



Abstract book

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Title of the symposium: Compassion and Love: theoretical concepts and their ethical and educational implications

Chair: Mikhail Gradovski, University of Stavanger

Discussant: Pernille Hviid, University of Copenhagen

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Abstract:

This symposium will address the issues of compassion and love as emerging counter-concepts and the implication this knowledge has for the fields of ethics and educational practice. The first study touches upon theoretical foundations of the concept of compassion. Based on a review of the theoretical foundations of compassion from a relational ethical perspective, Hilppö, Rajala, Rainio & Lipponen critically analyze the range and quality of compassion in present in the espoused theories.

Drawing on transformative ontological stance, the second study explores compassion and its ethical implications for educational settings. Criticizing existing understandings on their ethnocentrism, individualism and instrumentalism, Rajala, Hilppö, & Lipponen argue that the dominant deontological, utilitarian ethical approaches (see Kvale, 1996) are not sufficient. In response, they propose an approach for transforming cultures of educational settings in which that shift the balance of agency between researchers and the participants and relies on reflexivity, mutuality, reciprocity, and equality.

In the third study, Gradovski defines love as an applied counter-concept. Drawing on Giroux (2006), on one hand, and understanding of learning as a dialogic encounter that cannot, and

should not, be isolated from love, on the other hand, Gradovski argues for use of the active learning forms of teaching that would allow own narrations that include ‘love’ and as both the counter-concept and its manifestations in educational practice.

Individual presentations:

Compassion in educational research: a review of theoretical foundations

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Compassion, alleviating the suffering of others, is a core human sentiment and arguably an essential social force that holds societies together (e.g., Nussbaum 1996). Much of contemporary societal discussions however highlight an apparent lack of compassion. Hate speech, social polarization, hard line legislation, technocratic politics and the continuing growth of global disparity are signs among many of the escalating estrangement between people and social groups under which societies’ structures are buckling. Not surprisingly, politicians, parents and other stakeholders have called on education to remedy the situation and compassion, among empathy and other socio-emotional skills, has risen in recent years to the forefront of the educational agenda of many countries (Durlak 2015). Yet, it remains unclear what kind of theoretical notions of compassion, and associated epistemologies and ontologies, underpin the educational research fueling these efforts.

This study reviews the theoretical foundations of compassion in educational research from a relational ethical perspective (Hilppö, Chimirri & Rajala submitted). Drawing on a scoping review of the literature, the study critically analyzes the way in which the range and quality of compassion is presented in the espoused theories and how they come to define the relation between different actors (ie., the helper and the helped) involved. The preliminary results of the on-going review point to a dominantly individualistic conceptualization of compassion, with a strong focus on human interactions. Less prevalent notions have described compassion as a more distributed phenomena that can focus also on non-human actors.

Fostering cultures of compassion in education: exploring the ethical implications of transformative ontology

Rajala, A., Hilppö, J., Lipponen, L.

This presentation discusses a research ethical approach based on a transformative ontology for promoting cultures of compassion in multicultural early childhood education settings. From a transformative ontology, research does not only examine what is actual but also what is possible (Stetsenko, 2016), which brings about new ethical demands for researchers. We argue that the dominant deontological, utilitarian or virtue research ethical approaches (see Kvale, 1996) are not sufficient in research taking a transformative activist stance. From this standpoint, we also critique current research approaches for researching and promoting compassion for ethnocentrism, individualism and instrumentalism. These approaches often view compassion as a measurable skill or competence that can be fostered in children by standardized intervention protocols (Hoffman, 2009; OECD, 2016). By way of contrast, we understand compassion as an aspect of the children's and adults' engagement in joint activities. Furthermore, we emphasize that compassionate acts are substantially constituted by cultural ideas and the social organization of the educational activity. Thus, it is important to understand and critically scrutinize the cultural means of achieving compassion and the social organization of the joint activity that constitute the local cultures of compassion. Drawing upon postcolonial theorizing, we propose an approach for transforming cultures of educational settings that shifts the balance of agency between researchers and the research participants and relies on reflexivity, mutuality, reciprocity, and equality (see also Andreotti, 2011).

Love as a counter-concept and its implication for teaching practice.

