Accounts of Neurotic Anxiety as a Critique of Davidson's "Paradox of Irrationality"

Emma Jones' paper combines philosophy of mind with psychoanalytic theory to reflect on the connection between rationality and self-knowledge. In particular, Jones counters Donald Davidson's argument that self-deception or "irrationality" is the result of a formal contradiction between two subsets of the mind. The problem with Davidson's theory is that it believes these subsets to be "like people"—in Freudian terms, it views "the unconscious" as a monolithic entity characterized by a coherent set of propositionally articulated beliefs. In opposition to this view, Jones holds, along with Jonathon Lear, that a developmental account of neurosis is preferable—one upon which the analysand is seen as having been barred from ego-integration precisely because of the "subintentional" or inarticulate status of neurotic symptoms. This latter view can also be related to Freud's own revision of the etiology of anxiety neuroses in 1926, which in turn suggests a move away from a "cathartic" and toward a more behavioral mode of therapy. Finally, Jones argues, drawing on the work of Marcia Cavell, that such a behavioral mode of therapy, which involves the practice of careful attention to one's own habits and desires, can in fact be understood as a form of "rationality."

Erin Bolles, Independent Scholar
Depression and the Shrinking of Heidegger's Abyss

Erin Bolles offers a comparative analysis between depression as a phenomenologically significant experience and Heidegger's notion of "profound boredom" as fundamental attunement. The central question of the paper is as follows: Can it be accurately said that in depression Beings are revealed in a way that resembles the Heideggerian animal's poverty in world? This is not meant in the sense of lacking the possibility of openness (and thus closedness), but in the more conflicted sense that Beings fail to reveal themselves in a meaningful way. Bolles suggests that the awareness of a possibility for openness, and thus the pain of a closing off from, is where suffering arises in depression. This is what ultimately separates the depressive's relationship to the world from the animal's. The depressive, her existence being one of limbo between self and environment, resides neither completely within the animal's impoverished world, nor in the truly world-forming condition of humans.

Conversation Session
Room ACW 304 (11:00 – 11:55)

Wendy Pullin, Concordia University College of Alberta, Canada, Karyn Cooper, OISE/University of Toronto, Canada and Catherine Blatier, Université Pierre Mendès France, Grenoble University, France
Contexts that Shape or Prevent Youth Violence: A Critical Look at Poverty, Literacy, and Culture in France, England, and Canada

Violence is often assumed to be a problem of the "illiterate" urban poor who have been shut out of key valued opportunities in a culture. We will question the validity of this and other common assumptions about violence. We will explore the various manifestations of violence, particularly youth violence, in three large democratic societies—France, Canada, and England. On the basis of portraits of violence in these three societies, we will discuss: (a) various

assumptions about how violence is associated with urban poverty, (b) the role of literacy in preventing violence, and (c) how forensic psychologists, by failing to adopt a critical standpoint about their beliefs and practices, may perpetuate difficulties for violent youth, rather than alleviating them. We will connect at least three disciplinary traditions--clinical/forensic psychology, literacy and childhood education, and critical psychology--to explore how discourses and applied practices in these traditions may lead to false assumptions about youth, violence, and the shaping of violence in individuals via school experiences and encounters with the justice system. We will explore the possibility that despite the fact that violence is a common experience in all human culture, each particular culture will produce, consume, and reproduce violence in unique ways. According to Fox (1997), from a critical standpoint, it is clear that the purpose of the law is not to ensure justice but to establish a rules-based social control system. Failing to examine the validity of this system of control may cause educators and clinical/forensic psychologists to support this control system at the expense of finding better solutions to problems associated with youth violence in each unique context. In our discussion, we will try to open areas of inquiry that could lead to changes in perspective for psychologists and educators leading to potentially greater prevention of youth violence.

Conversation Session

Room ACW 106 (11:00 – 12:55)

Christopher Peet, The King's University College, Canada (Moderator), Cor Baerveldt, University of Alberta, Canada, Jack Martin, Simon Fraser University, Canada, Leo Mos, University of Alberta, Canada, William Smythe, University of Regina, Canada, Hank Stam, University of Calgary, Canada, Thomas Teo, York University, Canada
Theoretical, eh? Canada and Theoretical Psychology: Retrospect/Prospect

During a meeting of the ISTP executive in Capetown, South Africa, in 2005, it was casually remarked that Canada has played the major role in supporting and promoting theoretical psychology. What – if any – significance or consequence should be read into this? Are there specific historical, structural, or institutional conditions or factors – or accidents! – that explain Canada's playing this role? Can this role be improved or developed in a way to further the prospects of international theoretical psychology? The purpose of this symposium is to initiate self-conscious discussion into the why and how of Canada's playing this role and to undertake some reflection on 'theoretical psychology'.

Paper Session: Conceptualizing Ethical Theory 1

Room ACW 305 (11:00 – 11:25)

Chair: Denitza Bantchevska

Dina Blankman and Denitza Bantchevska, The Ohio State University, USA
Origins of Morality

While many believe that moral development culminates in the cognitive recognition of deontic values, it is interesting and worthwhile to consider the role that needs-based motivation and situational context play in solving moral dilemmas. In order to better understand the relationship between motivation and cognition, we introduce dual developmental triangles (see figure 1)—based on Maslow's Hierarchy of Needs (1943) and Kohlberg's Stages of Moral Development (1977)—so as to explore a more encompassing theory of morality and human needs. We argue that needs-based motivations have at least as much impact on decision making as do cognitive ability, cognitive awareness, and self-identity; and suggest that an individual's moral values depend on his/her current needs and situational context he/she is in. The discrepancy between moral thought and moral action can be explained as the motivation of meeting lower order, more pressing needs overriding the cognitively-based moral understanding of the situation. There exists a human tendency to underestimate lower level needs once they are satisfied (Maslow, 1943), which lends itself to the incongruity of what people may say they would do and their actions in a real situation. Thus, the individual's situational context predetermines possible distortions in evaluating a complex moral quandary. Furthermore, we will argue that morality can be seen as a mechanism for regulating individuals' behavior within society, which is essential for the survival and advancement of mankind. While the most immediate concern for individuals is satisfying their own physiological needs as a means of ensuring individual survival, once this is accomplished, individuals progress toward satisfying higher level needs through more complex mechanisms that ensure group survival, such as governing oneself through universal ethical principles—which are also thought of as morality.

Paper Session: Globalization and Postcolonialism

Room ACW 307 (11:00 – 12:25)

Chair: TBA

Eri Park, London School of Economics and Political Science, United Kingdom
Global Justice and the European Upper-Middle Class - Social Representations of African Poverty

The context of this research is the persistence of global poverty, which I consider not only as one of the most pressing political problems but also as one of the intellectually most challenging phenomena. It is a field where questions of justice, race and racism, power asymmetries and postcolonial issues are raised, but also questions of the economy, legal implications of the global institutional order and one's own political positioning and therefore questions of identity

construction come together in the context of the global economic order of the 21st century. The field of research which places the solution of global poverty in the hands of rich countries and their policies is dominated by economists, political scientists, sociologists and philosophers, who, according to their discipline, develop concepts e.g. for reforms of global institutions, new taxation systems, changed ethical demands, to mention a few. However, less attention has been paid to the social-psychological dimension of this phenomenon. And this is the starting point for my research: How do we, members of the upper-middle class living in 'old rich' Europe construct ourselves as ethical beings in the context of severe poverty? What is the link between people's world view, identity construction and performed action? I do not wish to imply that the issue of global poverty can be reduced to an issue resolvable at the level of individual psychology, but a social-psychological analysis needs to complement an analysis of social structures. Despite the institutionalised nature of the global economic order, it is people who design, support, and maintain this system and individual constructions of the world and structural inequalities reinforce one another; just as global poverty and discourses of dominance intersect historically and geopolitically, so do they intersect within the psyche of most people living in the so-called First World. I will present a typology of six types, derived from an analysis of semi-structured interviews conducted with 20 (upper)-middle class Europeans in London, Berlin, and Cape Town.

Naji Abi-Hashem, Independent Scholar, Seattle, Washington and Beirut, Lebanon
A Psychosocial Review of the Rewards and Risks of Globalization

This presentation will attempt to define modern globalization, describe its major trends, and explore its nature and scope of impact. Also, we will try to answer some basic timely questions like: what are the benefits and risks of internationalizing telecommunications, political democracy, market economy, news agencies, academic education, cultural values, social systems, and other related aspects and lifestyles? Is globalization contributing to the rise of fundamental groups and radical movements around the world? --Eventually contributing to the rise of violent attacks, extremism, and terrorism? So many poor nations and developing societies perceive globalization as a new sociocultural threat or as a neo-imperialistic expansion. As much as these traditional communities are desperate for better socio-economic development and for more educational, medical, and humanitarian aids, they are also apprehensive about certain improvements, afraid they might lose their own cultural uniqueness and moral-religious heritage, thus refusing to become part of the global exchange network. They fear that the social and economic changes are invasions of a western nature and of a materialistic-hedonistic type. Such globalization and internationalization trends are eroding their local traditions and values therefore colliding with their own mindset, lifestyle, and worldview. Other restricted or somewhat closed countries are hesitant to open their borders or skies for the new technology fearing they might lose control over their people (as they try also to protect their people from the current free press and free internet access). Thus, many societies and local communities around the world are presently torn between two major trends: modernism versus traditionalism; Aloofness and isolationism versus total merging, loss of identity, and cultural fusion. This presentation will also explore the tension between indigenous versus imported psychology and how these local groups and struggling communities have been responding to the impact of globalization and external exposure and what are the psychological effects on their emotional life, social identity, mental health, and functioning of well-being.

Ezequiel Peña, Duquesne University, USA
Ethnic Minority Subjects, Postcoloniality, and the Nation: A Psychoanalytic-Cultural Studies Interpretation of Ethnic Minority Subjectivity

In understanding the particularity of ethnic minority subject positions in the U.S., one must venture beyond the national-state to locate the sources of these complex identities. Psychoanalysts, Slavoj Žižek and Julia Kristeva, and postcolonial studies theorists, Homi Bhabha and Gayatri Chakravorty Spivak, cite the constructed nature of the nation-state, nationhood, and national identity. They have demonstrated how nations—which position themselves in their national imaginations as existing since time immemorial—are, in actuality, modern constructions that came into existence during the Enlightenment. Without denying deep ethnic and regional ties preceding the formation of the nation-state, theorists have shown how fledgling nations, in order to consolidate power and territories, relied on rhetorical strategies to promote nationalistic identifications and the illusion of racial, ethnic, and cultural homogeneity. Subjects of the nation-state, then, develop enduring identifications with place and ethnos that are deeply felt and form the basis for subjectivity; at the same time, racial and ethnic minority subjects living in the western world, as descendents of colonized peoples, may have an ambivalent relationship to the nation-state. In this paper, I will examine ways in which ethnic minority subject positions are tied to larger global forces set in motion during the colonial period. This paper will argue that, colonialism, as the dark side of the Enlightenment has cast a long shadow on inter-ethnic relationships in the postcolonial era. I contend that the analytic power of both post-Lacanian psychoanalytic theories, with their emphasis on interrogating unconscious identifications, and cultural, ethnic, and postcolonial studies, with their emphases on specific cultural histories, can help us understand the complexity of the interiority and exteriority of ethnic minority subjects. In closing, I will suggest that contemporary ethnic tensions in the U.S. have their sources in the long-standing transnational relationships and identifications set in motion during the Enlightenment.

Conversation Session
Room ACW 305 (11:30 – 12:25)

Tod Sloan, Lewis & Clark College, USA
Toward a Critical Theory of Dialogue

Dialogue practices have been gaining popularity over the past decade, as evidenced by the recent formation of national councils on dialogue and deliberation in the USA and Canada. These practices are often idealized and are purported to

offer pathways to everything from personal enlightenment and community development to conflict transformation and world peace. While recognizing that dialogue can be an effective means for developing human wisdom or 'co-intelligence', it is important that its limits be recognized. This conversation hour will begin with a brief review of contemporary dialogue practices and a sketch of a critical theory of dialogue, followed by brainstorming about the potential contribution of critical theory to the field.

12:00 pm

Conversation Session

Room ACW 304 (12:00 – 12:55)

Stephen Frosh and Lisa Baraitser, Birkbeck College, University of London, UK
Death on the Margins: Is Critical Thinking Still Possible in Psychology?

Critical perspectives in psychology have had a healthy impact in promoting transdisciplinarity in various of its branches, especially social psychology. This has radicalised some of the components of academic psychology by introducing perspectives from feminism, postcolonialism, psychoanalysis and other cognate areas. In addition, the assumptions of scientific method have been challenged by more philosophical, literary and reflexive approaches, reflected empirically in the growth of qualitative research methods and theoretically in a deconstructive approach to psychological assumptions. However, critical views are almost by definition marginal to a discipline, and there are now signs that a conservative, normative, and politically reactionary psychology is reasserting its dominance, at least in the academic domain and probably in applied work too. The immense fascination with, and respect given to, evolutionary theory and neuroscience, coupled with a general cultural pragmatism and vocationalism (i.e. a withdrawal from theory), has resulted in a narrowing of focus in psychology that excludes critical voices and has reasserted psychological 'expertise' at the expense of critique and democratisation. This tendency has been additionally fuelled by patterns of research funding that reward high-cost programmes requiring expensive equipment and technological expertise, and that produce abstracted and hence apparently 'scientific' models of human (brain) functioning. The space for work on social subjectivities and for critique has consequently shrunk, and there are signs that workers in these areas are being shunted out of psychology. This conversation starts with a summary of the trends outlined here and will then open into a forum for shared and contrasting experiences and for discussion of the possibilities for a sustained critical psychology.

1:00 pm

Lunch

2:00 pm

Symposium: Global Cultural Contexts and Local Identities
Room ACW 005 (2:00 – 3:55)

Chair: Sunil Bhatia

Symposium Abstract

The four papers in this symposium offer arguments for a reworking of the culture-identity relationships by focusing on the hermeneutics of morality, current theories of psychological trauma, the emergence of the biological foundations of personality in American psychology, and the globalization of rage and violence. The first paper by John C. Christopher articulates an alternative theory to the predominant Cartesian understanding of the duality between mind and body. He uses qualitative findings from a cross-cultural study to show the varying moral underpinnings of the self. In particular, Christopher employs a hermeneutic approach to discuss the characteristics of a "good" person across seven cultures. The second paper by Lisa Tsoi Hoshmand critiques the normative, medical parameters used in naming, detection, and assessment of trauma in current theories of psychology. She argues that the professionalized psychological apparatus of Western psychology had unleashed a vocabulary of medical terms in an attempt to reframe some of the devastating accounts of human traumas all across the world. Hoshmand re-defines the discourse of trauma by paying attention to the cultural, political, and moral issues that have emerged in our current global realities. The third paper, by Suzanne Kirschner, focuses on how European psychological and philosophical theories of biology and human nature are typically reframed through American cultural themes of optimism by American scholars. Her paper uses examples from professorial and popular psychological literature to show how this biological approach transforms personality traits into the language of "risk factors" and creates a fantasy of pharmacologically produced perfect personalities. The final paper by Sunil Bhatia examines how globalization has created new open markets and flows of new capital and goods, but simultaneously seen the rise of ethnic violence, suicide bombings, and a new "civilization of clashes." He uses Appadurai's concept of cellular versus vertebrate culture to examine the psychology of rage and the global production of surplus violence.

John Chambers Christopher, University of Montana, USA, Kyle D. Smith and Seyda Türk-Smith, University of Guam, Guam
Culture and Moral Topographies of the Self

One impediment for the field of psychology in grappling with the significance of culture continues to be its underlying dualistic metatheoretical framework which is arguably based on Newtonian and Cartesian presuppositions. Hermeneutic theorists argue that Western psychology's emphasis upon objectivity and neutrality, and its aspiration to be culture-free, ahistorical, and universal insulate the field from recognizing the pervasive influence of individualistic cultural values and assumptions. These individualistic presuppositions obscure a more fundamental level of agency and experience that precedes the division of the world into dichotomies of self/other, subject/object, culture/self, fact/value, and mind/body. Heidegger's (1962) phenomenological insight that our lives are "structures of care" combined with Taylor's (1988; 1989) view that we exist in "moral topographies" challenge the dichotomization of both culture/self and the fact/values and provide an account of how culture provides a moral framework in which people are embedded. This conceptual framework is supplemented by a discussion of a cross-cultural qualitative research project designed to examine the moral sources of the self. A summary of findings in using prototype analysis to examine understandings of the good person in seven cultures will be discussed in support of the hermeneutic position that the self is "interpretation-dependent." The recognition of cultural differences in understanding the nature of the self and the self's moral sources raises questions of cultural relativity. Hermeneutic dialogue is often presented as a means of moving beyond objectivism and relativism by working towards "truth without certainty." I will suggest how the stance of openness described by Gadamer (1975) as a prerequisite to hermeneutic dialogue might best be thought of as a kind of spiritual discipline. I conclude by suggesting that mindfulness and contemplative practices offer tangible ways of helping to foster this openness.

