



CHEIRON

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

**55TH ANNUAL
MEETING**

JUNE 15 – 18, 2023

BOOK OF ABSTRACTS

55th Annual Meeting of Cheiron: The International Society for the History of Behavioral and Social Sciences, June 15-18, 2023, Fordham University, Lincoln Center Campus, Leon Lowenstein Center, NYC

Acknowledgments

We thank the following people for their support and assistance in planning our annual meeting this year:

Cheiron Executive Officers:

Larry Stern, Executive Officer
David C. Devonis, Treasurer

Review Committee Members: Jennifer Bazar, Zed Zhipeng Gao, Verena Lehmbrock, Rodrigo Lopes Miranda, and Mark Solovey.

Co-Program Chairs: Verena Lehmbrock & Ian J. Davidson

Host: Mark Mattson, with special thanks to Fordham University support staff.

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

Proposal Reviewers: Each conference proposal was vetted by an anonymous reviewer, and we thank each for their valuable comments and recommendations.

Conference Schedule

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

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

Thursday, June 15, 2023
Lowenstein Center (12th floor, Conference center)

Badge Pickup/Late Registration: 12:00pm EDT

Welcome - 12:45pm EDT
Laura Auricchio (Dean Fordham College)
Larry Stern (Cheiron Executive)
Verena Lehmbruck & Ian Davidson (Program Co-Chairs)

Main Session #1
Panel: History of Psychology in New York City
90-minute session, 1:00pm - 2:30 EDT

Chair: Christopher Green, York University
Zoom chat moderator: Alan Tjeltveit, Muhlenberg College

An illustrated history of psychology in Manhattan
Leonard Davidman (NY City Psychologists)

How much do we know about the history of Psychology in NYC?
Harold Takooshian (Fordham University)

Psychology and commerce: I-O psychology in Manhattan
Melissa W. Search (Fordham University)

Psychological science at the United Nations
Elaine P. Congress (Fordham University)

30-minute break, 2:30pm - 3:00 EDT

Main Session #2

**Panel: When the Interpersonal Becomes Political: Mobilizing the
Psy Sciences as Therapeutics of Oppression**

90-minute session, 3:00pm – 4:30 EDT

Organizers: Ulrich Koch & Stéphanie Pache

Chair: Jill Morawski, Wesleyan University

Zoom chat moderator: Ian Davidson, Concordia University of Edmonton

About women but against men? The thwarted project of a science of female pleasure of Marie Bonaparte (circa 1920-1930)

Rémy Amouroux (Université de Lausanne)

Politics, psychotherapy, and the controversy over “safe spaces”

Ulrich Koch (George Washington University)

Microaggression: Genealogy of a psychological concept and its political uses

Stéphanie Pache (Université du Québec à Montréal)

Free evening: Explore and enjoy NYC independently.

Friday, June 16, 2023

Track A Sessions: Lowenstein Center (12th floor, Conference center)

Track B Sessions: Lowenstein Center Room, 11th floor, LL1106

Concurrent Session #3A

**Some Complexities of Knowledge Transmission and Diffusion in
Social Psychology**

60-minute session, 9:00am – 10:00 EDT

Chair: Stéphanie Pache, Université du Québec à Montréal

Zoom Chat Moderator: Ian Davidson, Concordia University of Edmonton

The Self-fulfilling Prophecy: The origins, development, diffusion, and impact of a social-psychological concept

Larry Stern (Collin College)

From intellectual imperialism to open system: L. Festinger's frustrations with the SSRC project on transnational social psychology

Verena Lehmbruck (Erfurt University)

Concurrent Session #3B

**Institutional and Personal Trajectories: Fordham Psychology and
Cognitive-Behavioral Therapy**

60-minute session, 9:00am – 10:00 EDT

Chair: Hedrika Vande Kemp (Durham, North Carolina)

Zoom chat moderator: Harold Takooshian, Fordham University

A brief history of psychology at Fordham University

Mark Mattson (Fordham University)

Albert Ellis' legacy and CBT: The untold story

Debbie Joffe Ellis (Columbia University Teachers College)

30-minute break, 10:00am – 10:30 EDT

Concurrent Session #4A

**Psychologization: Understanding the Spread of Psy Knowledge and
Therapeutic Practice**

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

Chair: Mark Solovey, University of Toronto

Zoom chat moderator: Rémy Amouroux, University of Lausanne

Treating nervous women: the origin of self-help books on mental health in America, 1900-1930
Matthew McLaughlin (University of Toronto)

*Outside the box. The magazine "Psychologie" and the emergence of the plurality of therapeutic
discourse in France (circa 1970)*
Elsa Forner (Université de Lausanne)

Concurrent Session #4B

**Political Epistemologies and Meta-Theories: From Group Mind to
Universal Subjectivity**

90-minute session, 10:30am – 12:00 EDT

Chair: Barbara Stern, Collin College

Zoom chat moderator: Verena Lehmbruck, Erfurt University

Virtual: *William McDougall's The Group Mind (1920): the untold story*
Sam Parkovnik (Dawson College)

The fate of psychology between 1945-1949 at the Budapest faculty of sciences and humanities
Csaba Pléh (Central European University)

Virtual: *A tale of two Oedipuses: scientific liberalism and the pursuit of universal subjectivity in
Vienna fin-de-siècle*
Leonardo Niro (University of Essex)

Lunch, 12:00pm – 2:00pm EDT

Enjoy independently around the Lincoln Center Campus

Main Session #5A: Cheiron Book Prize

60-minute session, 2:00pm – 3:00 EDT

Chair: Jennifer Bazar, Cummings Center for the History of Psychology, University of Akron

Zoom chat moderator: Arthur Arruda Leal Ferreira, Universidade Federal do Rio de Janeiro

Bedlam in the New World: A Mexican Madhouse in the Age of Enlightenment
Christina Ramos

Professor of History, Washington University in St. Louis

30-minute break, 3:00pm – 3:30 EDT

Concurrent Session #6A

**Mining the Historical Record: Quantitative and Structural
Analyses**

60-minute session, 3:30pm – 4:30 EDT

Chair: Patrick Drumm, Ohio University Lancaster

Zoom chat moderator: Samantha Motola, York University

The intellectual landscapes of American and British psychiatry in the late 19th-century psychiatry
Christopher Green (York University)

The founding applications of B. F. Skinner's science
Edward Morris (University of Kansas)

Concurrent Session #6B

**Thought Collectives and Interstitial Networks: Cold War Interrogation
Research and the Social Sciences at Harvard**

60-minute session, 3:30pm – 4:30 EDT

Chair: Larry Stern, Collin College

Zoom chat moderator: Zed Zhipeng Gao, American University of Paris

Goffman and the deception hunters
Gary Jaworski (Independent scholar)

L. J. Henderson, "conceptual schemes" and social sciences at Harvard
Lawrence Nichols (West Virginia University)

60-minute break, 4:30pm – 5:30 EDT

Reception, 5:30pm EDT.

Complimentary Food; Drinks for Purchase

Location: South Lounge (at the back of The Ram Café @ the Plaza Level)

Saturday, June 17, 2023

Track A Sessions: Lowenstein Center (12th floor, Conference center)

Track B Sessions: Lowenstein Center Room, 11th floor, LL1106

Concurrent Session #7A

Self-regulation: Investigating the Intersections of Social Policy, Religion, and Psychology
90-minute session, 9:00am – 10:30 EDT

Chair: Michael Pettit, York University

Zoom chat moderator: Tony Pankuch, Cummings Center for the History of Psychology, University of Akron

Virtual: Discipline, self-sacrifice and character building: Carl Rogers' Oak Park years and the Christian underpinnings of clinical psychology in the United States (1899-1914)

Catriel Fierro (Universidad Nacional de Mar del Plata)

The circulation of governmental practices and radical behaviorism: from Walden II to Los Horcones

Arthur Arruda Leal Ferreira (Federal University of Rio de Janeiro)

From helpless to responsible: Experimental psychology and social welfare

Ian Davidson (Concordia University of Edmonton)

Concurrent Session #7B

Physis and Psyche I.

Decerebration, Consulting Psychology, and Psychosomatic Practices in Psychiatry

90-minute session, 9:00am – 10:30 EDT

Chair: Edward Morris, University of Kansas

Zoom chat moderator: Matthew McLaughlin, University of Toronto

Virtual: Recerebrated: The Rise of the Clinic in the Twentieth-Century Science of Pain

Matthew Soleiman (UC San Diego)

Unearthing Boston's Long Lost Consulting Psychologist: Lydiard Heneage Walter Horton (1879-1945)

Hendrika Vande Kemp (Independent Scholar)

Virtual: Creating the healing environment: treatment of mentally ill patients in Dziekanka Psychiatric Hospital in the interwar period

Jan Kornaj (Cardinal Stefan Wyszyński University Warsaw)

30-minute break, 10:30am – 11:00 EDT

Concurrent Session #8A

**Testing and Theorizing:
Origins and Evolution of Facial Recognition, the Rorschach, and Coping
90-minute session, 11:00am – 12:30 EDT**

Chair: Ann Johnson, University of St. Thomas
Zoom chat moderator: Ian Davidson, Concordia University of Edmonton

How faces became special (when maybe they are not)
Mike Pettit (York University)

Marguerite Loosli-Usteri (1893-1958) and the diffusion of the Rorschach Test applied to children
Camille Jaccard (University of Lausanne)

The environment of war / the personality of the child: 1941 - 1946
YL Xue (Harvard University)

Concurrent Session #8B

**Physis and Psyche II.
Conflicting Theories about Mind, Body and Soul
90-minute session, 11:00am – 12:30 EDT**

Chair: Nadine Weidman, Harvard University
Zoom chat moderator: Csaba Pléh, Central European University

Virtual: *Revisiting Dr James Rush's (1786-1869) ideas about language and the brain*
Marjorie Lorch (Birkbeck, University of London)

Psychology as a science of the soul: Evangelos Christou's The Logos of the Soul (1963)
Robert Kugelman (University of Dallas)

Virtual: *Body, pleasure and the "mysterious leap": decoding the mind-body dilemma in the works of S. Freud and C.G. Jung*
Krzysztof Czapkowski (Cardinal Stefan Wyszyński University Warsaw)

Lunch, 12:30pm – 2:00pm EDT

Enjoy independently around the Lincoln Center Campus

Main Session #9A: The Elizabeth Scarborough Lecture

60-minute session, 2:00pm – 3:00 EDT

Chair: David Robinson, Truman State University

Zoom chat moderator: Verena Lehmbrock, Erfurt University

The difference being a mother made: Experience as expertise

Marga Vicedo, Professor in the Institute for the History and Philosophy of Science and Technology at the University of Toronto

30-minute break, 3:00pm – 3:30 EDT

Concurrent Session #10A

Practicing Epistemology and Transformative Justice in Psychology and Psychology Teaching

90-minute session, 3:30pm – 5:00 EDT

Chair: Alan Tjeltveit, Muhlenberg College

Zoom chat moderator: Ian Davidson, Concordia University of Edmonton

History of Psychology courses' influence on students' beliefs about knowledge

Samantha Motola (York University)

Virtual: *Making the subject transformative: exploring the place of interdisciplinarity in the social psychology of India*

Chetan Sinha (OP Jindal Global University)

A shift in attention: race & intelligence at the National Museum of Psychology

Tony Pankuch, Jennifer Bazar (Cummings Center for the History of Psychology)

Concurrent Session #10B

Doing Historiography: Biographical, Autobiographical and Transnational Approaches
90-minute session, 3:30pm – 5:00 EDT

Chair: Zed Zhipeng Gao, American University of Paris

Zoom chat moderator: Verena Lehmbrock, Erfurt University

***Virtual:** (Mis)treating a discredited illness*

James Walkup (Rutgers University)

Historiography of psychology in Latin America: some contributions

Ana Maria Jaco-Vilela, Hugo Klappenbach, Rubén Ardila (State University of Rio de Janeiro)

***Virtual:** Historical reconstruction of the disciplinary field of*

Psychosomatic Medicine in Argentina and Brazil (1942-1959)

Adiana Kaulino, Carla Guedes (Diego Portales University)

30-minute break, 3:00pm – 3:30 EDT

Business meeting, 5:30pm EDT.

Location: The Conference center

Sunday, June 18, 2023

Breakfast, 10:00am EDT.

Location: Community Dining Room
across the plaza at McKeon Residence & School of Law

Farewell @ 12:00pm EDT

Abstracts

Thursday, June 15

Main Session #1

Panel: History of Psychology in New York City

Panel Description: Since 1879, no city on earth has had a greater impact than New York on the science and practice of psychology, yet there is little systematic writing on this remarkable history. Formed in 1992, the Manhattan Psychological Association (MPA) has been gathering and sharing details on this remarkable history—its people, places, and events. In this symposium, four experts address diverse aspects of this unique history.

An illustrated history of psychology in Manhattan

Leonard Davidman (NY City Psychologists)

Since the origin of psychological science with Wilhelm Wundt in Leipzig in 1879, no city on earth has had a greater impact than New York on psychological science and practice. Formed in 1992, the Manhattan Psychological Science now focuses on “all things psychological in Manhattan”—sharing with others the little-known yet vast history of psychology in New York City. This illustrated presentation answers “20 questions” about psychology in Manhattan—its extraordinary people, places, and institutions.

Takooshian, H., & Davidman, L. (2017, Winter). Psychology in New York: Its fascinating history. *The International Psychologist*, 56 (4), 11-14.

How much do we know about the history of Psychology in NYC?

Harold Takooshian (Fordham University)

On September 10, 2005, a unique team of 10 local historians convened at Fordham University to discuss the little-known history of psychology in New York City. These 10 were: Florence L. Denmark (Pace), Uwe P. Gielen (St. Francis), Edwin P. Hollander (CUNY), Mark E. Mattson (Fordham), Elizabeth G. Messina (Lenox Hill), Wade E. Pickren (APA), Robert W. Rieber (Fordham), Steven Salbod (Pace), Kurt Salzinger (Hofstra), Harold Takooshian (Fordham). With a mini-grant from SPSSI (Takooshian, Pickren, & Hogan, 2005), this new network pursued a plan that had several benefits: (a) Collection of new information that was presented in over 20 symposia at regional and national conferences. (b) Creation of a new video to guide colleagues and students on how to construct a departmental history, combining archives with oral histories (Takooshian, Mattson, & Vigorito, 2011). (c) As part of a MPA lecture series on “20 questions,” collection of data from 147 participants which found very little familiarity with NYC history, with a mean of only 4.2 on a 20-point scale--varying from 2.1 (16 undergrads) up to 7.2 (13 professionals).

H. Takooshian, M.E. Mattson, & M. Vigorito (2011). *Writing a departmental history: Why and how?* DVD recording [40 minutes], Fordham University.

H. Takooshian, W.E. Pickren, & J.D. Hogan (2005, Spring). Documenting the history of psychology and social issues in Greater New York. *International Psychology Bulletin*, 9 (1), 12-14.

Psychology and commerce: I-O psychology in Manhattan
Melissa W. Search (Fordham University)

Since May 24, 1626, when Peter Minuit “bought” the island of Manhattan for 60 guilders (\$24), New York has been a world center for commerce. Yet the remarkable history of I-O psychology in New York City remains virtually unknown, even across several published histories of I-O psychology (Woroschinski & Takooshian, 2017). This presentation reviews some of the fascinating people, places, and events of I-O psychology since 1858, including six diverse institutions: R.H. Macy & Company, Ellis Island, the Psychological Corporation, the New York Association of Consulting Psychologists, METRO, and the United Nations.

Woroschinski, M., & Takooshian, H. (2017, Winter). I-O psychology in New York City: Its global impact. *International Psychology Bulletin*, 21 (1), 42-46.