Lisa Tsoi Hoshmand, Leslie University, USA
Global Cultural Horizons and the Need for Multidisciplinary Discourse on Trauma

This presentation will examine the theoretical discourse on psychological trauma against global cultural horizons. Problems with the current trauma discourse are identified, including the interpenetration of the scientific and the normative. The embedded nature of trauma discourse is described in terms of the professional culture and the tendency in modern, western societies to problematize failings in the human condition in medical or psychological terms. Theoretical and practice challenges of global cultural realities are further illustrated with examples from the trauma field. The presentation will conclude on the need for multidisciplinary discourse and the importance of evaluating our psychological theory and practice against global cultural horizons. The discourse on psychological trauma is controversial and reflective of philosophical, definitional, and political problems. Normative judgments are involved in the naming and detection of trauma, as well as in the assessment of responses to trauma. The history of the trauma field shows changes in trauma theory as a function of changing attitudes and social discourse. These changes are embedded in the tendency of modern, western societies to reframe the unspeakable in the human condition in terms of medical and psychological conditions. These approaches become questionable in the light of systemic traumatogenic forces and the institutional and cultural factors that contribute to human suffering. Furthermore, the culture of professionalization that legitimizes certain forms of expertise may have privileged those working clinically with psychological trauma when more community-based research and intervention are needed. Examples are given on how global cultural realities have presented conceptual, political and moral issues in theorizing about trauma, in addition to much practice related difficulties. These challenges call for a multidisciplinary framework of human security that can capture the ecological and cultural complexities in understanding trauma, and at the same time offer a value-informed perspective on addressing trauma related problems.

Sunil Bhatia, Connecticut College, USA
Globalization and Culture: How to Understand Surplus Violence?

This paper draws primarily draw on Appadurai's (2006) recent analysis of the darker side of globalization. More specifically, I examine how globalization has spawned new open markets and a flow of new capital and goods, but simultaneously seen the rise of ethnic violence, suicide bombings, extreme political violence against civilians and a clash of global ideologies and a new "civilization of clashes." The construction of transnational selves across the First World is global and plural, but the theories that are used in "American Psychology" continue to examine notions of self and identity within local frameworks. These, while useful in many respects, have failed to address the conflict and complexity that these hybrid identities have come to represent. In this paper, I map out two important ways through which the concept of *culture* needs to be reconfigured within the context of a transnational, global psychology (Bhatia, in press). More specifically, I argue that we need to understand the distinction between the formation of "vertebrate" and "cellular" cultures in order to grasp the social uncertainties and anxieties that are spurred on by globalization. The construction of minority identities in global spaces occurs through the intermingling and mixing and moving of cultures. Such a description of culture stands in stark contrast to culture that is defined by mainstream psychologists. The monolithic concepts of culture and nation fail to explain the challenges accompanying the processes of globalization, violence, ethnic strife and resettlement -- a world where the local and the global are becoming new sites for the development of hybrid cultures and the construction of "predatory identities."

Symposium: A Wholeness Approach to the Study of Children's Development in Families, School and Kindergarten (Part 1)

Room ACW 205 (2:00 – 3:55)

Chair: Mariane Hedegaard

Symposium Abstract

This symposium presents a series of studies which sought to capture children's practice in home and community. Children participate in different institutional collectives in their everyday life. Home, school and kindergarten are the ones most children share. Each institutional collective has practice traditions that though they vary between the single institutions, they also have a shared core, a core that is framed by societal laws. Trying to surpass a functional description of children's development, we have worked with formulating with both a theoretical approach and a dialectical methodology that integrates the child's perspective and the perspective of the social situation. In this effort we have been inspired by Lev Vygotsky's cultural-historical approach, and Alfred Schütz's phenomenological approach to the study of the sociology of everyday life.

Mariane Hedegaard and Kasper Hanghøj
Children's Participation across Different Institutions

The study is a qualitative study of participant observation focusing on children's and family's everyday activities. The study follows children in their everyday practice in home and school over several months. The focus is children's perspective and the parent's perspective, where the observations are integrated into a conceptualisation of childhood and children's development as united. The central concept in the study is interaction, conflict, motives and competencies.

Marilyn Fler and Mariane Hedegaard
Children's Projects in Families and School In Australia

In this session, a comparative study of children's motives for participating in family, and school institutions and societal activities will be presented. The study investigated children's motives for participating in family and school/kindergarten and families' beliefs and values in relation to helping children grow up in Australia. The research follows children in their everyday practice over several months.

Jytte Bang
A Wholeness Approach to the Study of School Children's Development

Becoming a school child adds in complex and dynamic ways to the child's life, and it changes not only the amount of time the child spends on different activities but also how the child's life in general is organized. It changes the life of the whole family and parents have to also look at their child through the lenses of the school and with the eyes of the teachers. Parents have to reconsider how their child is developing and how the family manages to pass through the changes properly and growing into something new. In short, it is not just the child that changes and develops; it is the whole family as a semi-open unit being a part of a larger dynamic 'system'. A child's development can not be captured by studying separate 'faculties' (social development, cognitive development, biological maturation, etc.). Developmental changes should be conceptualised as dynamic and systemic, that is, dialectical therefore what should be studied is how a child manages life while getting a new position and at the same time being surrounded by, and living in, complex social and organizational environments that themselves co-change over time. In the presentation I discuss theoretically such a developmental science perspective on *knowing*. A theoretical emphasis is put on the *mutuality* of the child-environment system. However, this calls for new theoretical assumptions concerning the concept of knowing as well as how it makes sense to say that a child comes 'to know'. The presentation will focus on theoretical alternatives to representationalism, (i.e., alternative answers from ecological psychology to questions concerning knowing). By ecological psychology is meant the work of Roger G. Barker & Herbert F. Wright, Urie Bronfenbrenner, and James J. Gibson. Ideas from the Vygotskian cultural-historical tradition in psychology are suggested to be synthesized with ecological psychology and I will discuss the major theoretical challenges to overcome in a further theoretical and methodological development.

Discussant: Ivy Shousboe

Paper Session: Culture and Violence
Room ACW 304 (2:00 – 3:25)

Chair: Alexandra Rutherford

Maria Nonantzin Martinez Bautista, Universidad Autonoma Metropolitana Xochimilco, U.A.M.X, Mexico, D.F.
The Insult as Subcultural Juvenile Identity Performative

In some juvenile subcultural groups, the marginal identity is formed by way of injury language. Such is the case of some juvenile subcultural groups in Mexico City called urban tribes, many of whom exhibit neotribal behaviors. The aesthetic codes of appearance are one example of this kind of behavior, and they are an important part of the configuration of the community identity. The individuals who belong to these groups have to re-form their personal identity by passing through the unconscious characteristic initiation rituals of neotribal behavior. In specific, there exist subcultural juvenile groups that

base their identity on an extravagant appearance with which the individuals express their belonging to, and identification with, a kind of tribe. The above mentioned extravagant appearance holds two kind of meanings in the subcultural marginal identity configuration. In the first instance, it shows a rejection of the hegemonic system norm, so that the individuals suffer the rejection of the "normal" individuals who insult them; meanwhile, on the other hand, the more normalized the individuals are in appearance, the less they belong to the tribe. So, the individual in the unconscious initiation ritual is insulted from both sides, from the normal one and from the subcultural. Then, the acceptance and belonging to the tribe occur more rapidly while the individual adapts to the standards of appearance imposed by every tribe. Finally, this appearance holds meanings that are closely linked to certain practices of the juvenile subcultures. In this work I reiterate Judith Butler's ideas concerning injury language as a marginal identity performative, especially bearing in mind that as marginal I mean all that does not conform to the norm established by a dominant (hegemonic) system.

Werner Bohmke, Rhodes University, Grahamstown, South Africa
The 'Cultural' Context of Sexual Violence: A Critical Literature Review

Sexual violence is an ongoing and serious problem, especially in South African society. Examining popular perceptions and attitudes towards women and the phenomenon of sexual violence, together with developing theoretical literature on the phenomenon, may provide a more nuanced understanding of the ways in which sexual violence is socially constructed and experienced in different cultural contexts. This paper aims at providing a critical discussion of literature on the topic of sexual violence, its causes and social effects, as well as the raising of questions concerning the manners in which notions of 'culture' (as a set of shared social traditions, values and practices) have been researched and theorised in relation to sexual violence in an African context. As such, the role of Psychology as a discipline that reproduces particular kinds of knowledge regarding sexual violence and culture in South Africa will also be critically discussed.

Joan C. Wright, Combined Program in Education and Psychology, University of Michigan, USA
School Violence among Black South African Youth in Durban: Social and Cultural

South Africa's recent history of Apartheid shares a parallel historical context of racial discrimination against some minority groups in the United States. Similarly, the consequences of Apartheid have generated the stimulus for economic and social inequalities, civil unrest, and poverty that influence racial discrimination and violence among youth in urban and rural communities. Recently, youth violence has become a more salient concern in South African schools throughout the country. However, research on risk and protective factors related to school violence among high school aged youth is very limited. That is, in urban cities throughout South Africa the priority of research efforts on youth violence is focused on political violence, sexual violence against young girls, and domestic violence. Therefore, understanding the nature of school violence connected to risk and protective factors among youth is vital for the prevention of and pursuit for future research in this area. Resiliency theory and an ecological model were used to guide an examination of discrimination, racial identity and violent behavior among 520 high school South African youth in Durban. The sample included high school youth from rural and urban areas in the province of Kwa-Zulu Natal. In a classroom setting, a questionnaire comprised of measures on discrimination, racial identity, violent attitudes and behaviors was administered. A series of multiple regressions was used to explore the protective (moderating) effects of racial identity on the relationship racial discrimination and violent behavior while controlling for the effects of gender and student grade level. Findings from this study include a discussion of the implications for Resiliency theory and the Transtheoretical model. Finally, suggestions for future research on risk and protective factors for violent behavior in the South African context are discussed.

Paper Session: Theorizing Psychotherapy
Room ACW 106 (2:00 – 3:25)

Chair: Edwin Hersch

Mark Fratoni, Duquesne University, USA
What do I Love when I Love my Patient? Toward an Apophatic Derridean Psychotherapy

This essay examines the implications of Jacques Derrida's complex engagement with negative theology for the field of psychotherapy. Negative (or apophatic) theology is a long tradition which emphasizes God's absolute otherness. This essay explores Derrida's attempt in *The Gift of Death* to translate this theological tradition into the language of human intersubjectivity. John Caputo, the most renowned American interpreter of Derrida's writings on religion, calls for a "generalized apophatics," an application of apophatic thought to fields outside of religion. Caputo bases his exhortation on Derrida's assertion that "every other is wholly other." This essay is a preliminary attempt to sketch the outline of an apophatic psychotherapy, with an emphasis on Derridean themes such as the impossible, the secret, and translation. This paper concludes that the untranslatability of the patient, rather than representing an obstacle to psychotherapy, actually constitutes the condition for the possibility of psychotherapy. According to Derrida, the impossibility of translation creates the desire for translation; if self-presence or self-revelation were possible for the patient, then psychotherapy as an enterprise would be superfluous.

Fredric Matteson, Contextual-Conceptual Therapy, USA
Contextual-Conceptual Therapy: Guiding the Suicidal Patient from the Medical Model to Maps and Metaphors

Traditional medical/psychiatric models approach the problem of suicidality from a variety of theoretical perspectives: biological, cognitive, psychodynamic, etc. However, practical interventions based on these theories often fail. Many

suicidal patients often admit to years of counseling, hospitalizations, and medication. They say they will feel better for awhile but then feel *twice* as suicidal the next time they are in crisis. I have sought to build a theoretical model of suicidality through exploring the language and experience of suicidal patients in the midst of suicidal crises. Through therapeutic processes with over 9000 patients, I find that suicidal patients universally communicate about an existence in a bifurcated state where who they are to us is not who they are to themselves. The suicidal patient is trapped in unknowingly finding ways to sustain both "selves" and this unreal, painful, disconnected state leads to a lethal spiral downwards—in such a bifurcated state, a place of solace cannot be sustained. As therapists, we unknowingly participate in this bifurcation by comforting or "stabilizing" them. They are thereby validated for a state, a self that is really not stable inside of them. Reasoning, traditional cognitive-behavioral approaches and even medications may help for awhile but cannot really reach them. An indirect form of communication is needed to bypass the fierce intelligence and resistance which sustains this psychological and emotional trap. By utilizing metaphor and experiential methods, I have found ways to offer patients a stereoscopic perspective using metaphoric resonance to bypass the entrenched internal illogic that binds them. I have integrated my learning and methods into a model of therapy derived from the patients' own voices. Called *Contextual-Conceptual Therapy: Guiding Suicidal Patients, Using Maps, Models, & Metaphors*, it has 4 stages and 32 complementary "assignments" available to tailor to the specific needs of each individual patient and their internal process and offer them a new pathway out of suicide. This is designed to be adjunctive to traditional treatments and not replace them.

Edwin Hersch, Private Practice, Toronto, Canada

From Philosophy to Psychotherapy via Theoretical Psychology: An Example of the Value of a Transdisciplinary Approach

The theme of transdisciplinarity and internationalization is a very important one. There is much to be gained by such broad perspectives and yet the barriers to adopting them are considerable. As we all try to contend with an ever-increasing amount of information-stimuli-overload in both our professional and personal lives there is often a tendency to 'stay close to home' within the confines of our rather narrowly-defined disciplines or peer-groups. But a rich dialogical interchange may be missed that way. This paper presents an example of a body of work in theoretical psychology which was only made possible by cutting across several transdisciplinary and international lines. As a psychiatrist who attends psychology meetings and talks about the value of philosophy; as a community-based clinician who writes and presents at scholarly meetings on theoretical matters; and as a Canadian more inspired by European phenomenology than by Anglo-American analytic philosophy—I find myself involved in a variety of disciplines but valuing what emerges from their rich mixture more than the contribution of any one of them. Briefly, the work I will describe involves: a) developing a method of explicating many of the important *philosophical* assumptions underpinning our *psychological* theories, b) applying this approach to several contemporary psychological theories in order to sketch out and compare the philosophical underpinnings of each, c) developing a novel psychological theory consistent with insights and understandings gleaned largely from phenomenological philosophy, and d) applying this theoretical work to the clinical fields of psychotherapy (e.g., by re-evaluating some of its central concepts) and general psychiatry/psychology (e.g., by developing a new form of 'Mental Status Examination' organized along phenomenological lines). In this presentation I will present an overview of this work as an example of the fruitfulness of such a transdisciplinary approach to issues of importance for psychotherapy.

Paper Session: Conceptualizing Ethical Theory 2

Room ACW 305 (2:00 – 3:55)

Chair: Lisa Baraitser

Stavroula Tsirogianni, London School of Economics and Political Science, Institute of Social Psychology, UK
Values and the Creative Class

How are values connected with economic transitions, within the contemporary socio-economic setting: the creative or knowledge society? What are the implications of materialism on peoples' values and on the distinction between having and being (Fromm, 1941) in the context of the modern industrialised world? In this paper, I am examining how Richard Florida's theory of "The Rise of the Creative Class" can provide us with valuable insights into social and cultural values within the creative society. My aim is to elaborate, refine and expand the psychological ramifications of his theory by providing a social psychological account of creativity and values. Hopefully, by the end of the paper, I will have shed some light on the ways this relationship permeates not only the employment sector but also everyday life, by transforming concepts of "good life", within the knowledge/creative society.