Psychological science at the United Nations
Elaine P. Congress (Fordham University)

Since the United Nations was formed on June 26, 1945, the UN has enlisted about 6,000 non-governmental organizations (NGOs) to help its global mission at UN hubs in three cities—Vienna, Geneva, and mainly New York. Since the New York-based Association of Women Psychologists (AWP) registered as the first psychology NGO in 1976, about 20 psychology NGOs are now active with the UN (Congress, Takooshian, & Asper, 2020). Since 2020, the current Psychology Coalition at the UN (PCUN) now has a website, book series, webinar series, and participates in UN activities including the annual Psychology Day at the UN (Balva & Takooshian, 2022). In the last three years the PCUN sponsored UN book series has published these three books.

Behavioral Science in the Global Arena: Addressing Timely Issues at the United Nations and Beyond (Information Age Publishing (IAP), 2020)

Behavioral Science in the Global Arena: Global Mental, Spiritual, and Social Health (IAP, 2022)

Behavioral Science in the Global Arena: Health Trends and Issues (IAP, 2022)

A fourth book in the UN book series with a focus on children will be out by the end of 2023.

Balva D., & Takooshian, H. (2022). Building hope: Psychology Day at the United Nations in 2022 focused on climate action. *RUDN Journal of Psychology and Pedagogics*, 19 (2), 411–422. <http://doi.org/10.22363/2313-1683-2022-19-2-411-422>

Congress, E.P., Takooshian, H., & Asper, A. (Eds.). (2020). *Behavioral science in the global arena, volume 1: Addressing timely issues at the United Nations and beyond*. Charlotte, NC: Information Age Publishing. www.infoagepub.com/products/Behavioral-Science-in-the-Global-Arena

Main Session #2

Panel: When the Interpersonal Becomes Political: Mobilizing the Psy Sciences as Therapeutics of Oppression

Panel Description: Psychological categories and therapeutic practices have long left their mark on political discourse. Current conversations surrounding the effects of racism, sexism, and other forms of oppression are marked by an emphasis on the psychological harms engendered by unjust power dynamics. And historians and sociologists of the human sciences have developed influential critiques of this process of psychologization. On this view, the growth of the psy disciplines, and the spread of psychotherapeutic discourse and practices in particular, has had negative societal and political effects overall, distracting from the social causes of inequality and oppression.

For therapists, though, the need to take into account experiences of oppression as a cause of psychological suffering often came from a clinical concern about their patients, leading them to develop psychological models to understand the effects of harmful social conditions and therapeutic practices to address them. Appropriations of these psychological projects by activists and social critics do not always do justice to their epistemology and politics. The historical examination of these projects sheds light on these discontinuities.

The contributions that make up this panel seek to historicize how the psy sciences have been employed by a variety of actors (psychotherapists, social scientists, and activists) to challenge existing power dynamics. In addition to documenting past efforts to link mental health and oppression, the papers offer a genealogical perspective on the conditions that allowed for specific conceptions of psychological harm and related therapeutic practices to circulate beyond the clinic and the academy.

Historical case studies provide multiple standpoints and a plurality of contextualized realities. This methodology, then, stands in contrast with the more generalizing social critiques formulated by social theorists. This panel, in other words, aims to complicate present conversations about the politicization of the interpersonal through a historically nuanced understanding of how the psychological sciences became relevant for political activism and other critical engagements. The first paper of this panel revisits the life and work of Marie Bonaparte. It attends to the relation between her experiences in a hostile, male-dominated environment and her countervailing efforts to expand her professional alliances, personal experiences, and theoretical commitments. Newly accessible archival materials reveal Bonaparte's experiences with sexual assault that would now be considered traumatic. They also reveal, however, the varied, theoretically productive – at times subversive – ways in which she responded to these experiences. The paper, therefore, also address the historiographical issue of framing past experiences using current categorization of sexual violence and harassment.

The second paper contextualizes the concept of microaggression. With this notion, Chester Middlebrook Pierce (1927-2016), a Harvard professor of psychiatry, addressed racism in a psychodynamic perspective that also mobilized research on environmental stress. Microaggression was translating the idea that racist culture was a particularly stressful environment for minorities.

The paper retraces the conceptualization of microaggression and the particular trajectory of a concept now politically embraced by activists and social scientists.

The third paper revisits the debates among feminists and other political activists of the 1970s that were prompted by the practice of creating so-called safe spaces. Though clearly modeled on psychotherapeutic interventions, activists promoted these methods to raise awareness and promote solidarity among marginalized individuals, and often went to pains to distance themselves from psychotherapy and psychiatry. The boundary between political and therapeutic practice was fluid, however, even though the ethical standpoints activists promoted could vary considerably from those of their clinical counterparts.

Taken together, these three papers offer new insights into the ways in which experiences of oppression shape theoretical and practical efforts to counter marginalization and social injustices. The genealogical perspective they present contributes to a historicization of psychological concepts and practices that tried to account for interpersonal experiences of oppression.

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About women but against men? The thwarted project of a science of female pleasure of Marie Bonaparte (circa 1920-1930)

Rémy Amouroux (Université de Lausanne)

If the figure of Marie Bonaparte is nowadays well known to specialists in the history of psychoanalysis (Amouroux, 2012; Bertin, 1982), her works on female sexuality are generally denigrated because of their astonishing combination of depth psychology, anatomy, and surgery (Roudinesco, 1994; Thompson, 2003). Indeed, how can we understand that this self-taught woman, great-grand-niece of Emperor Napoleon I, princess of Greece and Denmark, was able to combine reflections on female masochism, on the role of the clitoris in female sexual pleasure, and on the

interest of sexual surgical interventions? Is this not simply a form of amateurism in the least enviable sense of the term?

The availability of new archives in 2020 at the Library of Congress and the recent publication of part of them in 2022 (Freud & Bonaparte, 2022) brings a whole new look to this question. These documents allow us to see Bonaparte not only as an unorthodox psychoanalyst or as an original but desperately neurotic woman, but rather as a pioneer of a new science: a discipline that is interested in female sexual pleasure and that mobilizes all the knowledge available at the time on the subject. Better still, from her both unpublished memoirs and correspondence with Freud, we discover that Bonaparte's project led her to experience different forms of assault, from the banal misogyny of his contemporaries to sexual harassment, and even what seems to be a rape from one of her physician and research colleague. This project implied having to deal with medical doctors, biologists, and psychologists, mainly men, who did not always understand the scientific nature of Bonaparte's questions and sometimes saw them as a manifestation of simple personal sexual curiosity that they could exploit. Faced with these multiple aggressions, the princess of Greece ended up turning to less legitimate and less threatening figures. Indeed, she constituted an intellectual community of learned women like the gynecologist Marthe Francillon Lobre (1907) or her cousin Annie de Villeneuve who was closely interested in ethnology and especially "primitive" female sexuality (Villeneuve, 1937). But above all Bonaparte constituted a kind of "carnal community" of women to whom she asked to reveal their sexual intimacy, their anatomy and with whom she also sometimes had intimate relations that she herself qualified as experimental.

In this paper, in the continuation of works that have shown the importance of the question of sexual harassment in psychology and its timid treatment by historiography until now (Young & Hegarty, 2019), I want to bring to light the double movement that characterizes the reaction to Bonaparte's project: on the one hand, the multiple manifestations of the misogyny of the time and, on the other, the alternative strategies that those assaults have contributed to create and which took the form of a kind of unexpected and particularly effective sorority.

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Politics, psychotherapy, and the controversy over “safe spaces”**Ulrich Koch (George Washington University)**

Politics and psychotherapy have an uneasy relationship. Although numerous critiques of an alleged “therapy culture” have emanated from both the political right and the left, there is a recurring and striking tension between progressive politics and the practice of psychotherapy. Beginning with the Frankfurt School critical theorists, a long lineage of intellectuals have denounced the “social amnesia,” individualization, and depoliticization that psychotherapeutic discourse and practices supposedly foster (e.g., Adorno, 1946/1997; Marcuse, 1965; Jacoby, 1975; Rose, 1989). Yet at the same time, progressive political activists, at least since the last third of the twentieth century, have repeatedly adopted psychotherapeutic techniques with political ends in mind (see Richert, 2019; Staub, 2011; Kenney, 2001; Echols, 1998). In theory, it seems, leftist politics is somehow fundamentally at odds with the generic aims of psychotherapy; in practice, however, they often go together.

This paper aims to contribute to the historicization of this apparent contradiction. Specifically, it will use the debates that have surrounded the practice of creating “safe spaces” for members of feminist and other social movements as a prism to expose the ethical-political motives behind the adoption of therapeutic techniques for political ends. The notion of safe space was initially tied to specific spaces, designated social venues where movement members could come together without having to fear direct oppression, physical harm, or being instantly marginalized due to their minority status (Roestone Collective, 2014). By the late 1960s, however, “safety” became interpreted more along psychological lines – a semantic shift that quickly aroused suspicion. The controversy that ensued throws into relief the tension between a rhetoric that disavowed psychotherapy and a political practice that often resembled it. Even though activists employed techniques clearly modelled on psychological interventions, movement representatives went to pains to distance themselves from psychotherapy, and mental health discourses and practices more generally. The work of “consciousness-raising,” they insisted, should not be confused with psychotherapeutics. As the feminist Kathie Sarachild (1968/1970) argued for instance, sharing personal experiences within a psychologically safe space served to analyze existing social conditions and enable collective action; it aimed at a collective transformation, not a personal or “internal” one.

The lines between both types of intervention quickly started to blur, though, since becoming more aware of the conditions perpetuating one’s marginalized position in society often went hand in hand with transformations that were deeply personal. Moreover, the diffusion of such practices began to shape the social conduct of activists, as some of them noticed with concern. “Therapism,” a certain, psychotherapeutically inflected way of dealing with disagreements and interpersonal problems, one critic noted, was distracting from political ideas and aims (Ward, 1988). This alleged shift in collective focus from politics to individuals’ emotional reactions and their sense of psychological safety seemed to impede efforts to deliberate contentious issues and threatened to further fracture the movement. What had started as a means to create new forms of solidarity, in other words, had become an end in itself and now often undermined the capacity for collective action.

In the concluding section of my paper, I frame these tensions in terms of a collision of different ethical stances or diverging types of ethos, as opposed to an apparent contradiction between truly political and debased, therapeutic approaches to politics. Drawing on Michel Foucault's (1988, 1994) late work on technologies of the self, I suggest that because psychotherapeutic practices can be understood as inherently ethical, it is unwarranted to presuppose that psychotherapeutic and – in the narrower sense – political interventions are fundamentally and inevitably at odds.

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Microaggression: genealogy of a psychological concept and its political uses

Stéphanie Pache (Université du Québec à Montréal)

This contribution examines the historical context in which the concept of microaggression was produced and the psychological model that supported it. Microaggression has become a popular term used to describe the stress of minorities beyond the experience of racism (Sue 2010), but also beyond the psychological disciplines. The notion is now also borrowed by sociology, which carries many epistemological challenges (Embrick et al. 2017). And its use in some activist circles elicits political criticism from both queer (Halberstam 2015) and conservative (Campbell and Manning 2018) authors. This paper presents the first elements of a genealogical perspective that

will allow us to put into perspective the contemporary social uses of the term outside its initial psychological context.

The concept of "microaggression" was developed in psychological studies of the effects of racism on the mental health of black people in the 1970s. Authors who use the term generally credit Chester Middlebrook Pierce (1927-2016), a psychiatrist and professor of psychiatry and education at Harvard University, as the creator of the concept (Pierce et al. 1977). Pierce played an important role, including through this concept, in conceptualizing the relationships between the mental health of individuals and groups, and their environment. A pioneer as the first black man in many of his roles, notably as the first black professor at Massachusetts General Hospital, he is also the founding president of the Black Psychiatrists of America, and a figure of recognized importance in his professional field, as well as in society at large. He was also president of the American Orthopsychiatric Association and has worked at the crossroads of different psychiatric-related subfields: education, public health, and behavioral sciences. Through a selective biographical account of the career and research of Pierce, this paper will allow us to examine what brought him to coin the term *microaggression*.

We will discuss this historical account in the wider context of the political mobilization of behavioral sciences to understand and address social inequalities, and especially racism in the US. Multiple studies were conducted showing the psychological damages done to individuals who are minoritized: loss of self-esteem, lack of trust in supposedly democratic institutions, mental health problems, etc. The contradiction between American democratic values and segregationist practices was also presented as a source of guilt for white people. For the sake of everyone's mental health, as well as for democracy, programs were designed to combat racial prejudice. The contextualization of Pierce's research and achievements aims to contribute to the history of the American "therapeutic culture" and the discussion of the role that psychological concepts such as microaggression are assumed to play in the psychologization of power relations and everyday life.

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Friday, June 16

Concurrent Session #3A

Some Complexities of Knowledge Transmission and Diffusion in Social Psychology

The Self-fulfilling Prophecy: the origins, development, diffusion, and impact of a social-psychological concept

Larry Stern (Collin College)

This summer marks the 75th anniversary of the publication of Robert K. Merton's landmark paper "The Self-Fulfilling Prophecy" [hereafter, the SFP]. As such, it is an opportune time to revisit this classic work, and to trace its origins, development, diffusion into neighboring disciplines and popular culture, and impact.

A towering figure in sociology, Merton defined the SFP as, "in the beginning, a *false* definition of a situation evoking behavior, which makes the originally false conception come true" (Merton, 1948:195).

The term – if not the actual mechanisms and processes involved – has diffused far and wide outside the boundaries of sociology. Thousands of scholarly papers that employ the concept have appeared in more than a dozen disciplines, including psychology, education, philosophy, political science, criminology, women's studies, business, economics, history, law, management, public policy, international relations, the health sciences, language and literature, and even mathematics.

Moreover, the concept has been put to use in the study of an extraordinary array of social phenomena, including race and ethnic relations, the labeling of so-called deviants, teacher expectations, voting behavior, financial cycles and market fluctuations, sporting events, psychiatric diagnoses, faith healing, the placebo effect, and matters of war and terrorism. At the same time, the SFP has made its way, often with uncritical ease, into everyday discourse. Both Presidents Nixon and Carter evoked it in their economic messages to the nation. Perhaps more telling, Nexis Uni indicates that the phrase has appeared in newspapers and popular magazines roughly 3,000 times in each of the past three years.

This presentation has three parts:

Much is tucked away in the brief definition Merton provided for the SFP in 1948 and, over the course of his career, he returned to it again and again, devoting large chunks of his time trying to codify research in the area and work through its problematics. Much of this, however, never appeared in print.

First, then, I intend to trace the origins and development of the SFP in Merton's work over the course of his career. To do so, I will draw upon Merton's published materials on the SFP – the originating paper along with his various extensions and applications of the concept that appear in later articles. Of greater importance, I shall draw heavily on a considerably larger cache of his

personal papers related to his developing ideas on the SFP that are housed in the Rare Books and Manuscripts Library at Columbia University. By examining his unpublished lectures, notes, correspondence, grant proposals, and after-hours musings, I will reconstruct Merton's recurring interest and concerted efforts to further develop the concept, beginning with a related paper he published in 1936 on the unanticipated consequences of purposive social action and continuing, intermittently, up through the 1980s as he prepared – but never completed – a full-length manuscript on the SFP funded by the National Science Foundation.

These materials will also allow me to situate Merton's developing ideas in their broader social and cognitive contexts. As shall be seen, Merton's substantive concerns while developing the SFP centered on race relations – he was in the midst of conducting a study of the first inter-racial housing development in the U.S. – while his theoretical development of the SFP was linked to his fixation and lifelong obsession with the general process of the unanticipated consequences of social action and processes of social change. These archival materials reveal a private, “hidden history” in the development of the SFP that adds much to the public record.

Next, I will briefly trace the diffusion of the SFP into two of the many research areas that welcomed it with open arms: psychology and educational psychology. As Jussim (2012) notes, beginning in the late 1960s, with the appearance of Rosenthal and Jacobson's *Pygmalion in the Classroom* (1968), social and educational psychologists became infatuated with SFPs and what were referred to as “expectancy effects.” As it happened, the transmission of Merton's work on the SFP into psychology was largely mediated rather than direct. Not having read the original source, researchers could not know whether the idea had been accurately transmitted, whether it was stripped down, further developed, or put to new and instructive use.

Moreover, since various shades of meaning are often introduced by scholars as they interpret and mold an idea to fit their particular interests and cognitive perspectives, it should come as no surprise that as the SFP spread into psychology and educational psychology, the concept took on quite diverse and distinctive meanings that were not altogether consistent with those first intended – or envisioned – by its originator. Merton's emphasis on the sociological aspects of the SFP, which focused on collective and institutional processes and opportunity structures, became overshadowed by a growing emphasis on individual “perceivers” and “targets.”

In many instances, psychologists did seek to specify different types of SFPs and, using various experimental designs, sought to delineate the conditions under which they were most likely to arise and function. But in other instances, the definition of the SFP was transmogrified and the concept conflated with (choose one) the Oedipus, Pygmalion, Galatea, Golem, Krishna, or Lord Voldemort Effect. Other conceptual tags that have been regarded as virtually *synonymous with the SFP* – rather than as discernible *aspects of* one or more types of SFPs – include “expectancy effects,” “stereotype threat,” the “vicious circle,” “magical thinking,” “performance anxiety,” and “pluralistic ignorance.” Each of these conceptual tags, of course, have heuristic value. But the diversity of concepts – ostensibly directed to the same or similar phenomena – might adversely affect the consolidation of ideas often needed to move forward.

Third, and last, I will venture outside of the confines of academia and briefly illustrate how simplified and distorted “versions” of the SFP has moved into popular culture and the vernacular – much to Merton's chagrin and angst – and comment on the impact that such simplifications and distortions might have on the public understanding of science.

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From intellectual imperialism to open system: L. Festinger's frustrations with the SSRC project on transnational social psychology

Verena Lehmbruck (Erfurt University)

The Social Science Research Council (SSRC) established a Research Committee on transnational social psychology in 1963, led by Leon Festinger, with the aim of creating 'indigenous' research centers around the world, making experimental social psychology an international discipline. In a previous historical account, Serge Moscovici and Ivana Markova (2006: xvi), describe the Committee as a Fleckian thought collective, "a group of individuals having intellectual contact with one another, exchanging ideas, mutually influencing each other in pursuit of the same goal." According to Moscovici and Markova, the Committee "struggled to bring social psychology to

global recognition, not as part of a programme of intellectual imperialism, but motivated by a mixture of intellectual philanthropy and self-interest." (ibid.)

Presenting findings from archival research, this paper questions whether the concept of thought collective applies to the Committee and whether members actually pursued a singular goal. It demonstrates how the Committee's mission diversified after co-opting members from the regions targeted: Western Europe, Eastern Europe, and South America. SSRC policies facilitated epistemological diversity within the Committee, the expressions and contexts of which will be analyzed through the lens of Festinger's dissatisfaction. This case exemplifies the importance of studying how institutional structures shape knowledge-making processes, suggesting that the Committee would be better described as an open system rather than a thought collective. Following the Committee's intellectual trajectory, this paper complicates both previous characterizations of the Committee as a Fleckian thought collective and imperialistic interpretations of US philanthropic research funding.

Archive

Social Science Research Council records, Committee on Transnational Social Psychology, collection held at the Rockefeller Archive Center, Sleepy Hollow NY.

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Concurrent Session #3B
Institutional and Personal Trajectories: Fordham Psychology and
Cognitive-Behavioral Therapy

A brief history of psychology at Fordham University

Mark Mattson (Fordham University)

Since the Cheiron annual meeting is being held at Fordham University for the first time, and it is the 90th anniversary of the founding of its Psychology Department, it seems appropriate to review the development of psychology at Fordham. This paper is based on a presentation used to introduce undergraduate and graduate psychology students in History and Systems of Psychology to the history of their program and the resources used to uncover this history. While the main focus is internalist, connections are also made to developments in Catholic higher education (especially Jesuit higher education), in the field of psychology (e.g., the Boulder meeting), and the world.

The Road to a Psychology Department

Fordham University was founded in 1841 as St. John's College at Fordham, the Bronx. The first psychology-related courses were required undergraduate courses in mental philosophy, which were first offered in 1862. The requirement continued in various forms until 1966. The first non-philosophical course was Physiological Psychology, first offered as an elective in 1899. These are the first two stages in department institutionalization according to Rice (2000).

Eventually chartered as Fordham University, graduate programs began to be added in 1905 with Law and Medicine. In 1912 Carl Jung (1915) offered lectures under the auspices of the medical school (Mattson et al., 2015) that introduced some of his professional differences with Freud. The first dissertation on a psychological topic was written by Sr. Mary Antonita Emge, S.S.N.D. (1885-1964) on "Psychology of attention and its application to classroom problems" in the graduate Department of Education, at the Manhattan campus. The first versions of a psychology department were Education programs headed by Maurice Rogalin, Ph.D. (1885-1966) on Psychological Measurements and Method (1927) and the Department of Psychology, Measurement, and Elementary School Supervision (1928-1930). The School of Sociology and Social Services had a Department of Mental Hygiene (1933). Today's Department of Psychology in Arts and Sciences began with a test run in the graduate Philosophy Department in 1932, then became a full program in 1933, with faculty pulled together from Philosophy, Education, and Social Services. Joseph Kubis and Joseph Sherlock earned the first Ph.D.'s in this new department in 1937. This was the same time that a psychology lab was established, marking Rice's (2000) final stages of institutionalization. The undergraduate program in psychology was developed later; it was not until the Arts and Sciences graduate programs were moved from Manhattan to the Rose Hill campus that majors began to develop. Catholic colleges were late in adopting majors relative to secular research institutions.

Psychology at Fordham 1933 to 2023

The department started off with a focus on guidance. When the department's first chair Walter Summers, S.J., M.A. (1889-1938) died at the beginning of the fall 1938 semester, the department was restructured and moved to Rose Hill with the other Arts and Sciences departments. The School of Education remained in Manhattan, starting at the Woolworth Building and ending up at the Lincoln Center campus, which opened in the late 1960's. The School of Education offered graduate degrees in educational psychology, and eventually developed school and counseling psychology programs (McCarthy, 1992).

After WWII, the department grew along with the rest of American psychology, and developed programs in clinical psychology, psychometrics, experimental psychology (shut down in 1980s), and applied developmental psychology (started in the 1980s). Two APA Presidents served on the faculty: Quinn McNemar, Ph.D. (1900-1986) (briefly in 1930s, APA President 1964), and of course Anne Anastasi, Ph.D. (1908-2001), who arrived at Fordham in 1947 and served as APA President in 1972.

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Albert Ellis' legacy and CBT: The untold story

Debbie Joffe Ellis (Columbia University Teachers College)

Albert Ellis PhD changed the world of psychotherapy in the twentieth century, and his impact continues to be powerfully felt to this very day.

Though trained in psychoanalysis, he brilliantly created the pioneering cognitive approach of Rational Emotive Behavior Therapy (REBT) in the late 1940's/early 1950's, to the ridicule of his peers in the psychology arena.

He was a mentor to, and influencer of, Dr Aaron Beck, whose CT/CBT was presented over 15 years after REBT, and the 2nd, 3rd and 4th wave cognitive approaches (and any 5th wave approaches!), along with positive psychology, executive coaching and other fields of motivation and education, stand on REBT's hefty and compassionate shoulders.

Sadly, since Ellis's passing in 2007, REBT has been marginalized and is being neglected by educators and others who present primarily on CBT, thereby depriving students and professionals of the knowledge and unique aspects of REBT, which are not emphasized in the other cognitive approaches.

In the final years of his life, Albert Ellis worked in all aspects of his work with his wife Dr. Debbie Joffe Ellis, who will be presenting this session. Brief biographical information about her is included below. He entrusted her to continue his work. It is regrettable that many students in the recent years have not been taught about REBT's vital and ground-breaking place in the chronology and development of psychology and psychotherapy, nor about its distinct and invaluable offerings.

In this presentation Dr. Joffe Ellis will share the basics of REBT, highlighting its unique elements and place in the history of psychology. Time permitting, she will give a live demonstration and welcome questions and discussion.

Concurrent Session #4A**Psychologization: Understanding the Spread of Psy Knowledge and
Therapeutic Practice*****Treating nervous women: the origin of self-help books on mental health in America, 1900-1930*****Matthew McLaughlin (University of Toronto)**

In the second half of the 19th century, American psychiatrists became concerned that major transformations brought on by industrialization and urbanization were harmful to the population's health. These anxieties persisted into the early 20th century, with medical experts arguing that the demands of modern American society were detrimental to the nervous system and the reason a significant number of citizens were suffering from nervous disorders. Given the belief that women were biologically inferior to men, and that a woman's mind was more dependent on her body than a man's, psychiatrists were particularly concerned about the exceedingly harmful consequences of nervousness for women. In response, many experts began producing texts intended for a general audience to help women recognize, treat, and prevent nervous symptoms at home. This paper examines three of these books written by the psychiatrists John Mitchell, Abraham Myerson, and Josephine Jackson between 1900 and 1930. The books published by these experts were in high demand, with each publisher producing several reprints of the texts, and were well regarded by readers, having been reviewed favorably for various popular periodicals and scholarly journals.

This paper will argue that these texts, which legitimated women's personal problems as medical issues, explained what was causing their nervousness, and offered advice on how to prevent and treat symptoms, functioned as three of the earliest self-help books written by American mental health experts. In reading these texts as self-help literature, the goal of this paper is to challenge the distrustful and dismissive analyses of the genre offered by many scholars and cultural critics (Cloud, 1998; Kaminer, 2004; Lasch, 1979; Salerno, 2005). These interpretations have argued that self-help books encourage readers to turn inwards for the source of their personal problems, and that this framework personalizes social problems and stifles political action with a discourse of individual responsibility. Self-help literature, then, inspires readers to change themselves instead of their social, political, or economic circumstances and ultimately operates as a form of social control. While the majority of these evaluations are exceedingly pessimistic, there are a few feminist scholars who have demonstrated how self-help books have been helpful for women since the 1970s as an important resource for establishing personal identity and autonomy, allowing readers to feel like members of a community with similar struggles, a connection that was only accessible by reading these texts (Grodin, 1991; Simonds, 1992; Wright, 2011). Drawing on this scholarship to analyze the works of Mitchell, Myerson, and Jackson will illustrate how the original self-help literature for women did personalize social problems, yet it also helped restore the mental health of its readers and occasionally encouraged collective action as an effective means to restore mental well-being.

Correspondingly, this paper will examine the presumed utility and intended audience of these three authors, two key characteristics of self-help books, and using reviews written by scholars and non-experts will contrast them with the aspects that were embraced by readers (Starker, 1989). This will highlight the similarities and discrepancies between the intent of the authors and what their audiences valued and desired. In doing so, this paper will demonstrate why early self-help literature for women must be read as a genre that depoliticized and individualized social problems while simultaneously validating the struggles of its readers and offering advice on how to navigate rapid social change in early 20th century America.

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Outside the box. The magazine "Psychologie" and the emergence of the plurality of therapeutic discourse in France (circa 1970)

Elsa Forner (Université de Lausanne)

In May 1967, Nicholas Charney, a young American psychologist, founded *Psychology Today*, a monthly magazine whose goal was to take psychology out of the academy and make the results of the discipline available to a wider audience. The magazine was a visionary embodiment of George Miller's 1969 speech, when he was president of APA, about the importance of "giving psychology away". In particular, *Psychology Today* was the first media outlet to talk about desensitization therapy in 1969. A glossy, full-color, A4-size magazine, it quickly reached a circulation of one million per month by 1970.

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

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

Both editorial projects seemed to be guided by the same liberal and democratic ambition: to make advances in psychology and the human sciences accessible to a wide audience. Nevertheless, the two journals came to represent two very different representations of psychology. *Psychology Today*, although widely criticized for its detrimental influence on the discipline by addressing issues of popular psychology (Smith & Schroeder 1980, Moran & Moran 1990), maintained strong ties to the American Psychological Association (APA), which even owned the journal for several years in the 1980s (Epstein 2006). On the other hand, *Psychologie* was ignored by French academic circles from the very beginning and soon began to offer articles on areas that were not covered by academic psychology, such as the psychology of assertiveness, behavioral psychology, and even parapsychology. *Psychologie* took an interest in an entire field of psychology that had been neglected by the French academic world, which at the time was dominated by psychoanalysis. By giving psychotherapies, in their plural dimension, a large place, it created a network of thinkers who were not well known in the academic world and who promoted alternative thinking. Among them, the journal gave the floor to the psychiatrist and historian Henri F. Ellenberger, author of a non-Freudian history of the unconscious that would soon become a reference work.

On the French side, very little investigation has been made in sociology on the birth of *Psychologie*, mentioned among other newsmagazine dealing with science vulgarization read by emerging middle-class in the 1980 (Boltanski & Maladier 1977). More recent research briefly retraced how *Psychologie* contributed in the contemporary era to position on a wellbeing market and how the editorial strategy of *Psychologie* has developed among the years (Garnoussi 2008, Lemerle 2014), but no research has been made to understand specifically whether the magazine contributed to spread "therapeutic culture" (Illouz 2008) into the French context.

This research is based on a first exploratory analysis of the archives: Letters, first hand archives, testimonies of the founders published in the journal. From a historical perspective, this presentation will show how psychology was an important intermediary in the diffusion of the American psychotherapeutic culture in France. It presented unorthodox versions of psychoanalysis. It offered an alternative way of thinking to the dominant French psychoanalytic tradition, then centered on the figures of Freud and Lacan. More precisely, this presentation will show how Henri Ellenberger, to whom a long interview is dedicated in 1972, embodied an alternative thought that was still inaudible in the French intellectual milieu of the time and how the news magazine contributed, in an unexpected way, to the early dissemination of Henri Ellenberger's thought in France.

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Concurrent Session #4B

**Political Epistemologies and Meta-Theories: From Group Mind to
Universal Subjectivity**

William McDougall's The Group Mind (1920): The untold story

Sam Parkovnik (Dawson College)

The Group Mind laid out two different and distinct metatheories for social psychology which predate World War I. The first was a psychological sociology which defined, described, and explained the social as analogous to and in terms of mind, but not as a physical organism. The second depicted the relationship between the individual and the social as dialectical in nature. Reviews at the time highlighted the book's incoherence and pointed out that it was very much influenced by German idealism, specifically Hegel. This paper will attempt to make the book coherent in the sense of being understandable, but not in the sense of being logically consistent and holding together, something it was not and did not do. It will show how McDougall's views, largely but not only his political philosophy, changed after and as a result of the war, despite McDougall to the contrary; and how the metatheories for social psychology follow from British idealism in general and Bernard Bosanquet in particular.

Prior to the war, McDougall was a nationalist, in many ways similar to German idealism (cf, McDougall, 1912), a political philosophy which has its echoes in *The Group Mind*. There are, for example, comments in *The Group Mind* placing value on the nation but not the individual and opposing international organizations. Regardless, *The Group Mind* was dedicated to the British philosopher and sociologist L. T. Hobhouse, specifically referring to and endorsing Hobhouse's *The Metaphysical Theory of the State* (1918). *The Metaphysical Theory of the State* held Germany responsible for World War I and German idealism ultimately, if not totally, responsible for German militarism. It confused and conflated British idealism with German idealism, attacking both Hegel and Bosanquet. There are comments in *The Group Mind* placing value on both the individual and the social as well as advocating a League of Nations.