Gregory Novie, Arizona Center for Psychoanalytic Studies, Phoenix, Arizona, USA
The 21st Century Ethical Mind: Structure, Conflict, Change

In contemporary society we are in what one might characterize as a culture of ethics. Not that there has been an upward evolution in ethical behavior but that we are more preoccupied with it. Over the last decade there has been a proliferation of corporate and professional training in ethics. In some states continuing education in ethics is the only required area for psychologists. In the last few presidential elections the "character issue" has gained center stage and as citizens we seem to be looking more intently into the mind of the candidate, specifically their ethical mind. The encounter in the therapeutic hour continues to provide a window into the dynamic relationship between mind and culture. Jacques Lacan described Freud's look into this window as resulting in a revolution no less dramatic than Copernicus. It was the decentering of the earth in the cosmic world. In the intrapsychic world such a decentering created the divided self and the specter, haunting and fascinating, of unconscious motivation. In Freud's view the ethical mind evolved as the cauldron of instincts came to be tamed by civilization and it's intrapsychic representative, the ego. In terms of the ethical mind it was

(and perhaps still is) the superego that becomes the internalized identifications with the ethics of a particular culture, a particular father and a unique Oedipal atmosphere. For Lacan, this internal psychic configuration he subsumed under the idea of the Law of the Father or at times the Name of the Father. These concepts are in some ways Lacanian versions and extensions of Freud's notions of superego. In both systems there is a loss, an absence to be accepted and integrated. In Freud's system it is the abdication to and identification with father that forms the genesis of the ethical mind, the superego. This structure sits in judgment of the ego's actions and as such is an alien presence, doing the bidding of an externalized desire, the desire of an Other, i.e. culture. In this paper I will discuss the evolution of one particular ethical mind, that of a Mr. H, a patient in psychoanalysis. This evolution served as a window into the intrapsychic structures involved in the reaction to psychic trauma as well as mechanisms of therapeutic change.

Daya Singh Sandhu, University of Louisville, Louisville, KY, USA

Human Dignity, Decency, and Integrity as the Sine Qua Non of Human Rights Education: A Conceptual and Practical Framework to Create a Culture of Peace

This presentation will underscore the significance of personal dignity, decency and integrity as the core values and symbiotic concepts to promote human rights education. A proactive model with philosophical ramifications and practical applications will be proposed for educators, researchers, and mental health practitioners interested in human rights issues and global peace. Suggestions will be made how to implement and assess the efficacy of this newly postulated model. This proactive model is proposed to enhance global peace through human rights education. This model assumes that matters relating to ethics and values rather than economic and political structures play a prominent role in causing and resolving problems at all levels: local, social, and international (Reardon, 1995). The global system issues are human rights issues. The disparity in ethics as applied to one's group and outer groups seem to be the underlying reasons of ethnoconflicts, historical hate and ethnoviolence. In order to promote intercultural and international harmony and peace, it is imperative that human rights education place major emphasis upon cultivating the abilities of individuals to make their daily decisions on principles that value human decency and human dignity. Thus, the ultimate goal of this model is to proactively inculcate moral sensitivities that are necessary for people to become responsible, genuine, and caring global citizens. For this reason, it is important that educators, researchers, and mental health practitioners have some well thought and preplanned strategies and action plans. To implement new action plans, it is crucial that there are some shifts in social, political, and economic paradigms. Naturally, emphasis from elitism would change to egalitarianism. Not only political democracy shall remain important, but also "cultural democracy" and eventually "economic democracy" would become essential. Glorification of the individual and human rights concerns would gain prominence. Diversity would be celebrated and differences would be acknowledged, accepted, accommodated, and appreciated. The new paradigms will require new approaches for implementation. Intrapsychic models will also have to be re-examined from inter-psychic perspectives. The focus from autoplasmic concerns should also review alloplastic possibilities. These approaches have to be proactive in nature. Human rights actions have to become a priority, which would require commitment through sacrifices of time, efforts, and willingness to tolerate criticisms. The educators themselves have to develop new attitudes of critical thinking through various strategies and techniques. Some of these strategies will include intellectual curiosity, open-mindedness, flexibility, intellectual honesty and respect for others' viewpoints.

Lisa Baraitser, Centre for Psychosocial Studies, School of Psychology, Birkbeck, University of London.
Encountering Ethics

The 'ethical turn' (Cornell, 1992) in contemporary philosophy has had a profound influence on our understanding of a range of social, cultural and aesthetic phenomena studied across a number of disciplines, including psychology. The ethical trajectory in the work of Levinas, Derrida, Agamben and Butler has surfaced as an important way of understanding not just ethical relations, but processes of individual, social and political transformation (e.g. Agamben, 1999; Butler, 2004; Levinas, 1961). This ethical turn appears itself to be undergoing transformation as the conditions of the 'face-to-face' encounter (Levinas, 1974), which underpin a number of these ethical accounts, mutate. The effects of globalization and the convergence of bio, information and communication technologies in particular, mean that according to some philosophical thinkers (e.g. Braidotti, 2006), the fragmented and unstable subject of post-modernity has given way to a 'post-human' subject: technologically mediated, fluid, nomadic, and simultaneously global and locally produced. In this light, even encounters that appear direct and immediate are shown to be mediated by processes intrinsic to their conditions of emergence. In addition, this 'turn' has itself received substantial critique in new conceptions of politics in the work, for instance, of Badiou and Rancière. This paper seeks to examine two particular and peculiar practices in which the mediation of apparently direct encounters is made explicit and is systematically theorized: that of the psychoanalytic dialogue with its inward focus and private secluded setting, and that of theatre and live performance, with its public focus. Both these practices are concerned with ways in which 'live encounters' impact on their participants, and hence with the conditions under which, and the processes whereby, the coming-together of human subjects results in recognizable personal or social change. Implications of an examination of 'ethical encounter' for theoretical psychology will be discussed.

Paper Session: Understanding Masculinity
Room ACW 307 (2:00 – 3:25)

Chair: Diana Córdoba

Diana Córdoba, Alejandra Salguero and Salvador Sapién, Universidad Nacional Autónoma de México FES Iztacala
Reflections on Sexual Health, Reproduction and Masculine Sterilization: An Approach of Gender

The sexual reproductive and not reproductive health in Mexican men, as well as their decision to be sterilized, includes some medical - surgical, psychological, social, cultural, religious, economic, ethical and legal aspects. The complexity and variety of their underlying experiences and meanings can be studied from a gender approach because it allows us to understand not only the differences and similarities between men and women, but it also marks the intergenerational and intragenerational inequalities existing inside the field of the sexuality. Although the voluntary masculine sterilization has increased, it still is very low in comparison with the feminine sterilization. In this writing, we realized a reflection about what elements favor that women be principally who take care of the health, and they be who assume the responsibility to protect the sexual reproductive and not reproductive health. The exercise of the masculine power seems to be like an axis of the relationships between men and women. We also analyze the role that the masculine power plays in the practices and exercise of the sexuality in general. Finally, we consider that the masculine invisibility in the area of the reproduction, has favored that men to be kept more removed from the social, medical, cultural and family restrictions and impositions, allowing men to have major freedom of decision on their bodies, their sexual reproductive and not reproductive behavior, and the sterilization as a way to eliminate their own reproductive capacity.

Salvador Sapién, Diana Córdoba, and Alejandra Salguero, Universidad Nacional Autónoma de México
Understanding the Men Participation in Sexuality and Reproduction: A Gender Perspective and a Qualitative Approach

The purpose is to offer some concepts and notions, from a gender theoretical perspective and a qualitative approach, to know and analyze the participation of men in sexuality and reproduction. So, the meanings of the terms *practices, representations, sexuality, reproduction, gender, masculine domination, sexual regulation* and *qualitative methodology* are delimited. As a conclusion, some considerations are made: (a) Sexuality and reproduction are socio-historical constructions, related to cultural contexts that are in transformation. (b) In the social organization, and in the regulation of sexuality and reproduction, the masculine domination prevails. (c) Men practices and representations about sexuality and reproduction are linked to contexts of feminine subordination. (d) Some societies allow women to have bigger social, political and economical power than they had before, influencing on men practices and representations regarding sexuality and reproduction and on the inter-gender negotiations. (e) In sexual and reproductive environments, where the masculine domination prevails, men have had to negotiate with women who, being in disadvantageous situations, act having some level and kind of power. (f) The gender inequity in sexuality and reproduction tends to be considered natural or remain invisible even in the group or individual and in the men or women practices and representations. And (g) Theorization from a gender perspective and the qualitative methodology may contribute to discover, criticize and transform the social and personal reality, which is not ethically defensible, in the sexuality and reproduction fields.

Alejandra Salguero, Diana Córdoba, and Salvador Sapién, Universidad Nacional Autónoma de México, Campus Iztacala
Masculinity and Paternity as Experiences in Gender Identity in Mexican Men

Contemporary feminists view identities as fluid, not predetermined; identities emerge in practice, through the combined effects of structure and agency. Individuals engage in multiple identity practices simultaneously. This process conveyed many different and divergent planes in some occasions. Male gender identity is a relational process, which only exists in contrast with other forms of social and cultural interaction. This relational process involves the relationship with women and other men, in different contexts and through different moments of their lives. The construction of paternity and gender identity is a plural and diverse process, where hegemonic discourses are not always reproduced by men. As social agents they participate in more than one context of social practice, during short or long periods of time, on a regular basis or occasionally, and for different reasons, which locate them in a diverse and complex social world. The purpose of this work was to analyze the social construction of masculine gender identity and the paternity in Mexican men. The qualitative analysis involved interviews to 27 medium-high socioeconomic status men. Results show the learning process from different communities of practice as the origin family; schools and the influence of media. From their own perspective, they always receive messages indicating how should be a man or father. For them "to be a man or father" involves a diversity of meanings, sometimes contradictories, which keep changing on the particular trajectory of life, conditions, circumstances and resources. However, we found some constants "being man" meant to be free, to take initiative, "being father" refers to provide economically and to assume the family responsibility. Some men to reproduce hegemonic identities more often than resisting them, but in other cases they could reconsider their performance as men or father, with difficulties and contradictions many times silenced.

3:00

Paper Session: Psychology and Politics
Room ACW 307 (3:30 – 5:55)

Chair: Donna Karno

Aysel Kayaoglu, Anadolu University, Eskisehir, Turkey
Prejudice against the Poor: As a Way of Depoliticizing Poverty

In general, in an effort to understand poverty, psychology's limited history is not a source of pride. As in the case of other "social problems", with cliché terms, psychology as a discipline has become part of this problem rather than contributing to understand (or more ambitiously "to solve") the problem. After a long term preoccupation with the attributions of poverty, there has been now a search for different theoretical perspectives in order to "apply" to poverty issue. While it could be argued that some emergent critical perspectives may offer a considerable political psychological insight into poverty issue, there has been some tendencies that view classical prejudice paradigm offer a plausible explanatory frame for poverty. This paper firstly will focus on how poverty issue is construed as a prejudice question and secondly it will discuss political implications of construing poverty as a prejudice question. More specifically, it will be argued that classical prejudice approach views poverty just as a form of discrimination and accordingly offers the same solutions which have been developed in other discrimination contexts. This treatment of poverty leads to overpsychologization of the issue instead of evaluating it as a truly structural-political one. Whether be attribution or prejudice paradigm, the sources of depoliticizing of social issues in psychology will be further discussed.

Jose G. Vargas-Hernandez, Instituto Tecnológico de Cd. Guzman, Cd. Guzman, Jalisco, Mexico
Co-Operation and Conflict between Firms, Communities, New Social Movements and the Role of Government: V. Cerro De San Pedro Case

The aim of this paper is to analyze relationships of cooperation and conflict between a mining company and the involved communities, New Social Movements and the three levels of government. The mining company begun operations for an open pit mine of gold and silver supported by officials from the local, state and federal government. The inhabitants of these communities supported by environmental groups and NGOs argue that the project will pollute sources of fresh water besides of perturbing the environment and the ecology of the region. The presence of the mining company (MSX) in Cerro de San Pedro has caused a severe social conflict among the inhabitants of San Pedro, Soledad y San Luis and has called the attention of all who are concerned by historic heritage, cultural and environmental issues. At the center of the controversy is the cheap and efficient technology. Federal and state Laws were violated. It is quite evident the lack of sensitivity of foreign mining companies toward the consequences of their activities upon the communities and environment. This case also shows the lack of negotiation between firms, communities, new social movements and governments. Information about externalities and future costs of company activities is crucial but more crucial is formulation and implementation of more sensitive policies to avoid damage of the environment, biodiversity and health of population. Governmental institutions must be aware that their decisions may affect the community quality of life of actual and future generations only for a small increment in economic growth and large increase in private benefits of a small group of investors. More informed citizens tend to be more active protestors, such as the case of the students in San Luis. Contact between informed individuals of diverse groups and organizations help to exchange experiences and create public opinion in favor of mobilizations. Community participation and involvement in decision making of community development planning is quite limited by the lack of critical information. This fact is critical when the local government can not provide the right information because there are other interests affecting the process.

Rebecca Morgan, DSTL, England
Suicide Terrorism; a Self Concept Motivated by Meaning

Suicide terrorism is examined in terms a motivation towards a meaning centred selfconcept. A theoretical model is proposed, linking with Viktor Frankl's (1969) theory of Logotherapy and Existential Analysis (LTEA) in an attempt at understanding the motivations behind an individual's decision to commit suicide terrorism. LTEA is evaluated in terms of a theory of self-concept motivated by meaning. Individuals willing to undertake suicide terrorism are driven by the pursuit of a meaningful self-concept. A stage model is presented involving a causal sequence of susceptibility, indoctrination, self-transcendence (detachment from themselves and the situation), and self-actualisation through suicide for the cause. The final stage involves attaining ultimate meaning defined in undertaking an act aligned with the self-concept of a noble martyr, an act of self-affirmation, of self-extension and the promise of a heightened state of self, concurrent with Baechler's ablative suicide domain (1979). It is perceived as an altruistic self-sacrifice, dying for the cause, but it is also self-serving in elevating the self into eternal martyrdom. Implications are discussed on the effects of fulfilling meaning in life through dangerous and destructive means. Suggestions for future research are discussed, and implications for methods of intervention are examined.

Cristian Tileagă, University of East London, UK
'Mea Culpa': The Situated Production and Politics of Public Disclosure and Reconciliation with the Past

Nearly seventeen years after the fall of Romania's communist regime, the 'files' of the Romanian secret police, the *Securitate*, are slowly resurfacing and becoming public. 'Uncovering' the truth about the former Securitate and its collaborators has led to a series of public confessions and revelations coming from politicians, public intellectuals, clerics, journalists. This contribution deals with the situated production and politics of public disclosure and reconciliation in

relation to accounting for 'collaboration' with the Securitate. It focuses on the avowal of a public intellectual of 'being an informer' in a letter sent to a national daily newspaper. An ethnomethodologically inspired discursive psychology is used to consider how 'public disclosure' and 'reconciliation with the past' are accomplished in such a text where issues such as disclosure, subjectivity, remembering, accountability and biography become relevant. The present argument is seen as an attempt to restoring public disclosure and reconciliation their situated nature as accountable community practices. The analysis focuses on two inter-related questions: How are subjectivity, memory, auto/biography structured and deployed? How is morality accomplished as members' concern in the production of 'moral character', sincerity and credibility? The interest is not to chart the 'subjective' psychological world or aiming for an 'objective' record of public disclosure and reconciliation, but understanding 'the constitutional work that accomplishes an event or object' (Smith, 1990) - such as public disclosure and reconciliation - in the process of its textual inscription. This is linked to a move of going beyond a conception of reconciliation as a means of simply reflecting on the personal, historical and political toward a conception of reconciliation as a way of doing something in its production.