The paper will develop the dialectical metatheory for social psychology using McDougall's comments in *The Group Mind* and then argue that it was characteristic of British idealism in general and Bosanquet in particular. In contrast, the psychological sociology of *The Group Mind* has its roots more specifically in publications by Bosanquet like *The Philosophical Theory of the State* (1920, but originally published in 1899). In fact, Bosanquet used the phrase "the group mind" in "The Function of the State in Presenting the Unity of Mankind" (1917), three years before publication of *The Group Mind*. Hobhouse was largely, but not totally, onside with these metatheories for social psychology. He explicitly acknowledged problems using an analogy like organism to depict the social (Hobhouse, 1918; 1920). McDougall, following Hobhouse, held that the social could be depicted as an organism, but not a physical organism.

The story of *The Group Mind* has two more twists. Towards the end of the book, McDougall began the turn to a third metatheory for social psychology, a biological determinism in terms of race, a turn which would be completed in *Is America Safe for Democracy?* (1921). And in 1920 McDougall emigrated to America to take up a position at Harvard because Oxford, where McDougall

held the Wilde Readership in Mental Philosophy, did not have an adequate place for psychology (McDougall, 1931). This was true of British universities in general, but particularly true of Oxford where idealism was dominant (Hearnshaw, 1964).

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The fate of psychology between 1945-1949 at the Budapest faculty of sciences and humanities **Csaba Pléh (Central European University)**

The context is the postwar years of Budapest with an enthusiastic feeling of democratic liberation while the communist party including its intellectuals was systematically aspiring towards a Soviet style total takeover. Psychology was 'booming' on several layers (work of traditional guidance centers, analytic circles, a new educational institute). At the Budapest University psychology was reorganized between 1945-49 in several steps. The aims were triple. There was a general both liberal and communist desire to refresh the philosophy faculty, reintroduce psychology formally to the university and start a new psychology training especially for teachers.

On the basis of archival materials, the talk shows 4 stages in the development towards a department of psychology independent of philosophy. In each stage university autonomy, party pressures and personal relations were intertwined.

1. In December 9th 1946 a psychology position was opened to fill a vacant philosophy position. Two psychologists applied Ferenc Lénárd and László Noszlopy. Gyula Kornis the evaluating philosopher was not too enthusiastic about them. The position was filled by Béla Fogarasi a Marxist philosopher coming back from Moscow.

2. The next move was to approach Géza Révész, the original founder of the department. In March 1947 Ferenc Kiss a medical professor proposed to reinvite Géza Révész the original founder of the department in 1918 e from Amsterdam. This was part of the move to reintegrate Hungarians working abroad to the university. Géza Révész was approached as part of his 'rehabilitation', was elected to be a member of the Hungarian Academy of Sciences in June 6, 1947 (on the promotion of

some conservative philosophers) and in October 1947 traveled to Budapest. On October 24th he had a talk at the university on the topic of geniality. He declined the invitation to reestablish his chair by himself.

3. A week after the visit of Révész, on 31 October 1947 the faculty decided on the promotion of Gyula Kornis to 'fill the psychology department' vacant since 1919 with Hildebrand Várkonyi (originally a Catholic priest like Kornis). Várkonyi was relocated from the Technical University of Budapest with a support of a former student of his Gyula Ortutay at the time a formally liberal but in fact communist sympathizer minister of education.

4. Várkonyi did not last long in the increasing communist dominance of the university. In September 23, 1948 he proposed to create an Experimental Psychology Department. There was an open call, and Lajos Kardos did win the bid. Kardos had personal relations with some of the key players from his student times. and as an associate professor and chair of psychology lead the department during the harsh years of traversing the desert of Stalinist years.

The narrative has some underlying messages. First that even in politically very divided situation, academic friendships can survive. The conservative Catholic philosophical psychologist Gyula Kornis and the left liberal Jewish Géza Révész maintained their close professional and personal ties, shown with their warm caring letters even when Kornis was exiled to the countryside by the Hungarian Stalinists in the 1950s. Second, personal ties are important in personal decisions in a centralized higher education system. This is shown with the fate of Várkonyi and Kardos. Third, universities have a hard time maintaining their autonomy and integrity during the buildup of an authoritarian regime. This is shown by a comparison of two faculty council meetings. On April 30th they decide on two later Nobel prize winners: they extend the leave of absence of Georg von Békésy, and accept some credits for János Harsányi. On the faculty council session of December 19th, 1949 the same faculty decided to commemorate the 70th birthday of "generalissimus Stalin" with a Stalin workday under more carefully cleaned premises.

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[Megemlékezésünket nem zárhatjuk le anélkül, hogy néhány szót ne mondjunk Révész Géza egyéniségéről. A felszabadulás után ellátogatott hozzánk és megismertük őt. Hivatalos látogatásra számítottunk — de már az első percekben éreztük, hogy ez a látogatás inkább : régi barátok találkozására. Egy kedves, közvetlen, nehézségeink és reményeink iránt egyaránt melegen érdeklődő, finom szellemességre és derűre hajló embert ismertünk meg benne, aki nem tetszelgett a világhírű tudós pózában, hanem némi meg-hatódottsággal nézett körül egyetemünk lélektani intézetében, melyet — ha nem is ezek között a falak között — még ő alapított. E rövid találkozás alatt megszerettük őt. Nemcsak művei — melyekkel mindenütt találkozunk, ahol csak a lélektan

területén dolgozunk — idézik fel számunkra emlékét ; meg-nyerő és szeretetreméltó egyénisége is sokáig fog még élni emlékezetünkben.]

A tale of two Oedipuses: scientific liberalism and the pursuit of universal subjectivity in Vienna fin-de-siècle

Leonardo Niro (University of Essex)

In *Vienna in the Age of Uncertainty*, Deborah Coen examined the intimate alliance between science and liberalism by closely following ‘Vienna’s foremost scientific dynasty,’ the Exner family (Coen, 2007, p. 3). Over the course of three generations, spanning from the 1840’s to World War II, the Exners profoundly shaped Austrian intellectual life. Their close ties to liberal ideas in education, since the time of the dynasty’s founder, made the family name almost synonymous with liberalism in Austrian intellectual life.

Pace Carl Schorske, whose seminal essays in *Fin-de-Siècle Vienna* argued that the collapse of liberal hegemony at the end of the century resulted in a change in liberal culture, from an objective and rational “*homo economicus*” to a subjective and irrational “*homo psychologicus*” (Schorske, 1980), Coen contended that the liberal strategy was not that of abandoning rationalist enlightenment values for irrationalism, but rather of rescuing rationalism by softening its deterministic outlook. As self-perceived heirs of the enlightenment, it fell to the Exners the task of seeking a new foundation for a world in flux

Coen maintained that against the background of increased nationalism and anti-Semitism, while also opposing the orthodoxy of catholic monarchists, Viennese liberals sought to formulate a concept of rationality ‘in such a way as to discredit at once the absolute claims of religion while justifying their claim to knowledge that transcended a narrowly class- or nation-based perspective’ (Coen, 2007, p. 12). To the challenge of redefining rationality, the Exners responded with a conflicting middle stance. They embraced scepticism while promoting the use of probabilistic methods to tame uncertainty. They defended freedom and individual autonomy while developing pedagogical programmes that promoted self-discipline and the control of our unconscious tendencies. They supported democracy, but only at the precondition of political maturity through education and self-cultivation – which, by their own conception, would effectively exclude many, if not most of the population. They valued subjectivity but fiercely rejected solipsism and relativism alike.

The theory of perception proposed by the organic physicists in Germany (Helmholtz, du Bois Reymond, Brücke, Ludwig), however, placed a problem to the liberal project embodied in the work of physiologist Sigmund Exner (Brücke’s most prominent pupil, and a student of Helmholtz) since their proposal still allowed a sceptical conclusion. As Helmholtz maintained in his 1878 lecture *Facts of Perception*, ‘I do not see how it would be possible to refute a system of even the most extreme subjective idealism, which would consider life as a dream’ (Helmholtz, 1968, p. 224). If perception is the fruit of learning, experience, and education, as the organic physicists maintained, how can different people share the experience of an event in roughly the same way? It fell to Sigmund Exner the task of rescuing the possibility of a shared world and, as this paper will

also argue, also to Freud – another “liberal” student of Brücke and of Exner. In both cases, they would turn to Darwinism as a means of articulating the core features of the universal subjectivity.

This paper therefore treats the political views of the Viennese physiology group – and how these informed their epistemological and scientific perspectives – with a focus in contrasting and comparing how Exner and Freud treated the theme of the oedipal myth. To the challenges of liberalism, the paper will argue, they both proposed a view of human nature where subjectivity and idiosyncrasy in individual development are embraced, while also making it universal in its structure (Exner, 1894; Hacoen, 2009; Beller, 2010) (Beller, 1989)(Stöltzner, 1999; Hofer and Stöltzner, 2012).

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Main Session #5A: Cheiron Book Prize

This session introduces and celebrates Christina Ramos for her winning book, *Bedlam in the New World: A Mexican Madhouse in the Age of Enlightenment*, published by the University of North Carolina Press in 2022. This book features a rich social history of the San Hipólito hospital, which was erected in the center of Mexico City in 1567 and remained in use until 1910. San Hipólito hospital is significant because it was the first hospital for mad patients in the Western Hemisphere. Moreover, given its location and timing, a history of San Hipólito hospital underscores psychiatry's colonial history and the intersection of madness, medicine, religion, and colonialism. The book is enriched by case studies of individual patients drawn from the hospital archives as well as from those of the Inquisition and the secular courts, which used the hospital as a place of confinement for troublesome cases that were not clearcut heretics or intentional criminals. This history also explores Spain and the Hispanic world at the center of the Enlightenment. It also depicts the prominent and enduring role of regular clergy in both the conceptualization and detection of types of madness as well as in the treatment and care of those assumed to be afflicted with madness.

The Book Prize Committee, comprised of Jennifer Bazar, Nancy Digdon, Michael Pettit, and Kelli Vaughn-Johnson, congratulate Dr Ramos for this accomplishment. They also applaud the achievements of two unranked finalists: Harry Yi-Jui Wu for the book *Mad by the Millions: Mental Disorders and the Early Years of the World Health Organization*, published by MIT Press in 2021; and Heather Murray for the book *Asylum Ways of Seeing: Psychiatric Patients, American Thought and Culture*, published by University of Pennsylvania Press in 2022.

Concurrent Session #6A

**Mining the Historical Record: Quantitative and Structural
Analyses**

The intellectual landscapes of American and British psychiatry in the late 19th-century psychiatry

Christopher D. Green¹, Ingo Feinerer², Ian J. Davidson³, & Gabriel Crone¹

¹York University, ²Technical University of Vienna, Austria, ³Concordia University of Edmonton

The *American Journal of Insanity* (*AJI*, launched in 1844) and the *Journal of Mental Science* (*JMS*, launched as *The Asylum Journal* in 1853) are two of the most influential English-language psychiatric journals in history. Their titles eventually changed to *The American Journal of Psychiatry* and *The British Journal of Psychiatry*, the flagship journals of the American Psychiatric Association and the Royal College of Psychiatrists, respectively. If we wanted to get a general sense of the ebb and flow of topics and approaches within American and British psychiatry over long spans of time, there are few periodicals as well positioned as these two.

However, how are we to capture and characterize the millions of words that appeared on these journals' pages without simply, laboriously reading them? How can we configure the contents in a way that enables us to see, in compact form, what the "intellectual landscape" of psychiatry was in, say, the late 19th century? One way to approach this problem is to quantitatively measure the verbal similarities among all pairs of articles and, then, to arrange the articles in a two-dimensional space such that the most semantically similar articles form clusters with each other, while groups of articles that are semantically different from these, but similar to each other, form distinct clusters elsewhere in the space. In this way, a *network* of the journal could be formed, perhaps one network per decade, and this would enable us to see intellectual changes in the discipline over time. Further, by comparing the networks of journals published at the same time but in different countries, we could see how national forms of the discipline differed from each other, as well as what interests they shared.

To make the project manageable in scope, we used material from both journal for just the 1860 and 1870s. Then, we used the R package *TM* (for "text mining") to compute the cosine similarities (i.e., correlations) among the vocabularies in all possible pairs of articles within each journal. For *AJI*, we made separate networks for the 1860s and the 1870s. Full decades of *JMS* proved too large to be handled by our computer, so we divided those articles into four 5-year blocks. Then, we used the software package called "Gephi" to generate the networks from these similarity matrices. This approach has been used in the past by Green and his colleagues to explore early American psychology and philosophy. The method, however, has not been previously applied to psychiatry, and it has not been used for national comparisons before.

For *AJI*, we found 3 major clusters in the 1860s, the network revealed articles about (1) diagnosis, general paralysis, chemical treatments, and brain physiology; (2) legal issues around

“moral insanity” and “criminal insanity”; (3) association and asylum reports dealing largely with administrative issues (especially large asylums vs. colony/cottage settings). In the 1870s, there were two major clusters: (1) legal issues pertaining to insanity, especially criminal responsibility of the insane and (2) reports issued by individual asylums. There were also two minor clusters related to (3) new chemical treatments for insanity and (4) a debate about Darwinian evolutionary theory and its possible relation to insanity.

JMS, had a somewhat more elaborate intellectual “landscape.” Four major clusters in each half-decade of the 1860s. In 1860-1864: (1) asylum administration; (2) case studies, etiology, diagnosis; (3) moral treatment and “interference” by the legal/political system; (4) reviews of foreign psychiatric literature. For 1865-1869, the major clusters were: (1) case studies and treatments; (2) Asylum Commission reports (many complaints of overcrowding); (3) other issues of asylum administration; (4) matters pertaining to the general philosophy of mind, mostly written by Henry Maudsley. In the first half of the 1870s, the array of topics represented in *JMI* became a little more complex, showing five major clusters: (1) asylum and Association administration; (2) reviews of American and regional British psychiatric literature; (3) the relation of insanity to criminality; (4) a lingering controversy over Henry Maudsley’s presidential address to the Medico-Psychological Association; (5) brain physiology and insanity. In the late 1870s, (1) the relation of brain physiology and neurology to insanity grew into the dominant issue; (2) asylum administration and (3) legal/political issues continued to occupy many authors; (4) the physiology of mind more broadly, with a special interest in unconscious thought; (5) ad hoc correspondence with the editors about the journal’s contents.

The founding applications of B. F. Skinner's science

Edward Morris (University of Kansas)

This presentation describes the last two of four studies in a program of research on the founding applications of B. F. Skinner’s (1904-1990) science to improve the human (and nonhuman) condition -- applications known as *applied behavior analysis (ABA)*. The first two studies have been published and are presented as context for the last two unpublished studies.

The first study identified ABA’s founding publications by hand-searching the literature based on the terms and criteria for *early, applied, behavioral, research, and literature* and, in part, on several “dimensions” of ABA at the time (Baer et al., 1968). *Early* was prior to the publication of the *Journal of Applied Behavior Analysis (JABA)*, by which the time ABA was founded. The search initially yielded 18 articles and eventually 36: two of them in 1959, 12 in three research programs, and 24 other articles. None, however, was definitively the founding article: The two 1959 articles differed significantly in their quality, while others would have been included or eliminated depending on Baer et al.’s additional dimensions. Much depends on method. This also dispels some origin myths (e.g., about Fuller, Jones). The second study extended these methods, not by replicating them with revised or additional criteria, but instead by analyzing the 309 references in the 36 articles to reveal which publications might more clearly be founding. The study also systematically extended the first study by including publication types, journals, authors, and author order. In the end,

though, the results were the same: No publication was the founding publication for the same reasons. This dispels some priority claims (e.g., about Staats).