Donna Karno, The Ohio State University, USA
Ideology as an Instrument

Increasingly the United States has indicated a split along ideological lines. As this has occurred, there has been a renewal of interest in the influence of ideology as a psychological phenomenon (Jost, 2006). Following World War II, two different approaches emerged explaining the role of ideology in human decision-making. The first embodied in the Frankfurt school (Adorno et al., 1950) framed the issue within a left to right continuum by creating measurements designed to discover authoritarian personalities. The second school of thought proposed that ideology exerted little influence on human behavior (Converse, 1964; Bell, 1960; Lipset, 1960). Results from survey research within political science appeared to support the latter. This paper makes the argument that neither approach completely explains the role of ideology. Using the Instrumental Pragmatism/Symbolic Interactionism of Dewey (1938) and Meade (1936) as a framework, ideology can best be explained as a purposeful instrument used by individuals and groups of individuals to meet immediate ends-in-view. Within political science, evidence of the saliency of ideology is emerging (Smith, 1999; Rudolph & Evans, 2005), questioning earlier research on its insignificance. However, the role of ideology remains limited to first its measurement and then viewing it as an object. Adorno et al. (1950) believed in the importance of ideology. In *The Authoritarian Personality*, ideology becomes a cognitive blueprint that will turn in to action depending on the social and economic conditions within the environment. Pragmatic philosophy puts forward the idea that rational goals are more important in determining actions than cognitive blueprints. Goal directed behavior cannot be separated from action. Adorno et al., (1950) was correct in that ideology is a psychological construct, but he puts too much emphasis on its structural (Freudian) qualities. Ideology exists because it serves a purpose, and if the purpose (ends-in-view) did not exist, then ideology would not exist. The works of Erich Fromm (1942; 1947) is used as a theoretical bridge connecting Instrumental Pragmatism to the earlier works of the Frankfurt school in our understanding of ideology. As with the Pragmatists, Fromm (1942) asserted that ideas can only be understood within the context of the human needs they answer.

4:00 pm

Symposium: Panel on the Concept of Experience
Room ACW 005 (4:00 – 5:55)

Chair: Niamh Stephenson

Symposium Abstract

This panel will discuss three recently published books on experience. In different ways each book foregrounds the importance of experience for contemporary attempts to rethink psychology and social science, examines its social and conceptual histories and explores the political possibilities which unfold with researching experience. There will be short presentations by the authors followed by an open discussion.

Bradley, B. S. (2005). *Psychology and experience*. Cambridge: Cambridge University Press.
Middleton, D., & Brown, S. D. (2005). *The social psychology of experience: Studies in remembering and forgetting*. London: Sage.
Stephenson, N., & Papadopoulos, D. (2006). *Analysing everyday experience: Social research and political change*. London: Palgrave Macmillan.

Panelists:

Ben Bradley, Charles Sturt University
Steven Brown, Loughborough University
David Middleton, Loughborough University
Dimitris Papadopoulos, Cardiff University
Niamh Stephenson, University of New South Wales

Discussant: Hank Stam, University of Calgary, Canada

Symposium: A Wholeness Approach to the Study of Children's Development in Families, School and Kindergarten (Part 2)

Room ACW 205 (4:00 – 5:55)

Chair: Mariane Hedegaard

This symposium presents a series of studies which sought to capture children's practice in home and community. Children participate in different institutional collectives in their everyday life. Home, school and kindergarten are the ones most children share. Each institutional collective has practice traditions that though they vary between the single institutions, they also have a shared core, a core that is framed by societal laws. Trying to surpass a functional description of children's development, we have worked with formulating with both a theoretical approach and a dialectical methodology that integrates the child's perspective and the perspective of the social situation. In this effort we have been inspired by Lev Vygotsky's cultural-historical approach, and Alfred Schutz's phenomenological approach to the study of the sociology of everyday life.

Pernille Hviid
Siblings' Relations in Families

Siblings are almost the only age heterogeneous organisation of children in Denmark. Children are divided on the principal of chronological age, in pre-school, schools, and leisure-time activities. Chronological age also seems to play a distinctive role in developmental research on siblings. Research has mostly been occupied with developmental possibilities and difficulties inherent in the obvious age differences. The older sibling's capacity to introduce the younger sibling to the cultural life ahead in near future, is seen as an evident and obvious developmental possibility for the younger sibling. Likewise, the less mature forms of participation of a younger sibling pose developmental possibilities for the older one, with respect to empathy, perspective-taking etc. What seems very important from the point of view of the siblings themselves is rarely described: Their co-construction of a space with at least partially equalised age. The pretended age-homogeneous space seems to be installed to maintain the authenticity of the activity they share. They co-operate and compete despite big age differences. This phenomenon will be presented and discussed, on the basis of an ongoing empirical study on famililife and siblings in Denmark. The theoretical discussion approach the question: How can this momentarily age-levelling in shared activities between siblings be understood with Vygotskian concepts of Zone of Proximal Development and "imitation"? This question is especially intriguing with respect to the gains of the older sibling. It seems like despite the absence of "more capable peer", interacting with a younger sibling, produces a developmental space for him to explore and expand in; offering experiences valid in potential participation somewhere else, with "more capable peers".

Ditte Winther-Lindqvist
Children's Identity Formation in Transition

The dominant theoretical approach in developmental psychology is the progressive or differential perspective; summarised in the idea that all psychological functioning develop in direction of increased differentiation, articulation, and hierarchic integration (Werner 1967). This perspective is reflected in accounts of identity formation; describing older children's social identity and group life with peers, as differentiated, reflexive, and complexly organised, and younger children's social identity in opposite terms. Alongside the differential-perspective, an approach arguing for persistency in development offers the opportunity to investigate the extent to which children at different ages may act, react and participate similarly to "similar" life-circumstances. In our days, in Scandinavia, toddlers and teen-agers live everyday lives that are very similar, when it comes to interaction with peers in institutionalised settings; it is assumed that their identity formation will also reflect these similarities, despite differences in age. This theoretical assumption echoes a persistency-perspective on development, as well as a cultural-historical approach, expecting a close connection between societal life-conditions and personal development. An ethnographic field study was conducted, with 6 and 12 year olds. Interviews and observations focused on their ways of participating and conducting social life with peers, and construct social identities in different group constellations. Following the children in transition between institutions highlight the social identity formation when new groups, and new social positions, are in the making. 6 children from each age group were followed in transition between Kindergarten/Primary School and in transition between Primary/Secondary School. Results from the study points at differences in children's practise and experience of social identity – but also at striking similarities, confirming and expanding arguments from the persistency-perspective in developmental psychology.

Ivy Schousboe
Children's Co-Construction of ZPD in Play

Society has a prevailing moral codex, a "doxa", that adults across institutions seek to motivate the next generation to adopt. This paper focuses on the ZPD children create among themselves and in order to expose the relative autonomy of children's groups it will discuss children's engagements in activities which are outside doxa and thus supposedly concerns their not-sanctioned "opinion". In play, Vygotsky noted, the child seems to be a head taller than himself. - How can he explore the realities of complex social behaviour from this position? Research in play often illuminates how each type of play has a function for the development of specific psychological capacities like turn-taking and the learning of rules. I will try to illustrate that several well-known types of play can also have even more complicated and "dangerous" questions about social relationships as their theme. Such themes invoke strong feelings and playing children can even inflict real harm upon each other. This is illustrated by examples of pretend play and it is discussed why it can happen. It is proposed that the implications for children's social development of having acted antisocially vary and must be understood on the background of each child's actual social context. When children act in antisocial ways they develop what can be named

"antisocial competences" that can be useful for them both when we consider them as members of society, members of groups and as individuals among other individuals. Western children play more games with aggressive elements than children in some other cultures, perhaps because it is a serious task for them to find out about good and evil in a morally very contradictory culture. To paraphrase Geertz: It's a story they tell themselves about themselves and the society they live in about "untellable" but highly influential issues.

Discussant: Marilyn Fleer

Paper Session: Theorizing Identity and Culture
Room ACW 304 (4:00 – 5:55)

Chair: Tara Holton

Chris Durante, Georgia State University, Atlanta, GA, USA
The Structure of Selves: The Nature of Selfhood and the Schizophrenic Experience

The primary assumption of this study is that there exists a uniquely human selfhood. Consequently, the subsequent assumption, that there are structural and phenomenological similarities in the selves of all persons, necessarily follows. A model of the self which is able to accurately account for a number of different experiences of selfhood will be the one which provides the most accurate portrait of the human self. The present study has thus focused on the paragon of psychosis: schizophrenia. Our current inquiry will explore both the nature and structure of human selfhood and that which is brought to bear upon theories of self from phenomenological studies of the schizophrenic condition. It will be proposed that the self is best explained by that which is being called an "autopoiesis-narrative emergence" model of selfhood. 'Autopoiesis' refers to a biological system's ability to self-organize, and hence its ability to autonomously create a self. Narrative refers to the ability to tell stories about oneself, both to oneself and to others, which in turn fashions a particular sense of selfhood for that individual. The proposed model replaces the 'proper self' of traditional metaphysics with a synoptic bio-psycho-social account of selfhood. The strength of this theoretical explanation is its ability to account for a number of divergent psychological conditions while retaining a single model of the structure of selfhood. Therefore, in short, the purpose of this essay will be to: 1) examine how the study of schizophrenia can be a useful tool for expanding our knowledge and understanding of the nature of human selfhood; 2) put forth a model of selfhood; & 3) demonstrate how the proposed model of selfhood is able to account for both the 'normal' and 'schizophrenic' self.

Mercedes Cubero, Manuel L. de la Mata and Andrés Santamaría, University of Seville, Spain
Theoretical and Methodological Requirements for the Construction of a Cultural Psychology

The purpose of this work is to develop a way to understand and to construct a cultural psychology. The basic aim of cultural psychology is to analyze the ways in which mind and culture are created mutually through the human actions in historical-cultural settings. In order to make specific our proposal, we will use some theoretical and methodological requirements that define the epistemological corpus of our model of Cultural Psychology. As a main theoretical prerequisite we have to define our vision of culture and mind. In relation to culture, we adopt the vision defended by Wertsch. Culture can conceive like a whole of contexts or activity settings socio-culturally defined, in which psychological functioning takes place. This way to understand culture is related to a conception of mind. We consider mind like a semiotic mediated process. As the authors from everyday cognition defend, we understand that the cognitive functioning depends on the context. Mind is contextual and historical-culturally located. According to the hypothesis of the heterogeneity of verbal thinking postulated by Tulviste, we defend the existence of a multiplicity of ways of thinking in a same individual and a same culture. The methodological prerequisites of our project are three. The necessity of an historical or genetical perspective to understand the own nature of human psyche. We also defend the convenience of studying the everyday psychological activity in natural contexts in which it takes place. We defend the mediated and situated action as unit of analysis of psychological processes. Action reflects the cultural and individual dimension of the human cognition. For that reason, it can serve as unit of analysis of processes that are taking place in an interpsychological and intrapsychological plane. Besides action allows incorporating the semiotic dimension of mind in a broader system.

Tara Holton, Laurence Kirmayer and Greg Brass, McGill University, Canada
Resilience, Enculturation and Identity

Resilience, a construct connoting the ability to adjust positively or recover easily in the face of adversity, is frequently applied to mental health research and practice regarding Aboriginal populations. Such research seeks to identify protective factors involved in resilience, such as culture, family, and personal characteristics, as well as how such factors contribute to an individual's positive adaptation. Prevention strategies are aimed at promoting and sustaining resilience amongst Aboriginal youth and within Aboriginal communities though increasing the proportion of Aboriginal peoples who experience factors deemed protective. In the general literature however, the concept of resilience has received a variety of criticisms in recent years, including critiques aimed at the vagueness of definitions, failure to acknowledge the incongruous nature of the capabilities achieved by those labelled as resilient, and the fluctuation of resilience over an individual's lifetime (Luthar, Chicchetti and Becker, 2000). Interestingly, the use of the concept of resilience in literature regarding Aboriginal populations has remained largely unquestioned. This presentation will deconstruct the concept of resilience, beginning briefly with its emergence in the general psychological literature before moving on to the manner in which it is currently employed within research and writing regarding Aboriginal peoples. Emphasis will be placed on an examination of the concept of enculturation, defined in the resilience literature as the degree to which an individual is

embedded within his or her culture, and the process through which this occurs. The concept of enculturation is constructed within the resilience literature as a protective factor whereby cultural identity is understood as important for psychological wellbeing. For some time there has been a movement toward using cultural knowledge in the treatment of Aboriginal peoples, a practice that has been well established in many counseling programs. This practice has been paralleled by a recent move in the general resilience literature toward the integration of Native American child-rearing philosophies and Western psychology. This presentation will discuss the implications of constructing Aboriginal culture as a curative and how this might influence the shaping of identity within the challenging situations faced by many disadvantaged youth coming from both Aboriginal and non-Aboriginal backgrounds.

Rachel Joffe Falmagne, Clark University, USA
Theorizing Identity: The Centrality of Age

Of the many aspects experience, identity and social location, age has been entirely ignored in feminist theory. Expanding its original focus on gender, feminist theory's contemporary attention to the interlocking nature of axes of identity and social oppression has focused on 'race', to a lesser extent on ethnicity, increasingly on sexuality, very minimally on social class, and it has bypassed age altogether, as is also the case in postcolonial theory and cultural studies. Lives do unfold over the course of time, and age-based social categories configure both social life and subjectivity. Yet, for all their recent emphasis on fluidity and complexity, these theories tend to provide analyses that are atemporal and therefore static. This paper will argue that age is, analytically, a central constituent of identity and a key element in interlocking structures of oppressions. It will explore some of the common features and some of the fundamental theoretical differences between age and other constituents of identity, such as the fact that, in contrast with gender and 'race', age unfolds temporally and necessarily changes over time, thereby foregrounding issues regarding multiplicity, hybridity and constancy in identity formation in a different way than has been explored so far, and positioning individuals in different ways in intersecting structures of oppression over the life course. The discussion will consider the specific interplay of materiality and discourse in the social construction of age.

Paper Session: Psychotherapy, Addiction and Intervention
Room ACW 106 (4:00 – 5:55)

Chair: John Cromby

Jennifer Andrews-McClymont and Marshall Duke, Emory University, USA
Some Musings on Psychotherapy

The enterprise of psychotherapy has been fraught with controversy and conflicting opinions. In the spirit of Saul Rosenzweig's identification of the efficacious, 'dodo bird,' commonalities in therapy (1936), I have used this paper as a vehicle to identify other universal elements of therapy that are arguably more elusive, such as the nature of the consultation room itself and other environmental, ambient features of psychology. To achieve an understanding of these less straightforward aspects of psychotherapy, I have incorporated the use of other disciplines such as Art History and Literature to shed some light on therapeutic governing principles. It is felt that by using a broad range of erudite voices (i.e. Plato, Dante, T.S. Eliot, and Virginia Woolf among others) to echo the broad array of characters undergoing the psychotherapeutic enterprise, something of the diverse experience in the field of clinical psychology might be more precisely approximated.

Kevin Winters, University of West Georgia, USA
Lived Embodiment and Addiction

A common assumption in much of psychology is that the body is best (if not solely) understood as a physically deterministic entity, even when the existence of a mind/psyche is granted. Here I wish to explore an alternative conception of the body—that of lived embodiment—and make a modest proposal on its ramifications for how we understand addiction. I begin by discussing some of the important assumptions of the physicalistic model, namely linear temporality, causal determinism, and the notion of "habit" implied in those assumptions. Next, I will discuss an alternative conception of embodiment, drawn particularly from Maurice Merleau-Ponty and supplemented by the phenomenology of Martin Heidegger. The lived body, as found in our everyday movement in the world, exhibits a non-linear temporal horizon through which the world is habitable. I do not act from the temporally punctualized t_1 to t_2 , but I act 'during the lecture,' 'as I cook,' or 'during the conference'; the temporal horizon is spanned. Similarly, it does not follow the if-then logic of causal determinism or rationality, but is based on "motivation"—rather than *if* I do this, *then* that will be the result, bodily motility is structured as *if* I am to do this, *then* I need to or must do that. For the body to act in a motivated way means its being "geared" towards the world according to specific intentions and, thus, it acts meaningfully. Lastly, "habit," rather than being a learned response to stimuli, is a "style" of being in the world, a particular way of dealing with various contexts. With the above in mind, I propose that the embodied aspect of addiction cannot be fully understood in causal terms, but must include the body's circumstantial grasp of the world, motivation-based actions, and stylistic modes of being in the world.