The first of the two last studies describes the development of a rubric for rating and ranking the initial 18 founding articles quantitatively. It provided a more fine-grained and multi-dimensional analysis. Unlike the first study, the analysis was based on all seven of ABA's dimensions -- *applied, behavioral, analytic, conceptually systematic, technological, effectiveness, and generality* -- not just the corresponding search terms in the first study -- *applied, behavioral, and research*. It was also based on six-point Likert scales for how well the articles met Baer et al.'s definitions of the dimensions, not just the inclusion (or not) of articles that met the criteria for the search terms. The final calculation of interobserver agreement for rating the articles with the rubric was 93.6%, ranging from 85.7% to 100% across three raters.

The last of the two final studies describes uses of the rubric in quantitative analyses of (a) the initial 18 founding articles and (b) the founding of ABA between 1959 and 1968. As for founding the articles, the rubric provided a rank order of the three research groups, but with variation across the dimensions, and of the 18 articles. In the latter, one of the two 1959 articles was rated 60% higher than the other, making it the likely founding article, but not nearly the highest rated article. The rubric also allowed a rank order of how well the 18 articles met Baer et al.'s seven dimensions. For instance, the applied dimension was rated highest; the behavioral dimension was rated lowest. As for the founding of ABA, the mean ratings of the 18 pre-*JABA* articles sloped systematically upward between 1959 and 1967, but with variations across the dimensions. Those in the first volume of *JABA* show a continuation of the slope, not a discontinuity. None of the pre-*JABA* articles rated significantly higher than *JABA*'s on the seven dimensions, whereas *JABA*'s articles were rated higher on the behavioral and analytic dimensions. These and other results will be presented more fully, illustrating the usefulness of quantitative methods in historiography (e.g., continuity, discontinuity).

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Concurrent Session #6B

**Thought Collectives and Interstitial Networks: Cold War Interrogation
Research and the Social Sciences at Harvard**

Goffman and the deception hunters

Gary Jaworski (Independent scholar)

In the 1950s, research psychologists defined a new approach to deception hunting via interrogation, hypnosis and lie detection. This new approach examined information concealment and revealment in at least these four ways: (1) reconceptualizing the phenomenon to be studied from a psychological to a situational point of view; (2) employing social role concepts in their analysis; (3) highlighting information extraction as opposed to the symbolic functions of interrogation; and (4) working within a skeptical viewpoint that questioned not only past thinking on the subject but also the limitations of their own and others' work. Martin Orne, Albert Biderman, Theodore Sarbin, Paul Ekman and others were among those who developed this new point of view. What is not known is that sociologist Erving Goffman was among this esoteric group of researchers. His connection with the cold war research on interrogation began during the mid-1950s when serving as consultant at Walter Reed Army Institute of Research in Washington, DC. The issue of interrogation was then especially acute for the U.S. government, military intelligence and the Central Intelligence Agency. All funneled money into research on the ways interrogation, hypnosis and deception works, or can work, effectively against the enemy, and also to extract information from them. What I want to do in this paper is present the historical facts that emerged from my investigation into this "thought collective," to use Ludwik Fleck's term. The effect of Goffman's thought style on interrogation, hypnosis and deception studies was direct: he was a thought leader of the collective. This leadership went beyond the indirect influence on ideas by virtue of his being a dominant intellectual of the time to direct impact via interaction, intellectual exchange, and review and comment on writing drafts of the principals. This paper presents the first analysis of this subject and draws on biographical and interview data, as well as close textual analysis.

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L. J. Henderson, "conceptual schemes" and social sciences at Harvard

Lawrence Nichols (West Virginia University)

There is a substantial literature on the thought and professional networks of physiologist-sociologist Lawrence J. Henderson (1878-1942), an enigmatic and influential Harvard "insider," especially in connection with the ideas of systems, the mutual dependence of variables and equilibrium. Underlying these, however, was another, foundational idea, namely, that of "conceptual schemes" as the basis of scientific work, an idea that became famous, decades later, in the modified form of Thomas Kuhn's "paradigms." In other words, the much-discussed idea of "systems in equilibrium" was simply a particular conceptual scheme, one that Henderson found very useful in both his physiological (e.g., acid-base equilibrium in blood) and sociological (e.g., physician-patient relationships) research.

From about 1932 through 1942, Henderson, as an organizer and intellectual entrepreneur, actively promoted the "conceptual schemes" approach to doing social science, in close conjunction with advocacy of the approach of Italian sociologist Vilfredo Pareto. Most of these efforts took place under the auspices of the recently established Department of Sociology via two courses: a graduate seminar on "Pareto and Methods of Scientific Investigation," and an advanced undergraduate-graduate course, "Concrete Sociology: A Study of Cases." Henderson also published a primer on Pareto and planned to publish an edited book of cases from Concrete Sociology. What is especially striking is how Henderson's courses brought together not only students, but also members of the Harvard faculty from a range of schools (Arts and Sciences, Business, Public Health) and disciplines, as well as some persons outside academia. Importantly, Henderson, though well respected, was also "marginal" in Robert Park's sense, but this marginality became a resource in the creation of what Joel Isaac has called "interstitial" knowledge networks. More informally, Henderson also likely promoted his views on conceptual schemes at the weekly dinners of Harvard's Society of Fellows, of which he was a founder and the first director.

Participants in the Pareto Seminar and in Concrete Sociology were influenced by, or applied, Henderson's model of conceptual schemes to various degrees. Within sociology, the young George C. Homans was an early enthusiast who worked to spread the message in a co-authored book on Pareto. Sociologist Talcott Parsons also acknowledged Henderson as a significant influence, and his early major work, *The Structure of Social Action* sought to define how the social sciences were organized around the conceptual scheme of "sciences of action" in a professional division of labor. The schemes approach was also arguably an important aspect of Parsons's later efforts to create an interdisciplinary field of "Social Relations" through the combination of sociology with social and clinical psychology and cultural anthropology. Psychologist Elton Mayo applied Henderson's approach in influential research on human relations in industry, as did organizational behavior analysts Fritz Roethlisberger and Thomas North Whitehead. Anthropologist Clyde Kluckhohn cited it in research on culture and personality. Historian Crane Brinton made use of the model in research on political revolutions. Business executive Chester Barnard brought Henderson's approach into the analysis of corporations and their managers. The Pulitzer-Prize winning writer and historian Bernard DeVoto was also an enthusiastic advocate for a time.

Relatedly, Henderson introduced a course on the history of science in 1911 in which the "conceptual schemes" model might have been applied. Subsequently, Harvard president James B. Conant, who was Henderson's nephew by marriage, taught a somewhat similar course that offered

a modified version of how conceptual schemes operate and are replaced over time. Conant's teaching assistants, Thomas Kuhn and Leonard K. Nash, took over the course and taught it together prior to Kuhn's departure for Berkeley.

Thus, whereas the often discussed "Pareto Circle" around Henderson was somewhat limited, the "conceptual schemes" model spread more widely among a broader network. To a certain extent, it can be characterized as "the commonsense of Harvard," with regard to both natural and social science, over a period of at least several decades. Some of the social science works influenced by the model, such as those of Henderson, Homans, Parsons, Mayo, Kluckhohn, Roethlisberger and Brinton, are still read today, and they have a continuing impact across a range of disciplines.

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Saturday, June 17, 2023

Concurrent Session #7A

Self-regulation: Investigating the Intersections of Social Policy, Religion, and Psychology

Discipline, self-sacrifice and character building: Carl Rogers' Oak Park years and the Christian underpinnings of clinical psychology in the United States (1899-1914)
Catriel Fierro (Universidad Nacional de Mar del Plata)

Historians of clinical psychology and psychotherapy have repeatedly pointed out the similarities between religious discourse and 20th-century clinical practice. The emphasis placed by early clinical psychologists on prevention, mental hygiene and an integrated, wholesome personality has often been traced back to spirituality and American Christianity, and to the puritan, protestant tradition specifically (Cautin, 2011; Harris, 2016; Shamdasani, 2022; Taylor, 1999; 2000; Zenderland, 1988). Indeed, many renowned applied and clinical psychologists had some kind of religious experience or training, either because of their family's beliefs or their own choice of ministry as a profession (Fuller, 1982; Ross, 1972; Zenderland, 1988). In a sense, at least part of the philosophical and meta-theoretical underpinnings of the field were strongly informed by religious beliefs. This paper focuses on one illustrative example of such influence: the childhood years of Carl Ransom Rogers (1902-1987).

Rogers was born in Oak Park, a suburb eight miles west from Chicago, to a practically-oriented, down to earth, no-nonsense midwestern family that has been repeatedly portrayed as fundamentalist and puritan (Kirschenbaum, 2007; Lakin, 2009). Indeed, Carl's parents Walter and Julia spent most of their life in the suburb, while Carl himself spent the first 24 years of his life –up to 1926– strictly observing a Christian way of life before suddenly cutting ties with the ministry and taking up the study of clinical psychology in New York. Oak Park has been previously analyzed as a complex case of overlapping moral and religious discourses where middle-class bourgeois Protestantism became the fabric of its civic life (LeGacy, 1967; Grimes, 1996; Ratcliff, 1990). Later in life Rogers himself acknowledged the influence his strict, fundamentalist upbringing had had over both his later life and his career (e.g. Roe & Rogers, 1949-1951; Rogers, 1967). However, historical scholarship on either Rogers or clinical psychology has not provided any in-depth analysis on the suburb's fundamental religious tenets or their potentially psychological and disciplinary expressions.

This paper explores the nature and content of Oak Park's religious discourse during Rogers' formative years. By drawing from both secondary sources and what LeGacy (1967) has called the suburb's own 'intellectual diet' of newspaper news, public lectures and church sermons I attempt to reconstruct the implicit philosophy of personality and the dynamics of individual change which were upheld by Oak Parkers in their everyday life and of which Rogers himself was a result. I pay special attention to the intersections between Oak Park's schooling practices, home life and the religious and psychological agenda put forth by the village's clergymen, progressive educators, superintendents, lecturers in psychology and even by Rogers' parents. I argue that the village's

leading men and women espoused an articulate and overt overarching philosophy of individual psychology according to which self-sacrifice, temperance, hard-work, voluntary restraint and moral discipline were the means to achieve a virtuous, exemplary Christian life. As such, the ideals upheld by Oak Parkers help to shed light into the religious roots of interwar American psychological discourse and the philosophical background of pre-professionalized clinical psychology.

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The circulation of governmental practices and radical behaviorism: from Walden II to Los Horcones

Arthur Arruda Leal Ferreira (Federal University of Rio de Janeiro)

This work studies the circulation of governmental practices present in certain psychological collective experiences. Specifically, we will study this process in Los Horcones, a Mexican community founded in 1973 and inspired by the Skinnerian utopia, Walden II. We will make use of Foucault's (2007) concept of governmentality - "the way in which one conducts the conduct of men", managing each and everyone's life in all possible details. Nikolas Rose's (1998) work also help us understand the relationships between governmentality and psychology, by defining this knowledge as an assemblage of inscription techniques and practices that are linked to management devices for private life in democratic societies.

This framework allows for the understanding of Los Horcones as a radical development of specific governmental techniques, which to a certain level stand out from and overlap the formal state. In this new kind of management, government is defined as a technocracy that is present in the scientific knowledge of the governed people, governing them through their own activity and stimulating their own self-regulation. These new governmental techniques differ greatly from traditional sovereigns (which are based on judicial and legal devices) and the State of Police (which are based on the constant recording and control of the actions of the governed across time and space). The new governmental forms work and management of populations by considering people's spontaneous and natural tendencies and stimulating their self-regulation.

A great number of psychological practices work in this mode, including the "experimental communities" planned by Skinner as "Walden II". Here also the sovereign forms of government are put into question, including democracy, which is understood as the tyranny of the majority. Walden II proposed a kind of technocracy undertaken by managers and planners who are aware of the general laws of behavior and promote a great number of self-control devices in several domains, such as work, education, and conjugal relations. Nevertheless, the transition from the Walden II utopia to real communities such as Los Horcones (founded in 1973) presents a history of change and experimentation with governmental techniques: first, the ones proposed by Skinner in Walden II; secondly, democracy; and, thirdly the so-called personocracy. Here the initial system of planners and managers is reconsidered in a new fashion, with decisions being made after community meetings where the desire of the majority is not taken into consideration, but rather the best arguments.

This research on governmental forms at Los Horcones is based on three sources: 1) articles written by members of Los Horcones (Los Horcones 1990); 2) the Los Horcones website (<http://loshorcones.org/>); 3) email contacts with Los Horcones members. The experience of Los Horcones highlights several important aspects. First, it shows a very important link between psychological techniques and the so-called liberal forms of government, without any direct relation to sovereign governments but duplicating their functions. Secondly, this liberal form of governance is based especially on a practice of scientific self-regulation, which leads to an ascetical form of "techniques of the self" that Foucault discussed before he died in 1984 (1988). Even considering the behavioristic critiques of the concept of freedom (Skinner, 1971), all the control proposed in Walden II and in Los Horcones is based on the natural tendencies of the individuals, aiming for a

kind of self-control. This second aspect will be briefly presented as object of present and not concluded research.

A special feature of Los Horcones must be considered: Walden II was planned for 1000 inhabitants, but in Los Horcones (during the time we study) there are no more than 20 people, and some of them are guests rather than permanent residents. All the same, psychological experiments on governance (for example, Lewin, Lippitt & White, 1939) typically do not work with massive populations and are preferably undertaken in small groups, where all of the members seek to extract various principles from the collective as well as from individual lives.

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From helpless to responsible: Experimental psychology and social welfare

Ian Davidson (Concordia University of Edmonton)

In this paper I offer one tracing of how late-twentieth century American understandings of welfare, motivation, and responsibility operated within and around experimental psychological research. In the Cold War era, increasing forms of social welfare made welfare itself a controversial topic—whether such controversy was about specific programs such as the Aid to Families of Dependent Children, or about more general concerns over how welfare may disincentivize citizens from working. In 1959, psychobiologist Curt P. Richter, who had previously participated in a Johns Hopkins University programme aimed at developing new methods of rat population for the city of Baltimore, published a provocative piece in the APA's flagship *American Psychologist* journal: "Rats, Man, and the Welfare State". Warning readers about the sinister, physiological effects of domestication, Richter suggested the perpetually satiated and unmotivated rats of laboratories as a small-scale example of how the boons of civilization (such as welfare) may weaken humans. By the early 1970s, famous sociologist Joe Feagin was reporting on the schism between negative stereotypes about those on welfare and the moderate reality that statistics suggested.

During the interim, in the mid-to-late 1960s, a young Martin Seligman, who is now most associated with positive psychology, began graduate work in the experimental study of animal behaviour at the University of Pennsylvania. His collaborative work on the effects of what was termed "inescapable shock" on dogs set the groundwork for what would become a prominent concept in both psychology and popular culture: learned helplessness. In 1972, some unique

findings on pigeons emerged within the burgeoning literature on learned helplessness experiments. A team of psychologists at the University of Colorado, Boulder, had conducted research that allegedly supported a modified concept: learned laziness. Published in the prestigious *Science*, the Coloradan team suggested that if laziness could be conditioned or learned, then so could its natural opposite, industriousness. Other psychologists criticized the experimental design of the lazy pigeon research, but one critique made the important note that the work had been initially presented at a conference under the title of “The Pigeon in a Welfare State.”

From the 1970s into the 1980s, attitudes began to expand: adding an economic framing to longstanding, moralistic construal of pathology among those unemployed. By 1982, Charles Murray, a conservative Harvard policy analyst now widely recognized as co-author of *The Bell Curve*, argued in his popular book *Losing Ground* that welfare reforms had miscalculated the rewards and punishments in the shaping of American citizens. Laziness in humans, as with the laboratory pigeons of Boulder, was the lesson of their environment—though one designed by policy rather than experimental procedure. Coinciding with this was hope for rehabilitating responsibility with the rise of research on learned industriousness. Throughout the 1980s, Robert Eisenberger and others would build on this counterpart to learned helplessness, investigating the usual menagerie of laboratory animals as well as extending this work humans, including schoolchildren. While learned laziness had not taken flight, shaping industriousness in citizens—including during the critical periods of childhood—held promise.

Seligman, the original promoter of learned helplessness, developed his ideas into theories of depression and later optimism. Such work had opened channels of individual (rather than only environmental) explanations of helpless behaviour. Seligman’s work on how explanatory or thinking styles affected behaviour—a rearrangement of the theory of learned helplessness—would lead into his collaborative work on character strengths, such as persistence. In the Y2K era, between the poles of unbridled economic optimism and shocking political terror, Seligman’s positive psychology was gaining notice. And the virtues of positive psychology aligned well with the Clinton-era shift toward rehabilitating responsibility by scaling back welfare programs.

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Concurrent Session #7B

Physis and Psyche I.

Decerebration, Consulting Psychology, and Psychosomatic Practices in Psychiatry

Recerebrated: The Rise of the Clinic in the Twentieth-Century Science of Pain

Matthew Soleiman (UC San Diego)

In the mid-1890s, the physiologist Charles Sherrington began his experiments on “decerebrate animals.” In his laboratory at the University of Liverpool, Sherrington surgically removed those areas of the brain he believed to be dedicated to the mind—to sensation, emotion, and “the will.” In their absence, Sherrington found, animals entered into a kind of liminal state. Unconscious as they were, they were still responsive to electric shocks. When Sherrington stimulated their sensory nerves, for example, the animals appeared as if they were trying to escape from or attack the stimulus (Sherrington, 1898; Sherrington and Woodsworth, 1904; Sherrington, 1906).

This paper explores the extent to which decerebration was not just a specific technique, but a broader practice that can help to explain the rise of the clinic in the twentieth-century science of pain. Over the first several decades of the century, physiologists and psychologists followed Sherrington in studying sensory “reflexes” without studying their corresponding “feelings.” Here, the mind was not understood in terms of the visceral processes of the body, as other historical studies have suggested (Dror, 2001; Dror, 2012). Rather, through the control of the laboratory, conscious experience was deliberately “excised” from the body, leaving only unconscious reactions. Experimentalists decerebrated animals by severing the connections between sensory nerves and the brain, administering anesthetics, or more simply, limiting their purview to stimuli and responses (Cannon, 1915; Adrian, 1928; Skinner, 1938). In each case, I argue, scientists assumed and enacted a direct relationship between injury and pain, between stimulus and sensation. In Sherrington’s words, through the use of the decerebrate animal, the physiologist could now isolate and characterize “those [nerve] impulses that, were the brain intact, would, we may presume, evoke ‘pain.’”

In response to this experimental practice, a network of clinicians including the neurosurgeon William Livingston and the anesthetist Henry Beecher turned to the human patient to “recerebrate” the scientific subject. Aided in part by the violence of the Second World War, they

mobilized the phenomena of the clinic—verbal reports and the effects of medical treatments—to destabilize the notion of pain as a “pure” sensation of injury. In his Portland clinic and the Oakland Naval Hospital in California, Livingston diagnosed and treated patients suffering from such persistent “pain syndromes” as phantom limb pain and causalgia (Livingston, 1938; Livingston 1948). Meanwhile, on the Allied fronts and later at the Massachusetts General Hospital in Boston, Beecher documented painless injuries as well as the “analgesic powers” of drugs supposedly incapable of relieving pain (Beecher, 1946; Keats and Beecher, 1950). In making visible the strange and sometimes unexpected pains of pathology—pains that were *disproportional* to injury—each researcher sought to expose the limits of the laboratory and establish the primacy of the clinic in the mind and brain sciences (Livingston, 1943; Beecher, 1959). For both Livingston and Beecher, it was the clinic, not the laboratory, that revealed the true nature of pain.

By contrasting the practices of decerebration and recerebration, this paper provides an alternative account of the emergence of a clinical science of pain and “perception” as an object of study (Tousignant, 2010).

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Unearthing Boston's Long Lost Consulting Psychologist: Lydiard Heneage Walter Horton (1879-1945)

Hendrika Vande Kemp (Independent Scholar)

Lydiard Horton was in the 1920s and 1930s the best-known consulting psychologist in Boston. In this paper I give a brief report on a seven-year investigation into his life and work, and expand briefly on the major milestones and achievements that justify adding Horton's name to the *Annals of Psychology*, touching on the following (in addition to biographical details), all explored in more detail in a book manuscript nearing completion:

1. In 1900, Horton took Educational Psychology with Nicholas Murray Butler, and Genetic and Animal Psychology with Edward Lee Thorndike in Columbia University's first summer school.

2. In November, 1901, Horton began a personally-designed seven-year apprenticeship in the Motive Power Department of the Chicago & Alton Railroad Shops in Bloomington, Illinois, to study industrial and personnel psychology—before that field had a name. He later consulted with Boston's factory owners, and served on the Boston Noise Commission, 1931-1932.

3. In 1908, Horton founded The Cartesian Research Society in Bloomington, It funded his research office and provided him with a partial salary until he earned his doctorate—serving as a private funding agency which later added a Research Bureau. The group published sporadic issues of a journal, *Bio-Psychology*.

4. Horton began graduate studies in Psychology (with Woodworth & Cattell) at Columbia University in the Fall of 1909 and was in residence through July, 1912. His clinical work with A. A. Brill and Smith Ely Jelliffe resulted in his election as the first Associate Member of the New York Psychoanalytic Society in 1911, but he was later a strong critic of both Freud and Jung (Horton 1930). With some faculty resistance, he wrote a theoretical/empirical dissertation on dreams. He published ten articles on dreams in the *Journal of Abnormal Psychology (JAP)* between 1914 and 1921, and earned the Ph.D. with his *Dissertation on the Dream Problem* in 1925 (see Vande Kemp 2017, 2019a, 2019b). In 1917 he became a collaborator on the board for JAP, aiding its transition to *The Journal of Abnormal and Social Psychology* by conducting the background research funded by the Cartesian Research Bureau. Horton later honored Morton Prince by writing a brilliant chapter on "Prince's Neurogram Concept" in a 1925 *Festschrift*.

5. Horton enrolled as an auditor at The Harvard Medical School, and at the invitation of Elmer Ernest Southard became the first *Interne* in Psychopathology at the Boston Psychopathic Hospital, serving from October 1, 1912 through April 1, 1914 (Gay 1938).

6. From April, 1914, to mid-1919, Horton lived in Ardmore, Pennsylvania, as part of the medical team attending a private asthma patient, who was also a research subject (for the role of adrenaline) at the Cartesian Research Bureau. Horton was likely the first applied psychologist, making a living exclusively in psychological practice and research from 1914 forward.

7. From September 8- October 5, 1916, Horton attended the *Businessmen's Training Camp* at Plattsburg, New York. Through the Cartesian Research Bureau, he conducted the campaign that led to the 1917 "Act To authorize the President to increase temporarily the Military Establishment of the United States" becoming known as *The Selective Service Act* (Vande Kemp 2018b), and completed the research for two now-classic articles on "The Significance of

Trench Nightmare” and prepared a “Report on the Treatment of Troops by Psychological Methods for the Prevention of Functional Nervous Disorders” (Vande Kemp 2018a).

8. In 1928 Horton, who had been in practice in Boston since 1920, entered into the investigation of the mysterious disappearance of Frances St. John Smith, a Smith College freshman. Horton completed one of the first “psychological autopsies,” offering a bio-psychological explanation for the young woman’s disappearance and predicting that her body would be found in the Connecticut River, as it was over a year later. He presented “On College Disappearances: The Analysis of a Case” to the Medico-Legal Society in October, 1928, and it was published in *The New England Journal of Medicine* in December, 1929. The publicity from this case firmly established his reputation in Boston.

9. In late 1928, Horton was appointed as Associate in Bio-Psychology at The Robert Dawson Evans Memorial for Clinical Research and Preventive Medicine at the Boston Homeopathic Hospital, the first psychologist in that position, invited by chemist Allen Winter Rowe.

10. In 1929 Myrtelle Canavan, Professor of Neuro-Pathology at the Boston University School of Medicine invited Horton to lecture on Bio-Psychology in her class. Canavan invited Dean Alexander Begg to hear the lectures, and Begg soon invited Horton to present these lectures as a regular part of the first-year medical curriculum. He delivered the lectures from 1930 through 1940, receiving a formal faculty appointment as Lecturer in Bio-Psychology in September, 1931. He remained on their faculty lists even after his stroke in 1941, and was likely not charged for the many months he spent as a patient at the Evans Memorial. He died on January 19, 1945.

11. At the first meeting of the newly formed American Association of Consulting Psychologists in 1931, Horton was the keynote speaker. He was a charter member of the American Association for Applied Psychology (AAP) when it was formed in 1937, and became a Fellow in 1938. He was also a frequent speaker at meetings of the American Psychopathological Association, serving as its Vice-President in 1938.

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The primary source for this work consisted of the “Lydiard Heneage Horton Papers, 1900-1945” in The Columbia University Libraries Archival Collection. This consisted of 8 boxes of chaotic, unsorted and poorly preserved papers, and one box containing alphabetized letters and some essential family documents. I also examined the well-sorted and well-preserved Frederick William Hollis letters at Columbia. Boston University’s OpenBU provided information relating to Horton’s appointment to the Evans Memorial for Research and as Lecturer in Bio-Psychology. Later I purchased a collection of Horton family materials that included letters of Valentine Baxter Horton and Clara Alsop Pomeroy from the 1820s and 1830s, and other material related to the town of Pomeroy. Williams College provided biographical materials, and Horton himself regularly provided reports for the Harvard Class of 1901 updates. Other archival, genealogical, and newspapers sources are too numerous to itemize here.

Creating the healing environment: treatment of mentally ill patients in Dziekanka Psychiatric Hospital in the interwar period

Jan Kornaj (Cardinal Stefan Wyszyński University Warsaw)

The paper aims to present practices of treatment of mentally ill patients, developed by the psychiatric personnel of Dziekanka Psychiatric Hospital in the interwar period. The hospital was established in 1894 in Prussian partition territory. Poland regained independence in 1918 and in 1919 Aleksander Piotrowski was appointed the first Polish director of the hospital. Piotrowski graduated in medicine and philosophy from the University of Rostock. Before his appointment in Dziekanka, he had been gaining experience in many Prussian psychiatric and neurological clinics.

From the beginning of his work as Dziekanka's director, Piotrowski set in motion his project of hospital modernization. His first aim was to end the practices of oppression, coercion, and isolation toward the mentally ill. Piotrowski ordered to dismantle of the bars on windows, to liquidate separate cells and walls around wards. He stood by the idea that the entire hospital environment impacts the psyche of the patients. Therefore, the hospital had to be clean, tidy, and aesthetically pleasing. The nursing staff should be well-educated and trained to be kind and supportive of the patients. The arrangement of the pavilions should provide the patients with a safe space to engage in indoor as well as outdoor activities. Therapy through individually selected activities, known as occupational therapy, was among the most important means of treatment in Dziekanka. Piotrowski and other staff members understood occupational therapy as a kind of psychotherapy. In their view, psychotherapy was not limited to the relationship between the psychiatrist and the patient but included a broad range of environmental factors such as proper nutrition, body hygiene, sleep, rational time management, schedule, satisfying relations with others, and appropriate activities. Psychotherapy was implemented in the treatment of all patients, there were no contraindications. Psychomotor agitation in manic patients was catalyzed by sports or music. Franciszek Wilczyński, one of Dziekanka's psychiatrists, pointed out that in cases of manic-depressive psychoses, psychoanalysis, and hypnosis could be additionally implemented. Wilczyński also emphasized the negative attitude towards using drugs in the treatment of mentally ill patients – he saw them as having unpredictable side effects and being harmful. Practices like prolonged baths, wrapping in blankets, applying sleeping pills, and other oppressive and violent procedures were completely dropped out in "Dziekanka". Besides psychotherapy, elements of various physical therapies were implemented including balneotherapy, hydrotherapy, electrotherapy, and mechanotherapy. In the first half of the 30s, Stanisław Świerczek was researching the efficacy of the fever treatment of schizophrenia and neurosyphilis in Dziekanka. Aleksander Piotrowski died in 1933 and Wiktor Ratka was appointed the hospital's new director. Ratka continued the treatment policy of Piotrowski but did not propose any further innovations and developments.

In conclusion, the approach to the treatment of mentally ill patients in Psychiatric Hospital Dziekanka was integrative and holistic, accounting for biological/somatic as well as psychological processes and environmental factors. Treatment programs included the whole environment of the hospital and required specialized and well-educated personnel. The emphasis on occupational therapy was unprecedented in Polish psychiatry of the interwar period, dominated by the somatic approach.

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Concurrent Session #8A**Testing and Theorizing:****Origins and Evolution of Facial Recognition, the Rorschach, and Coping*****How faces became special (when maybe they are not)*****Mike Pettit (York University)**

The simple act of perceiving a human face, of instantly and reliably recognizing one, has a surprising recent history within the field of psychology and beyond. Long the domain of discredited public sciences like physiognomy whose kinship academic psychologists actively disavowed, the reading of faces suddenly moved to the very center of the discipline in the twenty-first century. Around the year 2000, facial recognition became a widely heralded mental ability. In contrast, American psychologists at mid-century declared face perception an uninteresting problem, even to seemingly relevant areas such as “the perception of people” and “pattern recognition.” Reasons for the face’s abrupt change in fortune can be found in both within and beyond the discipline of psychology. By the 1990s, it became commonplace for both computer and neuroscientists to assert that facial recognition represented a “special” kind of perception, pronouncements strikingly absent at the start of the cognitive revolution. This specialness emerged out of the dissolution of the Cold War alliance between psychology and artificial intelligence: the shared project of coming to know the mind by building artificial analogs. New problems came to fore. Instead of the examining the slow, serial language of thought while solving problems or playing chess, the brain’s automatic coordination of perception and action became a more prominent concern in the 1980s. Humans (even mere infants) could recognize faces easily, quickly, and without recourse to conscious thought. Yet, it proved an elusive ability for even the most advanced digital minds to acquire. The face’s re-evaluation also came with the reprioritization of applied areas (developmental, forensic, and rehabilitative psychology) over “basic research” in the generating of cognitive theory. Ironically, the computer as an organizing metaphor for the mind died as psychologists’ research practice became more digital. Between 1997 and 2002, two computerized technologies of visual display and the rapid recording of responses (functional Magnetic Resonance Imaging in neuroscience and the Implicit Association Test in social psychology) capitalized on this human talent for face reading to measure thinking beyond awareness. Their widespread uptake occurred alongside the ubiquity of everyday biometrics emanating from the surveillance capitalism of the social web and the “War on Terror” security state. Embedded in an infrastructure of networked, digital communication, these technologies rendered face perception into a new ontology of the social. Rather than criticize the ecological validity of these computerized tests, I argue they exemplify a new social reality. This shift illuminates the extent to which the most rudimentary forms of cognition, perception itself, have become affect-laden, social judgments. More broadly, psychologists’ new-found fascination with human faces can be understood as simultaneously an index, vector, and agent in a cultural shift to snap decisions based on fleetingly glimpses in virtual environments.

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Marguerite Loosli-Usteri (1893-1958) and the diffusion of the Rorschach Test applied to children

Camille Jaccard (University of Lausanne)

In 1929, the first study on the application to different groups of children of the projective test of psychological evaluation invented eight years earlier by the Swiss physician Hermann Rorschach (1884-1922) appeared. The author of this study, Marguerite Loosli-Usteri, was at the time a collaborator at the Medical-Pedagogical Consultation of the Jean-Jacques Rousseau Institute in Geneva, where she had studied pedagogy and psychology a few years earlier. At the Institute, where she had returned after working in various childcare facilities in German-speaking Switzerland and in London, she was responsible for teaching on the theme of child protection and for a course on the "Theory and practice of the Rorschach test", which was to become the basis for the first practical manual on the application of this projective test in the child clinic. *Le diagnostic individuel chez l'enfant à l'aide du test de Rorschach* [*The Individual diagnosis of the child by means of the Rorschach test*], published in Paris in 1938, was a great success and was translated into several languages and republished in 1948.