Bo Wang, Nanjing Normal University, Nanjing, China
Three Criticisms on the Issue of Value Interventions in Psychological Counseling

Beliefs and hypotheses of psychological counseling are the definite results of the immanent cultural logic of spiritual essential in China and the West. They incarnate the necessary demand of the essential. The choice of standpoint on value can be made only by referring to its ultimate meaning; we should choose to accept or to spurn them according to

our own ultimate positions toward life. These positions are traditional values of life in both China and the West. By reflecting the cultural routes from Confucius to Feng Youlan and from Socrates to Nietzsche, common meanings and demands for individual to live between Confucian's aphorism that is of great importance to know your own distance, and the inscription in Delphi to know oneself; a piece of recognized counseling ethics----the assured value derived from self-recognition must be respected by others and the society----is affirmed. In addition, the technical problems caused by value interventions have shown that they can not satisfy the needs of purpose-instrument rationality. When dealing with the issue of value in psychological counseling, we are neither value relativist nor idealist. Counseling techniques applied to promote the client's self-explorations are the definite results of the immanent cultural logic of spiritual essential in China and the West. It is impossible and unnecessary to evade the issues of value, but no one has the authority to intervene in the idiographic values of clients.

John Cromby, Loughborough University, Loughborough, Leics, UK
Theorising Paranoia

Deconstructive and critical work in psychopathology usefully demonstrates the historically and culturally contingent character of psychiatric diagnoses, but in so doing can tend to erase any detailed understanding of actual embodied difference. Such accounts can sometimes make it seem either that people in the extremes of distress are simply the same as everyone else, or that their differences from other people are wholly iatrogenic. In an attempt to remedy these shortcomings without pathologising individuals, this paper will set out a way of thinking about embodied experience as societally, materially and relationally co-constituted and enabled by neural systems. The focus will be on paranoia, and it will be argued that the interdependency of discourse, feeling and perception can account for so-called symptoms, which on this account appear as aspects of a socially-derived, embodied way of being in the world rather than as elements of a psychiatric disorder. In this account, relational influences, social structures and material conditions play a constitutive role, rather than being supplementary, subordinate or merely contextual. Consequently, paranoia is manifested differentially according to changing social, cultural and material circumstances and the specifics of life trajectories. The origins and maintainance of paranoia lie in the dialectical interpenetration of subjectivity and world, rather than simply within the faulty cognitions or pathological brains of individuals. This makes it possible to recognise that although paranoia exists on a continuum with everyday experience, at its extremes it can be both distressing and dysfunctional.

Symposium: Theorizing Morality in and Outside of Human Action
Room ACW 305 (4:00 – 5:55)

Chair: Ernst Schraube

Symposium Abstract:

If ethics is taken in the Hegelian sense as the unity of the subjective and the objective moments of social practice realized in and through the "living good" of a developed society (Sittlichkeit), then it is deeply foreign to psychology. While mainstream psychology misses subjectivity by objectifying it albeit to produce it behind the backs, not only of its subjects, but of itself as well – then alternative psychologies, rejecting that objectification, in theory as in practice, loses the objective side in favor of the abstract negativity or the vague humanism of emancipation. Hence, ethics must either be imposed on psychologists from the outside as an absolute and arbitrary norm; or else metamorphose into the equally impenetrable fact of the "values" of their clients or research subjects. Only in very few approaches the attempt is made to trace the dialectics of subjective and objective moments of practice, thus to find a route to reconcile psychological theory with ethics. Common to those approaches is the idea that ethics or morality is both inside and outside of human action; it is only by externalizing it from the individual subject that ethics can be reintegrated into the body of psychological theory. The symposium presents attempts to theorize morality and psychology in the framework of these considerations.

Svend Brinkmann, University of Aarhus, Denmark
Questioning the Naturalistic Fallacy: Morality in Human Action

Psychology should be descriptive, explanatory, or predictive, and never prescriptive, normative, or moral. This assertion is based on Hume's idea from 1739 that we cannot logically move from sentences about how the world *is*, to sentences about how it *ought* to be. Doing so has been called *the naturalistic fallacy* since G.E. Moore in the beginning of the 20th century. Psychology should describe human behaviour rather than prescribing how humans ought to behave. It should explain human behaviour by finding value-neutral general laws and mental mechanisms rather than espousing normative ideas about how we ought to act. In this paper, I shall discuss the naturalistic fallacy in psychology, taking my lead from the question: What if morality is *part of the world* so that a full understanding of this world necessarily involves prescriptive, normative, and moral issues? In response to this, I shall propose and discuss four different ways to question the reality of the naturalistic fallacy in psychology: (1) *The phenomenological argument*, which goes back at least to the Gestalt psychologists, arguing for a place for values in a world of facts (Wolfgang Köhler). (2) *The constitutive rule argument*, according to which social and mental life is dependent on normative rule-following, which gives us reason to think that we can sometimes validly derive an ought from an is (John Searle). (3) *The function argument*, which derives from Aristotelian philosophy, according to which value judgments about human functioning can be factual (Alasdair MacIntyre). (4) *The thick description argument*, according to which so-called thick ethical concepts – expressing a union of fact and value – are indispensable in understanding human action, which means that they "pick out" real normative features of the world (Charles Taylor).

Ernst Schraube, Roskilde University, Denmark
Technology, Morality, and Human Action

Psychological theorizing of technology, which moves beyond naturalistic and mechanistic conceptualizations, and understand the human being as a social and societal being, is inevitably confronted with the question of morality. The societal form of life implies the possibility of human freedom, and through this possibility emerges the question of how *should* we act, and what are the theories and principles guiding our actions and choices. These theories and principles do not root in the "inner" self, but in the agendas and moral orders of the time. In today's moral order technologies have become an increasingly significant feature. Accordingly, contemporary social theories of technology are beginning to reflect on how human action and moral principles are embodied in technological artifacts, and how this constitutes a specific kind of ambiguous moral order and "technological ethos". In this paper, I will connect the question of the "morality" of things to the experiences and actions of human subjects. I will discuss contemporary theorizing about the reification of human action and morality in technological artifacts, and asks how the technomoral arrangements are situating human activities, sociality, and social relationships.

Morten Nissen, University of Copenhagen, Denmark
Prototypes for the Ethics of a Democratic Social Engineering

Psychology is a practice that co-produces the psyche. This "social construction" of the object is not merely a linguistic convention, but a practical and material production process in which psychology forms part of a reflexive modernity. The reflexive constitution of collectives and forms of collectivity is an essential aspect of this "social engineering". In providing discourse for constituting collectivities, psychology takes on the role of ideology; its ethics is objectified in the institutions it underpins and regulates. Such social practices as the group counseling of drug dependents; or the boarding home for adolescents; or the anti-bullying school; or the social work interview (etc.) already embody ethics in their constitution as collectives, before any "professional ethics" of their practitioners or "values" of their "users". In this presentation, I will attempt to articulate such practices as collectives prototypical of certain ethical standards. This may provide a situated approach to the contentiously ideological aspects of action-oriented research methodologies such as the "practice research" of German-Scandinavian critical psychology in which "generalization" (Verallgemeinerung) refers to the ethos of collective democratization as much as to the validation of local findings. Also, in the face of the combination of personal autonomy and monitored accountability required in today's neo-liberal governance, this "ethics of a democratic social engineering" might lead to a position that questions the customary liberal paranoia against "Big Brother".

Charlotte Mathiassen, Danish University of Education, Denmark
"Am I a Human Being with the Same Rights as Other People?" Moral Dilemmas of Male Prisoners

Using examples from a series of interviews with male prisoners having committed violent acts and experienced the regime of assessment within the forensic psychiatry and forensic psychology, I will discuss if and how these individuals do see themselves as moral subjects. This is done by tracing how they use the violent acts and the forensic assessments of them (the prisoners) as being "risky" or "dangerous" as artifacts in their everyday life and identity work. Contextualizing these experiences in the practice of their everyday lives, I will argue that their self-understandings as moral or immoral are intimately connected with the "active morals" that exist in and across the local contexts in which they live. And not least with their own conception of these morals due to the "self-stigmatization" process which some of the interviewed prisoners seem to describe, the claim here being that self-stigmatization should be understood in a dialectical relation to the demands from the psy-professions and society as a whole. When some prisoners having committed violent and mortal acts explicitly wonder whether they have the same rights as they think other citizens have; how can we understand that? Are they conforming to some practices of moral condemnation according to which their acts must have exclusion as their consequence? In which ways are prisoners challenging the societal moral standards by their self-stigmatization, trying to expand the routes of societal inclusion? Highlighting examples of the prisoners' soul-searching in the above-mentioned interviews, I will discuss whether their endeavors make them moral subjects. One dimension being whether it is necessary for the perpetrator to show remorse before he can *try* to get access to the human society?

6:00 pm

Business Meeting
The Chancellor Room, The Underground (6:00 – 7:30)

7:30 pm

Banquet (7:30 – 9:30)

8:00 am

Symposium: Reconsiderations of the Nature of Consciousness, Culture, and Normality
Room ACW 106 (8:00 – 9:25)

Chair: Jerry Piven

Symposium Abstract

This symposium is an attempt to rethink certain assumptions about consciousness, thought, rationality, and ideology. While there is certainly no paucity of studies on consciousness, this symposium juxtaposes numerous accepted notions of thought and reason with a) research on intelligent marine mammals; 2) work on the trenchant irrational, paranoid, and delusive aspects of culture and ideology; and 3) rereading of scholarly analyses of cult theology and apocalyptic violence. Why is this necessary or relevant? On the one hand, there is increasing acceptance of thinkers such as Pinker and Dennett, who tend to assume that human beings are primarily rational creatures whose brains are computerlike machines entirely capable of assessing reality unless genetically miswired or misinformed. The unconscious is considered a myth, an archaic error of defunct psychoanalytic speculation. By contrast, we seek to show how consciousness is not nearly as reasonable, that prevailing notions of self and identity may be severely complicated by contemporary research, and further that culture, history, religion, and violence drastically undermine not only the notion that human beings are primarily rational, but suggest that we are often operating in the psychotic register of the psyche while organizing culture to make such delusions and pathological behaviors normative. Most of us are far more pathological, and delusive, than we would like to admit.

Sara Waller, Case Western Reserve University, USA
The Mental Lives of Marine Mammals: The Conscious Experience of Others and Ourselves

Marine mammalogy seldom infiltrates theoretical psychological discourse, and yet findings about dolphin use of *signature whistles* (as well as their neurological structures and neuronal anatomy, their abilities to learn, mimic, exhibit creative behaviors and process simple syntactically-based commands) raise serious questions about the nature of selves, names, persons, and consciousness. This paper reviews the scientific findings in dolphin neurology and behavior in light of the possible functions of the signature whistle (as a face, a name, a distress call) and how the signifying value of such a whistle could lead to self-awareness and some foundations for 'culture.' *Tursiops Truncatus* dolphins are the familiar large-brained dolphins with highly convoluted cortical structures, and diverse and flexible behavioral repertoires; they are the species that inspired the television series "Flipper" and the imaginative musings of Dr. John Lilly. Current research on *tursiops truncatus* has informed a debate about the nature and existence of a *signature whistle*. Signature whistles are (claimed by some) to be individualized, persistent, unique frequency patterns emitted by each dolphin fairly regularly. As with any recognizable feature, there is no question that signature whistles may be used by conspecifics to identify pod members. Signature whistles change with long term pair bonds and are shaped by familial relations, suggesting that dolphins may understand themselves (and there is evidence that they do have some self-understanding) as fundamentally socially inter-defined creatures. But, is the signature whistle a name? What are the consequences if it is? I review some philosophical and psychological notions of *self* and the role that naming plays in self-understanding and conscious experience of the self in a social setting, and discuss potential implications of dolphin research for theories of self and self-consciousness.

Jerry Piven, Case Western Reserve University, USA
Normal Madness and the Banality of Delusion

Weston LaBarre wrote that each culture manifests degrees of hallucinosis in regard to its epistemological grounds. The consciousness assumed to be rational is suffused by irrationality, primary process thought, fantasy, dream, and delusion. We have inherited the dream of Western enlightenment philosophy, our own fantasy that human beings are basically rational, realistic, and capable of negotiating reality unless severely damaged. This assessment lingers on even in 21st century psychology, where pathology is considered an aberration, the result of trauma, chemical imbalance, or other psychologically injurious experiences in attachment, development, and the like. Even recent works in political psychology that detail the paranoia and primitive defenses of certain terrorist and fundamentalist groups are at pains to declare such fanatics "normal," which is sadly undermined by the evidence contained in their own studies. Perhaps, however, LaBarre's asseveration should be reconsidered. This presentation would return to the ideas of Freud, LaBarre, Bion, and others to argue that normality itself is an agglomeration of psychological injuries, defenses, and fantasies that deny perceived reality, pathologically reordering the perceptual world. This is not merely proactive interference by assumptions and information received from others, but a dynamic process of escaping the terror of perceived reality and recreating the world in palliative ways. Normality itself is suffused by irrationality, sometimes even psychotic fantasies that cultures fantasize and canonize as "normal" and "real."

Yuko Katsuta, William Alanson White Institute, USA, Japan
Aum Shinrikyo as Underside of Pathological Society: A Reversal of Epistemic Assumptions on the Psychology of Cult and Culture

Scholarly studies of Aum Shinrikyo have touched upon the relationship between cult members and the various forces of anomie and malaise that alienated them from their society and drove them toward apocalyptic religion. However, such studies (Lifton, 1999) and Reader (2001) often attribute violence to the logic of Aum doctrine, as well as manipulation by the cult's leader Shoko Asahara. Thus members of Aum would adhere to a theology of apocalypse that required

purification through death, hence they would be forced to murder others. According to numerous analysts of Aum, the violence followed from such logic. I would rather reverse this and state that Aum members created that very logic in order to satisfy their fantasies. The theology was not only the consequence of indoctrination, but symbolized, and reenacted, their own deeply pathological internal dramas that became their theology. While Asahara brainwashed them, innumerable followers joined Aum and were aroused by its apocalyptic messages, and performing apocalyptic acts enabled them to engage divinely sanctioned violence under the auspices of their deified guru. Rather than arguing that the logic and doctrine motivated them, this presentation argues that doctrine and logic are psychic reenactments. This applies not only to Aum, but to myriad other ideologies and actions, including terrorist violence, which is again not a consequence of inherited theology but is a displacement and recapitulation of internal conflicts apotheosized as holy mandate. Finally, these individual and putatively anomalous cases of cult or terrorist violence must be understood as deriving from the pathological, cruel aspects of a society that inflicts its own miseries on its own people. The ostensibly ordinary individual may well be as pathological as the alienated and symptomatic anomaly, but is ensconced in a system of beliefs and banal cruelty that appears normal because it functions, and indeed thrives by that very displacement and infliction of violence.

Symposium: Indigenous Psychology in Theory and in Practice: Exploring Connections between Uichol Kim's Models and Multicultural Health Care

Room ACW 305 (8:00 – 9:25)

Chair: Marvin McDonald

Symposium Abstract

Much contemporary research on multicultural health care in Canada is rooted in traditional scientific principles of discovery and justification. As public policy shifts toward a relatively high priority for knowledge dissemination, scientific practices and professional service models can benefit by drawing upon judgement-centred practice. In this interactive symposium, a model of indigenous psychology is explored as a constructive resource in transforming policy, research, and practice models for multicultural, multidisciplinary health care. A case study strategy is used to advance this proposal. First, a transactional version of cultural science is summarized as promoted by Uichol Kim in his "integrationist" approach to indigenous Korean psychology. Second, a model for team-based health care practices is outlined, drawing on Kim's model for guiding the practices of counselling. Third, an example of knowledge dissemination principles in multicultural health care is discussed to illustrate alternatives to individualist versions of health care. In this interactive symposium, the illustrations of multicultural health care are discussed to identify ways that indigenous theory can be generated. For instance, symposium participants and audience members will examine ways that knowledge generation may systematically move from application to research. This possibility contrasts with the traditional linear presumptions that research generates theory and theory is in turn applied to practical situations.

Marvin McDonald and Mira Kim, Trinity Western University, Canada
Extending Indigenous Korean Psychology to Health Care Practice

Uichol Kim demonstrates selective acceptance of Bandura's (1997) social cognitive model and discourse analysis (e.g., Harre & Gillet, 1994) in the service of integrative indigenous psychology research. In this presentation, it is proposed that additional guidance can be selectively incorporated from Polkinghorne's model of judgement-based practice to elaborate roles for implicit knowing in the reflective practice of indigenous Korean psychology. The challenges and opportunities of multicultural health care with migrant populations are described to illustrate directions for the adaptation of indigenous psychology in professional health care practice. Discussions will focus on several features of Kim's proposals in connection with the illustrations described in the other two presentations.