Based on the study of scientific literature (journals and treatises) and archives (correspondence, administrative and clinical files), this contribution intends to study the scope of Loosli-Usteri's contribution to the development of child psychiatry from the perspective of epistemological, social and transnational history of medical-psychological-pedagogical practices and knowledge. This will make it possible to highlight the contribution of a woman, non-physician, to a discipline whose multidisciplinary character remains little documented in comparison with the medical dimension that generally prevails in the historiography. This will also provide further information on the psychological examination and the place attributed to projective tests, and in particular the Rorschach, in this "armed clinic", to use the expression of the psychologist André Rey (1906-1965). The study of the work of dissemination and application of knowledge undertaken by this Swiss and multilingual researcher and clinician will also provide information on the international character of the networks involved in the construction of new knowledge and practices related to childhood. In particular, we will evoke her involvement in child protection organizations, such as *Les Semaines internationales pour l'enfance victime de la guerre* [*The International Weeks for Childhood Victims of War*], and her reception within French-speaking psychology and psychoanalysis in connection with his work on the elaboration of a French-speaking nomenclature of this test, initially written in German. The significance of this research in the scientific and academic career of this woman, who was president of the International Rorschach Society until her death in 1958, which she had helped to create nine years earlier, must also be emphasized.

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The environment of war / the personality of the child: 1941 - 1946

YL Xue (Harvard University)

The paper I am submitting for CHEIRON 2023, *The Environment of War / The Personality of the Child: 1941 - 1946* examines social psychologist Lois B. Murphy's work with observational studies and projective testing of nursery school and elementary school children from early 1942 to 1946. Inspired by Anna Freud's reports from the Hampstead clinic, and Susan Isaacs Cambridge Evacuation Survey, Lois Murphy sought to adapt British lessons of the emotional hazards of evacuee children to an American context, where war on the continent seemed threatening but distant yet war mobilization meant definite changes in white middle and working class childhoods. Father and brothers were drafted. Mothers went to work. And children often faced radically different circumstances than the unified heterosexual family that psychologists such as Murphy at this time (and for most of the 20th century until now) hypothesized as necessary for normal (non-delinquent) personality development. Along with collaborator Eugene Lerner, Murphy built by mid 1942, a large-scale correspondence network of psychologists and nursery school teachers engaged in social, as well as free play, and testing based observation of children. The collaboration network, called the Committee for Children in Wartime was allocated as one of six subcommittees of Gordon Allport's Committee for War Service and Research. Three of the other subcommittees, the Committee for Morale Research, the News Letter on Morale and Leadership Research, and the Committee for Morale Measurement have been famously and well documented in histories of American psychology as main drivers of the effort to inquire into democratic morale that gripped social psychologists during and after WWII. A fourth subcommittee, Kurt Lewin's Committee for Leadership Research's conclusions continue to be (A resurgence though) extremely popular amongst business psychologists today. Yet, as far as I can tell, LBM's Committee for Children in Wartime does not exist in history of social psychology or the history of any social science. In part, this is because LBM abandoned the effort in 1943, after the death of three of her collaborators, and

as the war strained her capacities to research and ‘mother’ her own household. If Murphy had completed her project, it may have turned out like another correspondence project constructed during the war – *The Authoritarian Personality*. But, instead, Murphy took her failures with her six years later, to a second, and mostly successful project at the Menninger Clinic in Topeka, Kansas. Two things emerge from the failures of the Committee for Children in Wartime. One, the concept of coping, which LBM extracts from Anna Freud’s reports from the Hampstead Clinic, and whose vague outlines emerge through the reports gathered by Murphy during the war, become the central focus of her research at Menninger, in an 18 year longitudinal project titled informally “The Coping Project.” Though psychologists and psychiatrists have a somewhat different internist history, I believe this is the social and institutional origin of studies of coping in American psychology and popular culture. Second, most of the records from the Committee for Children in Wartime were destroyed; however, Murphy kept detailed records from children in Boulder, Colorado. One set, from ‘normal’ American children. Another set, from ‘troubled’ Japanese children recently relocated from the nearby Amache relocation facility. Murphy kept, also, tangentially, reports from a young elementary school teacher at Tule Lake War Relocation Center. These records revise and complicate the concept of coping, revealing what was always at the outer limits of our American ability to cope – the ‘disloyal’ or unassimilable or wartorn child.

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Concurrent Session #8B

Physis and Psyche II.

Conflicting Theories about Mind, Body and Soul

Revisiting Dr James Rush's (1786-1869) ideas about language and the brain

Marjorie Lorch (Birkbeck, University of London)

The Philadelphia physician James Rush's (1786-1869) developed a comprehensive account of speech and its relation to intellect and the 'passions' in his major work *The Philosophy of the Human Voice* (1827). His ultimate research goal was to provide a physiological account of brain, mind and verbal expression grounded in empirical observations. In Rush's later work, *Brief Outline of an Analysis of the Human Intellect* (1865), he states: "All that man perceives, thinks, pronounces, and performs is respectively through his senses, his brain, and his muscles." [emphasis added.] Rush was unique in focusing on speech as one of the primary elements of the human mind in a period before the shift created by the work of Charles Darwin (1809-1882) and Paul Broca (1824-1880) on the development and disorders of language function (Doody, 1993; Lorch and Hellal, 2016).

This original approach grew out of his medical training and extensive direct observation of verbal expression. He was the son of Dr Benjamin Rush (1745-1813) and was directly influenced by his father's ideas about the physical basis of human behaviour and thought (e.g., B. Rush, 1812). James's empirical methodology was influenced by Francis Bacon (1561-1621) and the approach to mental representation of David Hartley (1705-1757). As a medical student at the University of Edinburgh he heard the lectures of Dugald Stewart (1753-1828) (Fay, 1939). These various sources provided a foundation for his radical materialist stance (Hale, 1954). Rush presented a challenge to the prevailing view in America which deployed Christian metaphysics to account for human language and properties of the mind (Williams, 2000).

Rush spent years observing his own and others' spoken production and the various socio-communicative effects conveyed by variation in voice quality. He aimed to produce a physiological account but noted this was constrained by the lack of technology to directly view the action of the speech apparatus or the functioning of the brain. Although *The Philosophy of the Human Voice* presented a detailed theory of verbal expression and social meaning, its major impact was in Rush's practical contributions to elocution, singing, and speech remediation (Hale, 1954). These derived from his assertion that physical vocal skill could be increased through practice as any other capacity of the mind (Rush, 1827).

His work *Analysis of the Human Intellect* was produced at the end of his life. This account of the functions the senses and the brain that form the mind identified five modes: primary, memorial, joint, conclusive, and verbal perceptions. This contrasts with prevailing views that could not reconcile the psychological status of language, e.g., Thomas C. Upham's (1799-1872) *Elements of Mental Philosophy* (1831) (Ostwald and Rieber, 1980). When Rush's book on the intellect appeared, it received some critical attention but had little impact on psychological thought (Manning, 2012). This was partly due to its vast length and difficult argumentation, contentious atheist framework, and the timing of its appearance directly after the American Civil War (Kurtz, 1954).

Rush represents an important, but little known, early American contributor to the psychology of language and mind (Richards, 2004). His original ideas about voice and speech have propagated through communication science (e.g., Young, 2017; St Pierre and St Pierre, 2018) but have received less attention by psychologists and linguists. This presentation investigates the psycholinguistic ideas of James Rush using his archive of unpublished papers and offers a new view of his contributions.

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Psychology as a science of the soul: Evangelos Christou's The Logos of the Soul (1963)**Robert Kugelman (University of Dallas)**

The author of the book, *The Logos of the Soul*, Evangelos Christou, died before completing it. A founding document for archetypal psychology, which emerged in Zürich in the years after Jung's death in 1961, the book proposed a logic for psychology that differs from what Christou called a logic for philosophy (as the study of mind) and for the natural sciences (as the study of body). Christou sought to develop a scientific psychology as a study of the soul. As Hillman (2007) observed, Christou proposed a "meta-psychology" (p. 6), drawing on Jung's analytical psychology. What also makes the book distinctive is its attempt to bring together British mid-twentieth century philosophy of science and Jung's psychology.

Evangelos Christou (1922-1956), born in Cyprus and raised in Egypt, studied philosophy with Ludwig Wittgenstein and others at Cambridge, attending Wittgenstein's last course of lectures in 1946-47 on the "philosophy of psychology" (Klagge, 2019, p. 56; Wittgenstein, 1980a; 1980b; Geach, 1988). He then trained in analytical psychology at the Jung Institute Zürich, and he was in 1954 one of the Institute's first graduates. He returned to Alexandria to practice analytical psychotherapy. He died in an automobile accident in 1956. The authorities found an unfinished manuscript at the crash site. His brother, Jani, "worked on [it] ... until a final verbatim transcript ... was ready for minor editorial revision by Mr. A. K. Donoghue and ... [Hillman]" (Hillman, 2007, p. 7; (see Russell, 2013, p. 458).

This presentation will focus on Christou's logic for psychology. Jung provided him with a vocabulary for the soul, and analytical philosophy influenced his view of the logical structure of "science," "philosophy," and "psychology." They each have their objects, their distinctive methods of inquiry, their concepts and theories, and methods to verify them. The object of science is "body," discovered by sensations. Philosophy's object is "mind," because philosophy is "the analysis and manipulation of logic and language" (Christou, 2007, p. 32). Psychology directs its attention to the soul.

The soul is not a phenomenon: "the concept of the soul is a *class concept* characterizing the class of psychological experiences in much the same manner as matter and mind are class concepts covering the class of material things and mental events" (Christou, 2007, p. 79). Experience is the key word. "I experience that I see" does not mean the same thing as "I see." "*Once this distinction is accepted ... psychological experience is an everyday fact, a phenomenon we know of and live by all along and, therefore, possible of examination and description*" (p. 60). Christou took a Wittgensteinian turn, saying that the meaning of "experience" "will be built up from usage and its contexts" (p. 61), reflecting Wittgenstein's (1953) position that "the meaning of a word is its use in language" (43).

Christou followed Jung in conceiving individuation as the unfolding of the structure of the soul. Individuation meant that the soul has a teleology, in which psychological experience becomes more attuned to the soul's archetypal structure. Psychological experience has a subject, the "ego" (as the subject of consciousness) or "self" (as the unconscious center of the soul, see p. 99). The ego comes into its own in psychological experience: consciousness "is born from psychological experience" (p. 100). So that it follows that psychological method "*is both a means of becoming, as well as a means of discovery*" (p. 118).

Observation in psychology is a form of participant observation: “*Psychological experience, like dramatic experience, is observable only if the observer has participated in the event, that is to say, has registered the event as experientially meaningful to him*” (p. 108). Christou contended: “*Verification in psychology ... should also satisfy the values of the soul and hence be itself a means toward their realization*” (p. 119).

The presentation will conclude by evaluating Christou’s project and locating it in the context of other critiques of scientific psychology in the 1960s.

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Body, pleasure and the “mysterious leap”: decoding the mind-body dilemma in the works of S. Freud and C.G. Jung

Krzysztof Czapkowski (Cardinal Stefan Wyszyński University Warsaw)

The aim of this paper is to examine two models of mind-body relation presented by two major figures in depth psychology: Sigmund Freud and Carl Gustav Jung. The basic research question is what role the body plays in establishing the psychic life and how the physicality and bodily pleasure shapes our inner development. The topic of this speech therefore marks a hugely unexplored field (which is a comparison of the body/pleasure philosophies of Freud and Jung) leading to the reconstruction of ontological assumptions made by both psychologists.

Starting with the Zeitgeist analysis, paper examines the basic approach taken by the philosophers and scientists present to our central figures. The Cartesian dualism, picturing the psyche as “mind being in charge of the body”, was a dominant point of view back then. Although both Freud and Jung tried to build their topographies using the mechanistic metaphors (sometimes even overemphasizing the scientific nature of early psychoanalysis), they dared to produce two different theories against the modernistic current. Their depth psychology presented human body as an agent between the internal and external realities - it is in fact the only direct point of contact between these two dimensions. The problem is how to capture, according to the mentioned authors, the way those dimensions co-create each other, and which one of them has the ontological primordality for human functioning.

Many theories were made to describe the link between the body and psychic life. So-called “mysterious leap” is still a topic inevitably doomed to be unsolved and both pioneers were perfectly aware of this dead end. However, it doesn't mean that early depth psychology didn't take any statements dealing with this dilemma. Presenting the stands of two major philosophers of psyche, the author faces the problem of early stages of life, placing the psyche-flesh integration in the evolution of bodily pleasure.

Although Freud (1905/1974, vol. VII, p. 284) stated that „[t]he relation between body and mind (in animals no less than in human beings) is a reciprocal one”, he openly pictures the development of psyche as a process of exploring the sexuality connected with gradual moving from one erogenous zone to another. Jung (1989, p. 133) however sees „[...] individuals coming out of a certain common level, like the summits of mountains coming out of the sea”, even leading to the assumption that „[i]t is a fact that we have bodies which have been created by the self, so we must assume that the self really means us to live in the body, to live that experiment” (1988, p. 120). Those passages show that although both Viennese Psychoanalysis and Analytical Psychology grew from common ground, they took different directions which should be compared on the grounds of ontology and even philosophy of pleasure itself as it plays a massive role in establishing the link between the mind and the body.

In summary, raising the issue of mind-body relation between Freud and Jung leads to distinction which realm mostly shapes the other: while Freud (in general) implies that the psyche is generally build around socially and parentally acclaimed reactions and norms on body taboo, for Jung it is a mythology of life being structured by the Self serving as a central governing principle. As an example of philosophical re-reading of classic texts, this short study is aimed to represent the New History of Psychology methodological perspective.

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Main Session #9A:
The Elizabeth Scarborough Lecture

The difference being a mother made: Experience as expertise

Marga Vicedo, Professor in the Institute for the History and Philosophy of Science and Technology at the University of Toronto

First-hand experience has been considered crucial for obtaining knowledge in many realms. Yet, scientists have often viewed personal experience with suspicion because the knower's subjectivity could interfere with the detachment from one's object or subject of study necessary for reaching objective knowledge. In the early twentieth century, researchers in the field of child development welcomed observations provided by mothers. However, as the field became professionalized, they dismissed patience, sympathy, and other traits associated with maternal care as hindering scientific investigation.

In this talk I show how Massachusetts writer and homemaker Clara Park challenged that stance in her writings about raising her autistic daughter Jessica. Park was the first mother to contest the prevalent notion that cold, intellectual, 'refrigerator' mothers pushed their children into autism. Park also challenged the view that emotional involvement is incompatible with objectivity. In her landmark 1967 book *The Siege*, Park called upon scientists to recognize that daily contact with their children allowed parents to acquire "deep knowledge of the child in context." She argued that lived experience was a type of expertise that could complement clinical and research work. Park fought to have a mother's voice recognized as a legitimate source of expertise. In understanding autism, being a mother made a difference, for the better.

My talk shows the importance of Clara Park in the history of autism. Exploring Clark's work as mother, author, and advocate also encourages us to rethink longstanding dichotomies in science: between emotion and cognition, between subjectivity and objectivity, and between private and public spaces.