Mira Kim, Marvin McDonald, Trinity Western University, Canada
Team-Based Mental Health Service Models for Counselling in Korean Newcomer Communities in British Columbia

Labour trends shaping immigrant employment success is a matter of great concern across Canada. Yet current analyses are often framed in terms of "cultural and social capital" while relying on official language mastery & familiarity with dominant cultural employment practices as central criteria for describing this capital (e.g., Reitz, 2006). Yet in other government sectors, the viability of multicultural health care in Canada (Bowen, 2001; AMSSA, 2004) is seen to depend upon ways health care can address multilingual and multicultural dimensions of health, health care practices, and family functioning. Together, these policy discussions raise a possible contribution that can be made by health care services in supporting newcomer communities in Canada. The bottom-up model building process exemplified in the research of Uichol Kim and his colleagues on Indigenous Korean Psychology can be adapted for counselling services helping to help meet needs identified by Korean newcomer communities in Canada. Specifically, we suggest that multidisciplinary, team-based, collaborative approaches to mental health care can be taken. This proposal will be illustrated by describing current initiatives under development in British Columbia. These illustrations will be discussed in the symposium as possible application of indigenous Korean psychology to service delivery models for counselling.

Maria Cristina Barroetavena, British Columbia Cancer Agency, Canada
Knowledge Dissemination in Canadian Multicultural Health Care

Recent initiatives in health care are reviewed in general terms as they focus on knowledge dissemination in multicultural health care. Knowledge dissemination principles often recognize the value of adaptations of practices to various domains. The transactional model of science proposed by Uichol Kim and his colleagues can help support accountability in health

care research while also incorporating strategies for adapting methodology and practice models to distinctive cultural features relevant for various cultural traditions. Illustrations raised for discussion may include (a) complementary ways that qualitative and quantitative research can play a role in knowledge dissemination; (b) challenges associated with different models of medical interpretation and translation; or (c) culturally sensitive practices in support of family caregiving. Examples will be discussed to explore ways indigenous Korean psychology can help guide practice in situations shaped by dynamic social and cultural change.

Paper Session: History of Early American Philosophical Psychology
Room ACW 304 (8:00 – 9:25)

Chair: Dane Burns

Dane Burns and Henderikus Stam, University of Calgary, Canada
"The Mechanism through which Conscious Value and Meaning Are Introduced into Human Experience": A Historical Investigation of John Dewey and Edward Thorndike

At the beginning of the 20th century psychology in America contained within it the seeds for two vastly different theoretical frameworks that would guide the newly developing discipline. Only one, however, would take root as the predominant orientation. The first was atomistic and deterministic with a strong individualistic orientation, while the other was holistic and purposive with a strong social pragmatic orientation. By examining the works of Edward Thorndike and John Dewey during the period of 1880 – 1920 as representations of each orientation respectively, this paper will examine the historical origins of the current division in theoretical practice that is still predominant in the discipline. Thorndike's individualistic cognitive orientation with its alliance to positivistic science fit with the progressive ideology of the times, which promoted the use of science as a means to control and stabilize a changing nation. On the other hand Dewey's social pragmatic orientation with its more inclusive sense of 'science' did not. However Dewey's legacy leaves psychology with problematic aspects because his view of the historical and moral nature of psychology emphasizes the importance of context in understanding psychological phenomena. Dewey viewed the formation of mind as intimately bound to the societies in which we live; mind and society mutually create each other and change over time. The problem of psychology then becomes a question of history, not of science, because history reveals the unfolding nature of people and society, which inevitably brings morality to the foreground because of its importance for social cohesion. Factors contributing to the eventual predominance of the orientation represented by Thorndike, as well as the implications of the conflict between these two different theoretical frameworks for contemporary psychology will be discussed.

David Clark, York University, Canada
Edgar Singer's Empirical Idealism

This paper presents the theoretical psychology developed at the beginning of the 20th century, in America, at the University of Pennsylvania, by Edgar Singer. He opposed psychology as a science of consciousness and criticized empiricism. He was neo-Kantian, he postulated a scientific approach to mind, and called his epistemology *Empirical Idealism*. Now forgotten, he influenced a major learning theory. This paper will outline the important concepts in Singer's theoretical psychology, many of them current topics in critical psychology. In early modern American psychology, Singer argued against a mechanistic interpretation of mind; for him, all the categories of life were teleological. His goal was to show that the more living and spiritual objects of interest could be approached scientifically. But he was skeptical of the promises of positivism; he saw empiricism as meaningless naïve experimentation. He assumed that people acted on their opinions of truth, which depended on the conception proof, or method. Empiricism required the observed object, and he argued that the old methods had to be overhauled so that the non-observable mind no longer evaded a scientific explanation. Singer did not agree that a crucial experiment settled questions. Inquiry began, not with observation, but with a question emerging within cultural history. He argued that after the facts were collected, there was more to do. An all important aspect of science was creative, the inference; the experimenter always turned "maker." Nature, or scientific knowledge, was a creation of the scientist's art. Singer argued inferential speculation was synonymous with a molding of the plastic material of observation to the satisfaction of deeply held ideals. Explanations carried with them a group of core beliefs; it was these beliefs and expectations that were tested. Science was analysis and synthesis, the continual reconstruction of nature. Although historical, I will argue for Singer's current relevance for psychology.

Michael Glassman and Pushpanjali Dashora, The Ohio State University, USA
The One Hundred Year Revolution

Over a century ago William James and Charles Peirce introduced Pragmatic philosophy – a dramatic new approach for understanding the relationship between the human condition and information humans use to enhance (or detract from) their everyday lives. The quality of information is understood as relational rather than given, with special focus on the relationship between meaning and truth as perceived by the mind and as used in social activity. Two major threads of this new philosophical approach engendered a move away from belief systems and/or pre-established deontic categories – and towards the development of meaning through experience and what James termed radical empiricism (1912). James argued that meaning is dynamic and based on information we get from our own activities. Truth ascribed to meaning could only be measured through concrete consequences to problem related actions. John Dewey went further in emphasizing control/free-flow of information in his Instrumental Pragmatism (Dewey & Bentley 1949). Dewey was especially concerned with both the availability of critical information (1927), and the role of community participants in helping to define meaning based on information, and therefore make their own judgments about the relationship between meaning and truth. We refer to this idea as the democratization of information. The ideas outline by James, Peirce,

Dewey and their colleagues slowly lost ground over the 20th century to more authoritarian, unidirectional approaches to information (including the rise of the culture of the expert). We will argue one major reason Pragmatism has had such a difficult time making formal inroads in our social institutions (e.g. policy making, education) is that up until recently there were few instruments available that could present and treat information as dynamic and democratic. The internet and the information revolution may finally offer the opportunity to use and develop social information in ways Pragmatic philosophers envisioned a hundred years ago. The information revolution is the apotheosis of the Pragmatic revolution – bringing together radical empiricism and democratization of information in community practice.

Symposium: History without Theory is Empty and Theory without History is Blind
Room ACW 303 (8:00 – 9:25)

Chair: Thomas Teo

Symposium Abstract

In paraphrasing Kant, we suggest in this symposium that historical psychology is not only dependent on the richness of its material but also on the quality of its theories, and vice versa, that the substance of theories is improved significantly when a historical perspective is taken into account. This seemingly circular problem is conceptualized as a dialectical relationship that can be reflected upon from a meta-theoretical critical perspective. But the meta-theoretical problem has not only conceptual implications but is crucial in the promotion of critical thinking in didactic contexts. It may be difficult to cultivate the idea of a dialectical relationship between theory and history on a professional level, but it is even more challenging to translate this assumption on the level of teaching. This symposium will address theoretical problems and didactic answers. These solutions are based on the long-term experiences of members in this symposium on teaching historical and theoretical courses in psychology. Examples and criteria for evaluating and promoting the relationship between history and theory in didactic contexts are presented and discussed.

Dan Aalbers, Central Michigan University, USA
Teaching Critical-Theoretical Psychology in Non-Critical Environments: Reflections on History, Theory and Technology
OR How I Stopped Worrying and Learned to Love Powerpoint

While most of the members of this panel are basing their accounts on a long experience of teaching historical and theoretical courses, this presentation is based upon the experiences of an early career professional currently teaching large introductory classes. As such, it will focus on problems as much as solutions, giving special attention to the challenges involved in didactic teaching in a spectacular environment. It will begin by arguing for the importance of including historical and theoretical material in introductory classes, examining how history can and should be used to encourage a critical-presentist attitude towards psychological ideas. Additionally, it will examine the function that technology plays in the classroom, the role that psychological knowledge plays in the subjectification of identities and in the social construction of desire. Further, this presentation will also briefly examine how institutional constraints such as standardized syllabi mitigate against critical-theoretical pedagogy and will comment briefly on how teaching workshops have helped to de-radicalize radical pedagogy. It will conclude by arguing that critical-theoretical teaching requires institutional support and that not just a personal commitment on the part of the teacher.

Ron Sheese, York University, Canada
Developing a Critical Theoretical Introduction to Psychology

I will describe two courses I have developed at York University designed to introduce students to a critical theoretical frame for understanding psychological phenomena. The first of these, *Rigorous Alternatives for Contemporary Psychology*, is limited to students in the final year of their Honours BA programme. It seeks to illustrate a number of ideas drawn from Critical Psychology, including the idea that the discipline of Psychology may be seen as a cultural artifact of a particular time and place. Reading includes, for example, Kurt Danziger's book on the history of the psychological categories typically used to conceptualize and study psychological phenomena and Philip Cushman's book on the cultural history of psychotherapy. The course seeks to give primacy to theoretical conceptualization of phenomena over research methods through consideration of the social, cultural and political factors involved in the development of each across time and place. The positive reaction of students to the course material and their common statement that they wished they had encountered these ideas at an earlier stage convinced me to attempt to design a first-year Introductory Psychology course based in sociocultural history and an awareness of critical theoretical perspectives. In the first iteration of the course Moghaddam's "Great Ideas in Psychology" and Richards' "Putting Psychology in its Place" substitute for the standard encyclopedic introductory textbook. Both books have a strong emphasis on the cultural evolution of psychological ideas and theoretical perspectives. I will describe the challenges I have faced in designing such a course at this level, the students' reactions to it and my plans for the second iteration.

Thomas Teo, York University, Canada
In Defense of Presentism

Droysen already in the 19th century argued that it is a danger in historiography when one brings voluntarily or involuntarily views and presuppositions of one's own time into the process of understanding the past. As a counter measure to this *presentism* Droysen suggested cautious, methodical interpretation that measures the past according to its own standards. He labeled this approach *historical objectivism* ("historicism"). On the other hand historical objectivism has found its opponents. Chladenius (1710-1759) argued that people perceive events and objects always from different viewpoints and

that perspectives cannot be avoided in studying history. Understanding and interpretation of historical objects and events are always embedded in these perspectives. Hans Georg Gadamer (1900-2002) has argued that rather than pretending that we are outside of a perspective we must acknowledge that we are part of a tradition that makes knowledge possible. In this paper I suggest that instead of distinguishing two approaches, it might be better to distinguish at least four different attitudes. The first attitude is a pure historical objectivism, which is an impossible and unachievable ideal. The second attitude is naïve presentism, in which the past is simply described and evaluated in terms of contemporary perspectives. This attitude is indefensible from an academic point of view. The third attitude, located somewhere in between on the continuum of naïve presentism and pure historical objectivism, is a sophisticated presentism that does justice to the past but also discusses the contemporary significance of past discourses. In this approach historical material is used in order to elucidate current perspectives. This type of presentism is defensible because it is accompanied by an awareness that presentism is a limited attitude, historically problematic, but theoretically useful. The fourth attitude can be labeled a critical historical objectivism, which intends to do as much justice as possible to historical perspectives but in doing so is aware that historical studies are still infiltrated by contemporary horizons. Consequences of a critical presentism for teaching historical and theoretical psychology are discussed.

Paper Session: Exploring Feminist Theory

Room ACW 205 (8:00 – 9:25)

Chair: Alexandra Rutherford

Patricia Amigot, Universidad Publica de Navarra, Spain and Margot Pujal, Universidad Autonoma de Barcelona, Spain
On the Gender, Power and Resistance: Feminist Readings of Michel Foucault

The work of Michel Foucault has been read from a feminist point of view in different ways. Feminist readers of Foucault have different opinions on the relevance and usefulness of Foucault's concepts and analyses. We argue that the dialogue between both positions has been complex but extremely interesting, both for feminist practices and for any analytics of power. In this paper we discuss some of the basic elements of agreement and disagreement that feminist authors have showed with Foucault. We finally argue that reading Foucault's work taking into account its feminist critique may be very useful in developing a deeper analysis of power relations.

Teresa Beaulieu, York University, Canada

Contextual Feminism: Negotiating Feminist Principles and Identity in Context Specific Environments

In this presentation, I will discuss the results of an interview-based study in which I propose and explore a new theoretical construct: contextual feminism. Derived from the work of Collins (2001), Hercus (1999), Lafleur (2000), and Quinn and Radtke (2006), contextual feminism refers to the phenomenon in which publicly self-identified feminists enter into a process of internalized negotiation whereby they take into account contextual variables before determining the degree to which, if at all, they publicly reveal their feminist principles and/or identity. The construct is based upon the notion that contextual variables can significantly influence the disclosure of feminist identification and feminist principles. The participants in several of the studies noted above (Collins, 2001; Hercus, 1999; Lafleur, 2000) consciously chose a course of action, which ranged from self-silencing to confronting others, that was dependent on their immediate environment. In the investigation currently underway, this construct will be further explored in a sample of self-identified feminists between the ages of 20-35. Participants will be asked to discuss specific situations in which either anti-feminist comments, or comments that ran counter to the individual woman's feminist principles, were expressed, and to reflect on how they chose to deal with these situations. The women will be queried about the decision-making strategies they used, the factors that influenced the course of action they chose, and the motivations and reasoning behind each decision. A primary focus of the study will be to identify the specific factors that influenced the women's decisions to either reveal or silence themselves. And finally, the women will be asked to reflect on the emotional and psychological experiences that resulted from each course of action. It is anticipated that results will facilitate a more detailed explication of contextual feminism and its relationship to models of feminist identity.

Alexandra Rutherford and Leeat Granek, York University, Canada

On 'Meshing Feminism and Psychology': Insights from Feminist Narratives

Feminists have compellingly argued that being a woman has mattered in psychology. Historically, it has influenced whether you were included as a subject in psychological research (see Denmark & Fernandez, 1993; Riger, 1992), it has affected your chances of accessing higher education, jobs, and honours (Astin, 1969; Fidell, 1970; Robbins & Kahn, 1985), it has influenced peer and student evaluations once you have entered the field (Crawford & McLeod, 1990) and even after you have exited it! (Radtke, Hunter, & Stam, 2000). In part, being a woman in psychology has mattered because psychology has, until recently, been both numerically and professionally dominated by men. However, the women's liberation movement of the late 1960s and 1970s resulted in legislative, political, social, and cultural changes in both Canada and the United States that have indelibly changed the face – and gender composition – of the field. The implications of this shift for the discipline, its practices, and its knowledge products have yet to be extensively documented or explored. In this presentation, we report on an interview project undertaken to explore the relationship between feminism and psychology using first-hand narratives of feminist psychologists themselves, many of whom were actively involved in challenging the androcentrism of psychological theory and practice on the crest of the second wave of the women's movement in North America. We argue, using examples from these narratives, that the stories of feminist psychologists have the potential to re-people the story of feminism and psychology that has typically consisted largely of disembodied accounts of how feminist *research* and *theory* have – or have not – influenced psychology. This first-hand

information is crucial to understanding psychology's historical and ongoing resistance to many forms of feminist critique, including feminist empiricism, standpoint theory, and especially postmodern feminism.

10:00 am

Keynote Address

Room ACW 109 (10:00 – 10:55)

Jeanne Marecek, Swarthmore College, USA
Suicide in Sri Lanka: A Trans-Disciplinary, Transnational Account

Postcolonial Sri Lanka has a turbulent history of ethnic violence, youth unrest, urban-rural conflict, and repressive state policies. Sri Lanka also witnessed a spiral of suicide and deliberate self-harm, peaking in the mid-1990s with the highest death rate in the world. Suicides in Sri Lanka are predominantly rural. In both their demographic profile and their precipitating circumstances, they are markedly different from suicides in western countries. For the most part, they are not connected to psychiatric illness. To understand the spiral of suicide and self-harm, we must situate intimate social relations and emotions in the context of the international flows of workers, capital, technologies, and ideas about personal life. The story of suicide in Sri Lanka challenges psychologists to set aside static notions of culture, to look beyond the false universalisms of psychiatric categories, and to theorize the porous boundaries between "first" and "third" worlds.

11:00 am

Symposium: Social Capital through Activity: A Psychological Perspective

Room ACW 106 (11:00 – 12:55)

Chair: Michael Glassman

Symposium Abstract

This symposium explores the concept of social capital as it relates to human development from a theoretical and public policy perspective (on a number of ecological levels). Social capital has become a key concept in the fields of sociology, political science and economics. The concept has offered new and important avenues for understanding and intervening in community and societal problems. Even though the ideas behind social capital can be traced back to early psychological ideas in the United States and the Soviet Union (e.g. James, Dewey, Vygotsky, Leontiev), its modern incarnations are still in their infancy – and have somehow become separated from the early ideas that spawned them (Hannifan, the individual who coined the term, was a Progressive educator in the mold of John Dewey). To this point there has been little reciprocal influence between social capital and the psychology of human activity, even though – as this symposium attempts to suggest – this is an area where the concept can find its history, a greater sense of understanding of its processes and purposes, and analytical resonance. The four papers in this symposium attempt to open up the concept of social capital to the psychological and educational concepts of human activity and goal directed activity in context. The first paper explores some of the history of social capital and suggests how we might better be able to understand social capital as a phenomenological issue by focusing on goal directed activities of groups, examining how this might be applied through the same analysis of individual activity used by Pragmatism and Activity Theory. The second paper examines the ways in which indicators of strong and weak ties in social capital affect the behavioral trajectory of homeless youth. The third paper examines social capital at the community level, discussing how social capital developed through interaction with community based organizations can increase civic participation in education and other child welfare issues – making important connections between shared motivations and cooperative everyday action. The fourth paper examines social capital from a broad ecological perspective helping us gain a better understanding of the role social capital plays in the lives of immigrant children.

Pushpanjali Dashora, Michael Glassman and Natasha Slesnick, The Ohio State University
Social Capital through an Activity Based Lens

Social capital is one of the new, hot topics crossing a number of disciplinary boundaries – developed and presented as a tool in helping to explain diversity in both human relationships and levels of success of individuals and groups in goal directed activity. While the concept of social capital has recently been re-introduced in sociology (Portes 1998), political science (Putnam 2001), and economics (Fukuyama 1999), we will argue in that it can best be understood within a developmental/ecological worldview. Important insights into the definition of social capital as a dynamic force within a social context can be culled by examining possible origins in human evolution. Applications of social capital, and broad understandings of the role it plays in human activity, available through integration with ecological/psychological contexts. Three issues critical to understanding social capital as an instrument are: 1) How is it related to ongoing human activity? 2) What purpose does it serve? 3) What forms does it take, and how does that form change/adapt based on ecological circumstance? We believe that these questions can be best understood, and pursued, when considering social capital as a psychological concept that relates individual and group development to human activity. Social capital emerges through goal directed group activity – where mutual aid emerges through recognition of shared ends-in-view. This suggests that the emergence of social capital in groups mirrors the psychological tripartite development of individuals proposed in Activity Theory (Leontiev 1981). The group is defined by the shared motivation. The ability to achieve the ends-in-view that would serve as apotheosis of that motivation is the ability to cooperatively engage in actions. The higher the level of

social capital/mutual aid in joint activity the easier it is to engage in the mechanical operations necessary to maintain the momentum of those actions. This means that social capital cannot be understood or analyzed outside of goal directed activity. We explore the development and implications of social capital emerging through group activity systems within psychological/developmental theories including Maslow's hierarchy of needs, Bronfenbrenner's social ecology theory and contextualism.

Denitza Bantchevska, Suzanne Bartle-Haring, Pushpanjali Dashora, Tatiana Glebova and Natasha Slesnick, The Ohio State University, USA

Problem Activities of Homeless Youth: A Social Capital Perspective

Homelessness among youth may lead to acceleration of a number of psychosocial problems including substance abuse, delinquency, health problems and depression. We examine these issues using the theoretical foundations of social capital in the life of street youth. In addition, we present findings of an empirical study on the connection of social capital indicators to problem behaviors of street youth. Our findings indicate positive relationship between bridging social capital and drug and alcohol use, delinquency, HIV risk, depression, and days homeless. Parallel to other marginal populations (Lin, 1999) homeless adolescents establish and maintain bonding social capital (strong social ties) with others on the street, rather than bridging social capital (weak ties) with social institutions. The strong social ties might be seen as a negative influence however, they are invaluable for the survival of the youth on the street. On the other hand, engagement with institutions may help them integrate into the mainstream but may also lead to marginalization of the homeless from their strong social ties. Reengagement of homeless adolescence into mainstream society is also thwarted due to lack of a sense of cooperation with representatives from the mainstream, mutual aid and shared norms, and consequential mutual mistrust between agents from both sides. For example mainstream agencies evaluate street youth actions based on mainstream values and depreciate nonconforming behaviors. The discrepancy in the cultural capital obscures participants' motives and is further reinforced by negative experiences. Enhancement of the bridging social capital of street youth is a difficult and dangerous endeavor; it requires a profound understanding of homeless adolescents and their needs, because it may jeopardize their safety and survival opportunities on the streets.

Dwan Robinson, The Ohio State University, USA
Extending Social Capital through Educational Reforms

Community engagement and empowerment has been key in facilitating lasting educational change in schools. (Comer 1996; Putnam, 2000; Shirley (1997), Berry, Portney, Thompson, 1993;). Successful models are found nationwide where members of low income, urban communities have partnered with educators, institutions and organizations and have become engaged to significantly reform school communities (Comer 1996; Fung 2001; Roderick 2001; Handler, 1996). Grounded in the work of Coleman (1988, 1990) and Putnam (2000, 2003) as community members engage in social behavior and unite around common issues (such as better schools) they develop societal bonds and increase civic participation and social capital. Further, Bourdieu (as cited in Lareau 2001) notes that as individuals develop social relationships they can access and leverage resources that benefit families. Fung and Wright (2001) also note that increased participatory behavior "deepens democracy" moving us closer to greater inclusion of all. This paper applies concepts of social capital as outlined by Bourdieu (1977, 1984), Coleman(1988, 1990), Putnam (2000) and Narayan (2000) to specific school reform initiatives in Chicago. These reforms provide rich examples contextualizing the type of citizen engagement efforts that support Putnam's (2003) and Narayan's (2000) premise that bridges of social capital can be constructed between communities through an engendered sense of "mutual aid" (Glassman, 2000) and "strong norms of reciprocity" (Narayan). The educational reform initiatives in Chicago emanated in the 1980's from grassroots activism coupled with the maverick, reformist style of Mayor Harold Washington. The Local School Councils (LSC's) established through public law following calls to relinquish school control to neighborhood-level community decision-making bodies were composed of parents, educators and business and civic representatives. Social relationships and social capital was fostered amongst these groups to engage in the common effort of improving schools. This paper provides evidence of participatory and democratic deliberation through an examination of LSC's in Chicago neighborhoods. It provides a case analysis of a public institution through which citizens were empowered to problem solve and make decisions to govern, improve and strengthen school reform.

Donna Karno, The Ohio State University, USA
Mexican-American Students, Social Capital and Education

Immigration from Mexico is altering the ethnic composition of the United States in many ways, including in the classroom. This increase in population growth has been accompanied with educational attainment and wage growth below that of other racial and ethnic groups (U.S. census, 2002). One theoretical approach with interesting insights into the interconnectedness of these phenomena is social capital. By combining the theoretical social capital work of Nan Lin (2000) with results from current social capital research (Portes & MacLeod, 1999; Valenzuela & Dornbusch, 1994; Stanton-Salazar & Dornbusch, 1995; Ream, 2005), the importance of social capital and Mexican-American educational attainment takes on a new sense of urgency. Nan Lin (2000) suggests that the existence of weak and strong network ties is relevant to group success. The dominant groups embody weak network ties; the less powerful and poorer groups embody strong network ties. Immigrants bring with them differing levels of social capital translating into greater access to either weak or strong network ties. Impacting the affects of social capital within the Mexican-American communities are two significant factors. Immigrants arriving from Mexico have lower levels of education than native born Americans (Fussell, 2004). These immigrant parents encounter difficulty accessing the weak network ties in the U.S. The second condition is the illegal status of many of the adult immigrants. The students even if U.S. citizens are part of a family unit unable (perceived or real) to access the weak network ties available through the U.S. education system. The U.S. educational system is viewed as a hostile environment (Shannon & Escamilla, 1999) forcing the immigrants to rely on the

strong tie networks available within their community. Mexican-American immigrants have difficulty accessing weak network ties in the U.S. in large part because of perceptions concerning citizenship status.

Symposium: Ideology, Language, and Power
Room ACW 305 (11:00 – 12:55)

Chair: Joshua Marvle Phelps

Symposium Abstract

This symposium will provide an opportunity for deliberation, collaboration and engagement with interested researchers exploring aspects of ideology, language, and power in psychological investigation. The inspiration and organization comes from the Oslo Ideology Group, led by Hilde Nafstad and Rolv Mikkel Blakar, which for the past five years has been applying the ideology concept in psychological research. Our group has studied ideology(ies) by observing longitudinal changes in language use in Norwegian and American media discourse, particularly regarding the issues of globalization and neo-liberalism. In this forum, two papers from the Oslo group will address *why* (Phelps et.al.) and *how* (Carlquist et.al.) the concept should be useful in psychological investigation. Following these presentations on the utility of ideology to bring the societal level into psychological analysis, several papers and perspectives from outside the Oslo group will be given which follow the interplay between ideology and practice. Ozorak with her colleagues from Allegheny College, will take the approach of community psychology in investigating ideology and language of hunger in the United States, while Vine, a former student of Michael Billig, now lecturing at Sheffield Hallam University, will explore Fascist ideology in the British media in connection with the term 'Holocaust denier'. Houssais, representing John Jost's group in New York, will explore ideology within three different theories of intergroup relations. Finally, Rudmin, University of Tromsø, will give detailed psychometric evidence of ideological bias concerning multiculturalism in dominant international acculturation research. Taken together, this forum will demonstrate the importance of critically considering ideology, language, and power within psychology and its sub-disciplines. The symposium will be monitored and introduced by Joshua M. Phelps, followed by short paper presentations. We will then have a 30 minute Roundtable discussion based upon the research papers of the contributors. Following this, we will open the symposium and invite the audience to engage in active participation of our discussion of ideology.

Joshua Marvle Phelps, Hilde Eileen Nafstad, Erik Carlquist and Rolv Mikkel Blakar, University of Oslo, Norway
Why Ideology?

This paper explores the usefulness of the ideology concept for addressing the societal and cultural levels in psychological investigation, which are often lacking in our discipline. Unfortunately, ideology has traditionally been overlooked within mainstream psychology. To the extent it has been investigated, it has often carried pejorative connotations of negative or vacuous rhetoric, rigid political belief systems, or false consciousness. However, when applied as critical concept that helps shed light on the interplay between different levels of environment and cognition, communication, and interaction, ideology provides a constructive framework for psychological analysis. Evidence of ideology and ideological change is often reflected and found in language. When viewed in a historical perspective and related both toward the two separate, yet interrelated aspects of common sense knowledge and power relations, ideology compels psychologists to critically examine how established or changing ideologies exert subtle and not-so-subtle influence on individual members of a community and certain shared representations/meaning systems at particular points in time. Thus, the study of ideology forces us both to account for the societal/cultural levels of analysis and to 'take a stand' on moral and ethical issues within both our research and the general community. Instead of predominantly legitimizing the existing order (as has often happened in the past and continues today), psychologists can become more active agents in challenging the status quo or upholding positive aspects of it, and questioning certain taken for granted socio-cultural belief systems and knowledge that might continue to justify inequalities, oppression of minority groups, or repress positive collective action and solidarity. Finally, the investigation of ideology carries implications for all of psychology's sub-disciplines but can be especially relevant in the context of social, community, political, and critical psychology.

Erik Carlquist, Hilde Eileen Nafstad, Joshua Marvle Phelps and Rolv Mikkel Blakar, University of Oslo, Norway
The Concept of Ideology and its Investigation

The concept of ideology has many facets and potential meanings. In this paper we address structural and functional aspects of ideology, and outline an approach to ideological research. *Conceptualizations*: In our understanding, ideology serves to assign priority to certain versions of "reality" over others. Such versions exist intra-individually as representations and inter-individually as discourses drawing on socially shared representations. Ideological structures are reflected in common sense, in dominant and not-so-dominant discourses and representations, and in hegemony or in so-called false consciousness. These concepts belong to various theoretical traditions, and any attempt to assign "truth" to one of them is in itself an ideological activity. Thus, we draw on both Marxist and non-Marxist conceptualizations of ideology. *Ideology and context*: Ideology is reproduced through processes that take place in various contexts surrounding the individual. These contexts may be studied within the framework of an ecological systems model. On the macro level, the media and increasingly the internet, and also research organizations are important institutions that serve to reproduce ideological representations and discourses within society. On the micro level, this reproduction includes subtle interpersonal mechanisms of sign usage, including verbal language as well as non-verbal interaction. Emphasis, affect and value labeling are examples of such mechanisms. What is omitted from discourse also carries ideological value. What is not said, may concern an intentional transmission of ideological values, or non-reflected reproduction of such values. Such omissions take place both at the macro and micro levels of context. *Ideology and power*: A key function of

ideology is to legitimate and thereby maintain existing power relations. Ideology thus functions to maintain individual and collective systems of meaning and action, but also of oppression and humiliation. Counter-ideologies function to challenge and subvert dominant or taken-for-granted ideological structures. *Implications for research:* We argue that the central mechanism of ideology is a perpetual attempt to fix relationships between the social and material world, representations and words. The investigation of language usage is therefore a viable methodological approach to studying ideology. However, gaps and omissions in language must also be addressed.

Elizabeth Weiss Ozorak, Derek Caplan, Maggie Quinn, Angela Wells, Allegheny College, USA
I'm Starving: Ideology and the Language of Hunger

The language of hunger often appears to be descriptive. However, upon closer study it becomes apparent that it is infused with morality. The implicit ideology of hunger holds that certain social groups are justified in wanting and eating a broader range of foods than others. This rests in part on the American cultural myth of equal opportunity, at the same time that the ideology itself limits opportunity for some. In this paper, we explore several issues. *American ambivalence about food.* Statistics about food consumption, body weight and related health issues in the U.S. depict a culture simultaneously obsessed with eating and not eating, victims of what one writer has called "a national eating disorder." We map out some of the ways in which this intense ambivalence creates emotional urgency around food and hunger-related issues. *The linguistic connections between social location and hunger.* Emotional urgency around food and hunger is reflected in the choice of language used to describe hunger states and food needs. By looking at how members of middle and upper socioeconomic groups use the language of hunger and food needs for themselves vs. for those in lower socioeconomic groups, we expose a duality of criteria for hunger and appetite across these groups. *The role of proximity.* Latané's law of social impact explains how both physical and emotional proximity affect our perception of social events. Applying this law to situations of hunger across social locations, we suggest some ways in which morality becomes structured around what is personally relevant and emotionally manageable. *Ideological issues of food and community.* Food use is central to the creation of community. We therefore argue for a rethinking of the ideology of hunger and the linguistic and logistic ways of expressing it. Using examples from our own community's food-related institutions and groups (e.g., soup kitchen, college dining hall, local food producers, supermarkets) we demonstrate how ideological language is and could be used to foster habits that are healthy for both individuals and the community.

Emma Vine, Sheffield Hallam University, UK
The Emergence of an Ideograph; the Dynamic Nature of Language and Ideology

Language is often discussed as being dynamic in nature. However specific examples of this dynamism are rarely produced. The proposed paper attempts to display this dynamism following the shift in the use of the term 'Holocaust denier' through the coverage of the David Irving libel trial that took place in Britain in 2000. The paper also aims to illustrate how ideologies that may be new to a lay readership are introduced and developed over a relatively short time. Drawing on a background of Discursive and Rhetorical Psychology (cf. Billig, 1991; Antaki & Widdicombe, 1998; Edwards 1991; Potter, 1996) the paper analyses coverage of the trial taken from the British broadsheet newspapers to determine the nature of the shift in language. The Irving case involved an individual not normally afforded access to the mainstream press in Britain and that involved extended argumentation as to the nature and use of the term 'Holocaust Denier'. The press definitions and transmission of such a contentious ideology is, this paper proposes, vitally important in understanding how the wider public understand such ideologies. The paper proposes a trajectory of the term 'Holocaust Denier' from being an Essentially Contested Concept (Gallie, 1962), a term whose meaning is debatable, towards the status of an ideograph (McGee, 1980), an encapsulation of ideological rhetoric.