Concurrent Session #10A**Practicing Epistemology and Transformative Justice in Psychology and Psychology Teaching*****History of Psychology courses' influence on students' beliefs about knowledge*****Samantha Motola (York University)**

A core foundation of education is to develop students' knowledge and skills, as well as diversify their ways of knowing and thinking. The beliefs an individual holds about what knowledge is and where knowledge comes from is known as personal epistemology, which can align with or be masked by the epistemological values that emerge in their practices. Educators are in a position designed to guide students' epistemological beliefs, particularly when encouraging critical engagement and reflection before, during, or after knowledge accumulation. History of Psychology courses provide an optimal environment for advancing students' epistemic development due to its contemplative nature and occasionally evocative material. Within History of Psychology, 'Whig history' and a contextual, critical history are the two competing pedagogical traditions. The methods in which historical content are framed within an educational setting are critical to the development of students' epistemologies, and privileging a critical perspective lends to a deeper engagement. Furthermore, History of Psychology courses are often the first, if not only, introduction to the existence of additional ways of knowing besides the dominant paradigm that permeates mainstream undergraduate psychology courses. This further enables students to explore their own assumptions about knowledge – which they may, or may not, be aware of – and how these assumptions shape psychology's objects, psychologists' methods, and ultimately psychology's claims to truth and certainty. If students evolve their ways of knowing as it is intended, then how students appraise and interact with psychological knowledge, and potentially the discipline as a whole, will also change. The current study aims to explore changes in undergraduate psychology students' personal epistemologies after taking a History of Psychology course. This project will be presented as a work-in-progress with the hopes of getting feedback from educators and students. Data will be collected by interviewing students and qualitatively analyzed for themes. The aim is to engage students in a reflective process about their personal beliefs about psychological knowledge and its truth, with particular emphasis on the influence of their History of Psychology course experience. Against the backdrop of a predominately white and male discipline, researchers in recent decades have shown that there are different ways of knowing from which diverse kinds of knowers have emerged. Other researchers have also posited distinct stages of knowledge development through which individuals progress, particularly when they begin to doubt their current epistemological beliefs. Both of these classifications of different ways of knowing between and within individuals inform, but do not constitute, my approach to studying personal epistemologies. History of Psychology courses have had a precarious position within academic psychology. The main implication for this study is to advocate for the integral role that History of Psychology courses play in students' epistemic developments, for example, from absolutist knowers to pluralistic knowers. A second, complementary aim of the study is to understand if, and how, psychology students newfound epistemologies empower or disenchant their relations with the discipline.

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Making the subject transformative: Exploring the place of interdisciplinarity in the social psychology of India

Chetan Sinha (OP Jindal Global University)

How is social psychology in India transforming itself for social change? The aim is to provide a critical understanding of how social psychology in India corresponds to interdisciplinarity and how the reified aspects of the east and west regulate the structure of the discipline. Its present status will be discussed from three interconnected aspects of disciplinary advancements, such as the identity of social psychology, methodological individualism, and institutionalization of metatheory. The agenda is to understand how the new wave of interdisciplinarity may provide a better picture through these aspects. Social psychology in India was done meticulously in the past and critically in the present times with the rise of interdisciplinary departments and research centres. Earlier social psychology was limited to the psychology department where people from other disciplines with all their exuberance dedicate to their area at the cost of others. There was stiff competition to excel in the Eurocentric and American ways to report on the psychology of the Indian sample. The current paper attempts to discuss how to do social psychology in the Indian cultural context to empower oppressed (Dalit) Caste and gender groups and bring transformative justice and healthy social change.

A shift in attention: race & intelligence at the National Museum of Psychology**Tony Pankuch, Jennifer Bazar (Cummings Center for the History of Psychology)**

In July 2020, the Cummings Center for the History of Psychology at The University of Akron committed itself to addressing the historic and continuing role of psychology in supporting and rationalizing unjust systems and practices, including systems of racial inequality. In the years since, the Cummings Center team has audited the demographic makeup of its collections, worked to spotlight diverse voices within the archives, and created a public tour of the Center's National Museum of Psychology which focuses on the history of race and racism within psychological science. In addition, the team has worked with external partners to address psychology's relationship with race and racism, including the creation of the historical chronology that informed the American Psychological Association's (APA) 2021 Apology to People of Color. While these efforts move the Center's commitment forward, the physical exhibits and displays featured in the National Museum of Psychology's main galleries have remained static since opening in 2018. For the average visitor to the Museum, the history of psychology remains overwhelmingly white. Beginning in mid-2022, the Cummings Center team started to plan for the gradual renovation of the Museum's exhibits, with the goal of highlighting greater racial diversity within the historical record.

As a first step in the project, the Cummings Center is focusing on the revision of a single section within the National Museum of Psychology: "Assessing Intelligence." This area currently presents a traditional narrative of the development of intelligence testing by introducing the establishment of group testing during World War I, the contributions of well-known figures in the United States, including Henry Goddard and Lewis Terman, and ending with the controversies that surrounded Arthur Jensen in the 1960s and 1970s. While the existing narrative is not uncritical of intelligence testing – the eugenic beliefs held by the psychologists named are acknowledged and Robert Williams's notorious "B.I.T.C.H." Test is introduced – the narrative nonetheless centers the voices of white psychologists in positions of power. The planned renovation will decentralize their contributions, telling a critical history of the development of intelligence testing which centers the voices and experiences of People of Color.

A series of historiographic challenges arise with this plan that overlap with those raised when teaching the history of psychology in the undergraduate classroom. For instance, visitors to the National Museum of Psychology – the majority of whom are undergraduate students – are primarily non-experts in the history of psychology and largely naïve to the topics presented. This poses a challenge within the semester-long course that is further amplified within a 4 panel self-guided exhibition space. What are the most effective strategies to share a critical history with an audience that is unfamiliar with the traditional narrative under critique?

This paper will first present an overview of the existing narrative of the development of intelligence as appears in the National Museum of Psychology before introducing the proposed revised narrative. Far from a complete rewriting of history, the renovation represents a shift in attention, depicting how the development and proliferation of racially biased intelligence testing impacted the lives of historically marginalized students, immigrants, and professionals. In attempting to shift the focus of this history to psychologists and educators like Horace Mann Bond, George Sanchez, and Robert Williams, the revised narrative will provide a new model for teaching

the history of intelligence testing. In addition to these key figures, the revision will attempt to engage museum visitors with subaltern voices in the historical record, using second-person narration to place visitors in the shoes of army recruits, immigrants, and students. Lastly, we will conclude with tentative plans to expand this renovation effort to other sections of the Museum. Shifts such as those being attempted at the National Museum of Psychology can reframe our thinking about the history of psychology and related human sciences, drawing out new insights into our shared past and establishing new, more equitable narrative traditions. These new narratives can help us to rethink how we introduce this history to future generations of young scholars and to the public at-large.

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Concurrent Session #10B

Doing Historiography: Biographical, Autobiographical and Transnational Approaches

(Mis)treating a discredited illness

James Walkup (Rutgers University)

Scholarship has richly documented the fear-filled turbulence produced by early reports of what we today know to be AIDS. Participant polemicists of the period, such as Randy Shilts and Larry Kramer, narrate a tale of self-serving evasions, including gay leaders fearful that acknowledging the facts about AIDS would shatter a thriving gay culture, flush with the excitement that accompanied broadening of sexual attitudes. Yet caution is needed before accepting this insistently moralizing framing of this story. For many gay men, the removal of homosexuality from psychiatry's diagnostic manual was within recent memory, and campaigns urging gay men to limit sexual behavior awakened fears that linking gay sex to AIDS opened the door to a revanchist reclaiming of an older, pathological view of gay sex.

In my presentation I discuss first person accounts by gay men of psychotherapy received prior to the elimination of the homosexuality diagnosis, asking how, if at all, their stories provide a window into the worldview and mindset that shaped the perception of the threats to the gay community posed by AIDS. My sources are published autobiographical material, archived papers and oral histories. All are from urban professional, white men active in the gay rights movement.

Charles Silverstein, the psychologist whose appearance before the Nomenclature Committee of the American Psychiatric Association helped put a nail in the coffin of the homosexuality diagnosis, described his own struggles with psychoanalysis, including his early emphatic rejection of the growing view that psychoanalysis ought to aim to improve adjustment to homosexuality, not aim to cure it. The folie a deux that resulted from the insistence on cure, Silverstein later concluded, trapped both him and his analyst in the mistaken belief that homosexuality required either cure or adjustment. Historian Martin Duberman's autobiography which describes numerous therapies. Important for Duberman was the changing meaning assigned to his motivation for change, which initially seemed to reassure him that he would make no more changes than he cared to make, and only later called into question the goals of therapy itself.

More proximal to the story of AIDS are two founders of Gay Men's Health Crisis, Larry Mass, who published the first press report on AIDS, and Larry Kramer, best known as a playwright and AIDS activist. After completing a residency in anesthesiology, Mass wanted to change directions and go into psychiatry, at the encouragement of his therapist. He encountered discrimination when, during an interview, he indicated his sexual orientation, which he cites as feeding his fears of re-pathologizing gayness.

Kramer's plays give voice to the psychological suffering inflicted by the pathologizing of homosexuality, and the harms inflicted by misbegotten efforts to treat it. He nevertheless credits his lengthy, five day a week, psychoanalysis with William Gillespie with vital support of his creativity. Notably, Kramer's depiction of his analysis do not mesh well with the view of Gillespie based on his theoretical contributions on sexuality, which today are strikingly retrograde.

I examine three partly overlapping issues. One is the reported centrality of a pathological view of gayness, and its relevance to the motivation and framing of the therapy. A second is the retrospective description of the atmosphere and interpersonal dynamics of therapy, including issues not explicitly linked to sexual orientation and the personality of the therapist. A third is evidence of the impact of on the therapy, and its perception of liberalizing cultural changes in the surrounding culture. Stepping back, I reflect on the significance of the therapies for the figures considered, and ask how they may have influenced the understanding of mental health/disorders in the course of the epidemic.

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Historiography of psychology in Latin America: some contributions

Ana Maria Jaco-Vilela, Hugo Klappenbach, Rubén Ardila (State University of Rio de Janeiro)

Psychology in Latin America has been the object of foreign studies since the 1930s (Murchison, 1932; Beebe-Center & McFarlane, 1941), with autochthonous publications in the following decades, usually by important figures at that time and called upon to make this contribution (Antunes, 2004 : Ardila, 1986; León, 1981; Díaz-Guerrero, 1986; Penna, 1992). The field of historiographical studies was constituted at the end of the twentieth century in some countries such as Brazil and Argentina, spreading gradually to other countries. So, in the last three decades, historical research in the region has multiplied, solid teams have been formed, and archives and documentation centres have been opened, demonstrating a sustained effort to maintain high standards of research in the field of the history of psychology. An important actor in this process was the Interamerican Society of Psychology whose Working Group on the History of Psychology gathered researchers who tried to interest people from other countries in this field. But a significant part of the historiographical production has been published mainly in Spanish or Portuguese and for this reason is little known outside the region and outside Spain and Portugal. One strategy recently used was the proposal of a biographical encyclopaedia of relevant figures in the history of Psychology in the region, to be published by a European publishing house, in English, with the purpose of giving visibility to Psychology in the Latin countries. The use of the biographical genre has been a constant in historiography. It could be questioned because of the wide range of perspectives that dominated it, from the almost literary story, the hagiography until the rigorous social inquiry based on diverse sources (Loaiza Cano, 2004). However, the biographical genre has been recognized as one of the privileged forms of historical analysis. This has been carried out over the last 3 years by a group composed of general editors, responsible for planning and monitoring the whole process, including the editorial contacts. These editors proposed rules for choosing characters and writing entries, as well as choosing researchers from different countries to

be section editors, responsible for specific countries, with the functions of selecting the characters to be biographed and the authors, also monitoring the writing process. We obtained a total of 589 biographies written by 441 authors from twenty of the twenty-one Latin countries - we had no contribution only from Haiti. The analysis of these entries allows us to follow the history of psychology in Latin America, punctuating a phase of religious psychology in the period of Spanish and Portuguese colonization, followed by another in which it seeks to reproduce what was done as scientific psychology in the United States and Europe - a phase in which the search to explain the economic conditions considered "backward" uses the idea of racial inferiority of Latin peoples - the phase of creation of the first psychology courses, between the 1940s and 1970s, the emergence of the first journals and associations, until the most recent decades, in which it also seeks to build psychological knowledge and practices specific to the region.

Keywords: History of Psychology; Latin America; biographies

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***Historical reconstruction of the disciplinary field of
Psychosomatic Medicine in Argentina and Brazil (1942-1959)***

Adiana Kaulino, Carla Guedes (Diego Portales University)

Psychoanalysis after World War II was affected by a geographical, doctrinal, and institutional dispersion from Central European to Anglo-Saxon scientific culture. The complexity of these movements allows understand psychoanalysis as a transnational system of ideas. In this period, the International Psychoanalytic Association (IPA) underwent great bureaucratization and expanded worldwide. In Latin America, the Argentine Psychoanalytic Association (APA) was the first to be recognized by the IPA in 1942. During its first years, the APA was consistent with these transformations of the psychoanalytic movement, in which psychoanalysis lost its humanistic character in favor of a strongly clinical-therapeutic aspect. The APA, in tune with the theoretical orientations of the United States and England, was articulated with the growth of psychosomatic medicine based on the American model.

This chain of influences continues with the impact of Argentine psychoanalysis's development on Brazil's institutional psychoanalytic movement. Many first-generation Brazilian psychoanalysts trained in Buenos Aires, including Danilo Perestrello, who was considered the precursor of the Psychosomatic Medicine movement in Brazil.

Despite the importance of psychosomatic medicine in Argentina and Brazil, there still needs to be studies that address the configuration of the psychosomatic field in the two countries from a historical and institutional perspective. This presentation contributes to understanding the conformation of Latin American psychosomatics as a disciplinary field through the historical reconstruction of the institutional projects of groups of psychoanalysts in both countries. A premise guiding this work is that the close exchange between Argentinean and Brazilian psychoanalysts was part of a transnational system of ideas where the institutional and theoretical configuration of psychoanalysis and its interfaces with medicine, are understood as constitutive of psychosomatics as a specific disciplinary field.

We will present the reconstruction of the origins of the disciplinary field of psychosomatic medicine in Argentina and Brazil through the history of the movements of institutionalization of Latin American psychoanalysis during the period beginning with the foundation in 1942 of the Argentine Psychoanalytic Association (APA) and ending with the creation in 1959 of the Brazilian Psychoanalytic Society of Rio de Janeiro (SBPRJ).

The results indicate that the conformation of the field of psychosomatics occurred through the institutionalization of psychoanalysis, and a new inflection in the psychoanalytic discourse stated a return to its humanistic character as a way of insertion in the medical environment. However, the appropriations of psychosomatics occurred differently in both countries. In Argentina, dissemination and theoretical production were carried out by psychoanalysts linked to APA. This group extended the interlocution between psychoanalysis and medicine by conceiving all diseases as psychosomatic, allowing the expansion of the clinical psychoanalytic practice in the country. Another aspect of the APA refers to the return of politics in the context of authoritarianism and censorship.

In Brazil, psychosomatics' dissemination and theoretical production were centered on Danilo Perestrello. Who held an institutional agenda that went beyond the field of psychoanalysis

and even psychosomatics, as his project included the transformation of medicine itself through the discourses of psychoanalysis and psychosomatic medicine. This distinction could indicate that in Argentina, the institutionalization of the psychosomatic was more collective than in Brazil. But there is an alternative interpretation according to which this difference would be related to the Argentines' interests in strengthening and expanding the field of psychoanalysis.

We conclude by hypothesizing that psychosomatics, like psychoanalysis, is also a transnational system of ideas. This hypothesis could guide future studies on the history of psychosomatics that integrate concepts such as the transnational system of ideas and the social history of sciences rigorously. New historical research exploring hypotheses such as this would contribute to configuring the disciplinary field of Latin American psychosomatics.