Floyd Rudmin, University of Tromsø, Norway
How a Good Ideology Grasps Psychological Science: Faults in Acculturation Methodology Caused by Liberalism

Ideological analyses of corrupted social science usually are accusatory rather than exculpatory, and the corrupting ideology usually is repudiated rather than recommended. The present analysis is based on Rudmin's "Debate in Science: The Case of Acculturation" (http://www.anthrolobe.ca/docs/rudminf_acculturation_061204.pdf) showing that the commendable ideology of liberalism, coupled with common confirmation bias and social conformity bias, has caused three decades of acculturation research to use confounded constructs and faulty psychometric methods to misinterpret data and miscite those faulty findings. These processes are further empowered by peer review processes that hide the ideological mechanisms and give them legitimacy. Proposed correctives for these processes include 1) that psychology journals should begin to articulate and enact ethical editorial practices including declarations of conflict of interest by editors and review readers and including recourse of author appeal beyond and outside the editorial panel; 2) that methodology curriculae should include training on how to identify one's ideologies and predict the consequences of those on one's research; and 3) that psychology needs a peer reviewed forum on ideological effects and other biases in current and historic psychological research.

Conversation Session
Room ACW 304 (11:00 – 11:55)

Anbjørg Ohnstad and Liv Mette Gulbrandsen, Oslo University College, Norway
Marginal Identities – Methodological Decisions and Reflections

In most societies women attracted to other women experience processes of marginalization. In their interaction with other people the women may navigate in ambiguous ways in order to take care of their identity work. How are the expected or

'real' processes of marginalization included and worked out in the identity constructions of women sexually attracted to other women? And how can these kinds of processes be explored? The empirical study which is our point of departure is carried out in Norway – a society marked by a quite liberal culture when it comes to genders issues in general as well as queer ways of living. The study comprises various methodical approaches:

- dialogs in a context of psychotherapy
- qualitative interviews
- focus group discussions

The meta questions throughout all the types of conversations between the therapist/researcher and her clients/informants, were

- how are 'lesbianisms' done
- and how are these ways of doing it explained or understood by the woman

In this study the therapist and the researcher is the same person. The subjects have originally contacted her as a therapist because they knew her personal lesbian orientation and her specific therapeutic competence on common challenges in identity work within lesbian/gay lifestyles. This paper will focus some methodological challenges arising from a queer theoretical position: How does the position of the therapist/researcher allow the client to explore her lifestyles and identity work? And how does it frame the interactions as therapeutic conversations and as interviews? When transformed into texts, the empirical material was made accessible for another participant in the analytical process; how do the position as co constructor and the position as text reader respectively fertilize the analytical enterprise? In the present paper our elaborations on these questions will be anchored in queer theory and perspectives of cultural psychology.

Conversation Session

Room ACW 303 (11:00 – 11:55)

Teresa Cabruja Ubach, Spain and John Cromby, Loughborough University, Loughborough, Leics, UK
Embodied Subjectivity

The focus on language and discourse that has dominated psychological theorising in recent years has brought many insights, including the recognition that the boundaries between society, culture and individual experience are more fluid, mobile and variable than was previously thought. Related to this is the understanding that knowledge and meaning are regenerated and transformed through circuits of social practice rather than simply forcing themselves upon us as the brute products of an objective Cartesian world. Simultaneously, however, it has failed to adequately take account of the necessarily-conjoined triad of embodiment, materiality and power; failed to insulate itself sufficiently against the charge of relativism; and promoted a view of social relations that, in its effective negation of embodied subjectivity, is dualist, idealist and, ultimately, only superficially social. Hence, embodied subjectivity is a suitable focus for concerns to do with the relationships between politics, psychology and the social realm. Its promotion as a substantive focus both problematises and eludes those analytical frames which prioritise representational activity, language, and rhetorical, discursive, symbolic or 'logical' rationality, to the effective exclusion of other forms of knowing and ways of being. In conjunction with an emphasis on the critical and the political (always necessary to counter psychological myopia concerning culture, social structure and the influence of power), examination of embodied subjectivity seems to require theorists to simultaneously explore questions of both body and mind, and hence to systematically address, rather than hiding or sweeping away by rhetorical means, the dualities between nature and culture, biology and sociology, individual and society. In this conversation, participants will be invited to explore and evaluate aspects of the heterogenous matrix of influences between embodied subjectivity, the political, language, power and the social realm, to consider issues of regulation and resistance, experience and identity, transformation and depathologisation, and to investigate the possibilities of an embodied psychology.

Paper Session: Studies on Feminist History

Room ACW 205 (11:00 – 11:55)

Chair: Laura Ball

Susan E. Hawes, Antioch University, New England, USA

Reader Reviews of *Reviving Ophelia*: Sites of Resistance and Re-Enactment of Individualism at the End of the 20th Century

The contemporary discipline, Culture Studies, examines everyday cultural practices in their historical contexts, such as production, reading, and consumption, in order to discover their interaction with and embeddedness in relations of power. In addition to performing critical analyses of discursive forms, a cultural studies critique invites the question of how scientific (psychological) discourses are interpreted (and performed) by individuals in our culture; how are they digested and resisted into one's world view and view of self. The multiseptic character of both text readers in their respective interpretive community allows for resistant readings, those that take what they find meaningful from a text rather than passively absorbing the intended meaning of the author (or institution). This paper discusses an analysis of actual consumer readings of a significantly popular psychology book whose years of popularity throughout the 1990s extended from the consumers of popular self-help books to psychologists in APA. This analysis, attending to the potential for active interactions between textual strategies and readers' reception, contributes to a more complex understanding of the role of popular psychology discourses in America at this time in history, and to our critical understanding of the intersection between scientific and popular discourses. The popular psychology sensation, *Reviving Ophelia* (1994), a best seller for almost a decade, celebrated across all forms of popular and professional media, distinguished itself from most of its women-focused self-help predecessors by the overt emphasis it placed on the

sociocultural origins of the problems growing up female in the late 20th century. However, *Reviving Ophelia's* content does not distinguish itself from the individualistic ideology that has formed the basis of the self-help genre: whether we are the sole cause of our problems or not, we are the source of their remediation. Popular texts are structured in the tension between forces of closure (domination) and openness (popularity); they are contradictory sites of power relations and resistance. The appeal of these texts, like *Reviving Ophelia*, lies in how they challenge and undermine the dominant culture and, only temporarily, create an experience of equality and empowerment. This paper will discuss the results of a cultural discourse analytic study of 260 Amazon.com reader reviews of the popular book, *Reviving Ophelia* (Pfeifer, 1996) over the course of ten years. This study is unique in the history of psychology both in its interdisciplinary theoretical framework (culture studies) and in its object of analysis—the very recent phenomenon of online reader book reviews.

Laura C. Ball, York University, Canada
Eminence Theories of Genius and the Exclusion of Women

J.M. Barrie once wrote “What is genius? It is the power to be a boy again at will.” This sentiment has been echoed throughout time by many notable authors, philosophers and psychologists. This idea is so prevalent that when you think of the prototypical genius, the first personalities that come to mind are almost invariably male. As Otto Weininger said “genius is linked with manhood, that it represents an ideal masculinity in the highest form”. This type of sentiment is hardly surprising, as men have dominated the ranks of eminent figures throughout history. Society has, in general, denied women the opportunity to step outside the home and onto the world stage. In addition, the arenas where women have been encouraged to succeed are rarely those that are overtly valued by society. This paper will provide a brief history of the use of the word *genius*, and several exemplar theories of genius. In particular, the paper will focus on those which highlight the importance of eminence, such as Francis Galton, James McKeen Cattell, Cora Sutton Castle and Dean Keith Simonton. Each of these theories also illustrates a particular discursive strategy for excluding women from the distinction of genius. The exclusion strategy of interest here is categorical in nature. They acknowledge that both genders may attain genius, yet it is the genius of the man that is recognized in public forums and affects the course of human history, while the genius of women remains in the home. The paper will predominately emphasize the social factors for these interpretations; however some consideration will also be given to individual factors. The analysis will also highlight both the continuities and discontinuities in the genius literature over time with respect to gender.

12:00 pm

Workshop
Room ACW 304 (12:00 – 12:55)

Brian Riedesel, University of Utah, USA
Meditation: Clinical Intervention and Spiritual Tradition across Cultures

The objective of this workshop is to present meditation as a psychological and behavioral medicine intervention that can be consistent with various cultural traditions. A review of the history and content of the scientific literature is integrated with a discussion of selected indigenous definitions and goals of meditation practice. Applications and adaptations of traditional forms of meditation for clinical and developmental use are demonstrated via experiential exercises and case examples. Precautions and possible contraindications such as psychotic tendencies, avoidant personality disorder, acute emotional crises and paradoxical anxiety are identified. Movement toward informed, appropriate and skilled use of meditation for diverse people is promoted. Various indigenous cultural traditions have discovered and developed techniques and strategies to promote psychological, physical, and spiritual well-being. These methods deserve respect and possible utilization, even though they may come from times, places, contexts and people outside the western, scientific paradigm we are taught to identify with in history and systems of psychology. Meditation is one of these methods. Meditation techniques are defined in many ways. They share a common attempt to shift attention to a non-analytical style of functioning (Shapiro, 1980), emphasizing mental “being” over mental “doing” (Carrington, 1993). Ruminative and discursive cognitive styles are gently laid to rest during meditation. When the “inner chatter” of thoughts is quieted, the body and mind experience a state of unique rest (Wallace & Benson, 1972) and are re-energized. The resulting tranquility can help moderate tension and increase alertness, self-confidence and the general quality of life (Shapiro & Walsh, 1984). Meditation can help us and many of our clients experience a part of self that other therapies and techniques often do not focus on (Carrington, 1993; Riedesel, 1979). Beyond the potential for reducing symptoms and improving well-being, some indigenous traditions also see meditation as a way to know “the mind of love and clarity that lies beneath one’s ego-driven anxieties and aggressions” (Snyder, 1969, p.92). In this sense, meditation is a way to produce ecstasy, “departing from one’s ordinary state of mind” (Johnson, 1982, p.4) and help us learn about undiscovered parts of self. This is not a perspective usually provided in our psychology training. Movement from the ethnocentric perception of meditation as an odd strategy associated with esoteric philosophies to the understanding that it can be practical and useful for people from many different backgrounds, has been aided by scientific research on the effects of meditation (CF, Kwee, 1990; Murphy et, 1997; Shapiro & Walsh, 1984; West, 1987). The successful integration of meditation techniques into the possible intervention strategies available to psychologists (CF, Kabat-Zinn, 1990) is evidence for cross-cultural enrichment and integration.

Paper Session: Embodied 2 – An Integrative Theory
Room ACW 303 (12:00 – 12:25)

Chair: John Kaye

Jane Cherrington, Massey University, Aotearoa New Zealand and John D. Kaye, Adelaide University, Australia
On Embodied Experience and Embodiment of the Socio-Cultural – Toward an Integrated Theory of Psychology

This paper starts with the proposition that neither positivist nor post-positivist discursive theories provide comprehensive integrative explanations of the determinants of human socio-physio-psychological functioning. Each is encased within the limits of their governing paradigm and each tends to fall into oppositional dualistic positions. Positivist accounts, with their focus on the individual organism and the biological substrates of behaviour exclude consideration of the socio-cultural construction of behaviour, cognition and experience while the post-positivist turn to language and Discourse rejects the individualism of mainstream psychology and with it any adequate consideration of the embodied experience of the individual and, within this, corporeality. Given that the limitations of the positivist paradigm have been exhaustively canvassed, this paper is concerned with the shortcomings of critical and discursive approaches. Our argument is that the lack of attention to embodied experience and the corporeal, results in a reworked disappearance of the subject – psychology's original concern. Further, that this lack of attention to the corporeal has led to outcomes such as describing the experiencing of emotion as rhetorical act – the doing of anger, joy, grief or pleasure. Our contention being that the fact that language is active and often turned to rhetorical ends does not translate into all experience or expression thereof as belonging in the domain of the performative. To do so impoverishes the conception of human subjects as well as academic understanding. In this paper we seek to bridge the gap between solely physiological or discourse-based explanations of human psychology and consider how we might sensibly articulate the socially located embodied subjective experience.

Paper Session: Theorizing Motherhood and Family
Room ACW 205 (12:00 – 12:55)

Chair: Lorraine Radtke

Diana G. Kahn, Oberlin College, USA
Restitution and Matrophobia in Feminist Social Change: Identification with Mothers in Changing Social Contexts

This presentation integrates concerns of feminist psychology, psychoanalytic theory, and social construction. The workings of positive versus negative identifications of daughters with mothers (also called disidentification or matrophobia) have been insufficiently elaborated in either clinical and developmental studies. A theme of Restitution is often found in negative identification. Young adult daughters may symbolically compensate for their mothers' limitations through their own choices of ideology and life work. The concept of Restitution is defined as making reparation for loss, or trying to restore some-thing which has been taken. Illustrated by examples from a qualitative study of college women, four types of restitution are explored: (1) for unachieved personal ambition, (2) for limited opportunities of an historical cohort, (3) for unfulfilled potential, and (4) through symbolic rescue of the mother. How do these individual identifications affect the choice of feminist ideology and commitment to social change? Since the Restitution dynamic works at the intersection of individual psychology, and the social constructions of an historical cohort, it can be a powerful engine of social change. It helps explain why individuals may choose to play emancipatory roles offered by a particular social context. The process of identity formation is complex; its ultimate form also includes conscious values and choices about the ideal self, which brings current political and feminist ideologies into the process. The lives of some female historical figures are interpreted in light of restitution, and compared with another more traditional psychohistorical interpretation. Mother-daughter identification issues in the writings of feminist theorists of the second and third wave are analyzed, and discussed with reference to the work of Nancy Chodorow and Carol Gilligan. Restitution can account for an array of individual choices, which are both informed and limited by various social constructions of their time. It describes a motivation for action for social change, and the adoption of feminist ideologies.

H. Lorraine Radtke, University of Calgary, Canada
Theorizing Mothering in the Context of Intimate Partner Violence

Mothers who experience intimate partner violence (IPV) are frequently assumed to be incapable of providing "good-enough" care for their children. Hence, they are at risk of having their children taken by child protection services based on concerns that the children will be negatively affected by witnessing violence (e.g., Jaffe, Wolfe, & Wilson, 1990). Such practices however may also have negative effects on children and potentially deter mothers from seeking help in the first place (Nixon, 2002). Surprisingly, there is very little research on mothering and IPV (two recent exceptions are Levendosky, Lynch, & Graham-Berman, 2000 and Thorne & Varcoe, 2002), and virtually no attempt to draw on existing feminist scholarship on mothering to inform policy and practice. Of potential value in this case is the ethics of care elaborated by feminist scholars and inspired by the practices of mothering (e.g., Chodorow, 1978; Gilligan, 1982; Held, 1993; Mullin, 2005; Noddings, 1984; Ruddick, 1989; Tronto, 1993). Importantly, Sevenhuijsen (1998) proposes that we think of the ethics of care as a "moral vocabulary", shaping how we conceive of moral problems and their solutions. This paper uses the vocabulary of an ethics of care to reconceptualize the problem of mothering in the context of IPV and to critically evaluate what constitutes care. Although the applicability of such an ethical framework beyond the context of mothering remains controversial (e.g., Code, 1991), in the case of mothers and IPV, it may prove to be especially useful by highlighting the contested nature of care and "good" mothering. Furthermore, it offers an alternative to liberal accounts

that pit the child's needs and rights against those of the mother. The paper concludes with a discussion of how theorizing mothering within an ethics of care may assist child protection services in refining their response to children witnessing IPV.

1:00 pm

New Executive Committee Meeting

The Chancellor Room, The Underground (1:00 – 2:30)