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This theoretical study addresses the following problems:

- 1) How can love as a counter-concept be defined?
- 2) Should we shift our practice of teaching 'love' to learners who in the future will be addressing the needs of our children?

Love as a counter-concept can be defined as an applied concept that exists in a complex caring relationships between people, manifests itself in intuited acts of loving, cannot be prescribed within finite outcomes, or lodged within care routines alone. 'Love' as an applied concept within educational practice requires further consideration, particularly in relation to notions of intersubjectivity and emotionality (White & Gradovski 2018). White (2016) argues for the fuller inclusion of an aesthetic engagement in axiological, evaluative relationships with the youngest learner as a subject and a dialogic partner. Learning, in its broadest sense, is deeply intuited by other and is therefore a dialogic encounter that cannot, and should not, be isolated from love and which exceeds the limits of care. Following Giroux (2006), I believe we should «move beyond a limited emphasis on the mastery of techniques and methodologies» and call for use of the active learning forms of teaching that would allow own narrations that include 'love' and as both the counter-concept and its manifestations in educational practice

Salden, S., Watzlawik, M. and Hornstein, R. R.

Measuring Sex/Gender in Psychology

There is a long standing tradition of collecting data about sex/gender in psychological research. Usually conceptualized as an independent variable, sex/gender is supposed to help explain variance when it comes to various behavioral variables such as the ability of mental rotation or the likelihood of altruistic behavior for example. The way sex/gender has traditionally been conceptualized in this research is grounded in heterocisnormative assumptions such as that biological characteristics (sex) supposedly correspond with gender identity or that gender is a dichotomous variable. Based in theoretical work within critical trans and intersex studies we are proposing to reexamine this research approach. We suggest to reflect on the assumptions made when assessing sex or gender as a variable in research. This includes accounting for a plethora of possible combinations of the following factors: sex characteristics, gender identity, gender expression, and legal gender. Important questions here are what these variables are supposed to account for and what the research goal is. We advocate for conceptualizing sex/gender not only as an individual trait but also as a social category embedded in a system of social structures and hierarchies.

Young people's sharing of sexualized digital imagery: Processes of acceleration in human-technology interactions

Penille Rasmussen & Morten Birk Hansen

The ubiquity of smartphones and social media has introduced new ways of being connected and engaged in digitally mediated spaces. This includes the possibility of exchanging privately produced sexually charged imagery through digital media – a practice known as ‘sexting’. Scholars have described how the possibility of taking and sharing sexually charged images and videos immediately, effortlessly and at a distance can lead to an ‘accelerated process of intimacy’. However, the interconnectedness and interoperability of the digital devices on which the imagery is produced, enables it to be non-consensually distributed to a wider online audience. Thus, digital technologies not only facilitate such sharing of consensual and non-consensual images and videos, but in many ways seem to elicit the acceleration of such practices. In this paper, we explore how young people’s practices of sharing sexualized digital imagery accelerate. Drawing on interviews with young people aged 16-21 and professionals, we analyze how these practices are accelerated through the interaction of digital media affordances (e.g. spreadability, persistence) and other forces – including relationships between the people involved, affective encounters, desires of belonging and participating with peers, disinhibition effects, identity constructions and disruptions of time and space. We argue that practices of sharing sexualized digital imagery illustrate how psychological and relational phenomena are accelerated by new forms of human-technology interaction, and that this requires the development of psychological concepts that can adequately capture the processes and dynamics involved in these practices.

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Abstract

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Responding affirmatively in the present: Figuring alliances for troubling the power relations of collaborative community research.

In her discussion of shifts within critical posthuman scholarship, Braidotti (2018) considers the problematics of epistemic accelerationism and their interface with proliferating critical discourses and terminological diversification. At the heart of the issue is not a strategic choice between acceleration and deceleration, but a question of how to access the ethico-political repercussions of proliferating critical discourses: How we untangle critical contiguity from complicity with the accelerations of globalised capital. With affirmative ethics foremost, she says that one of the ways in which criticality becomes political involves “recasting the oppositional, resisting self (I would prefer not to’) into a collective assemblage (‘we’) (2018, p. 21).

Following her suggestion, this presentation engages with Braidotti’s cartographic method to reflect on particular moments and movements of transforming my resistance as a normative (feminist) researcher engaging in critical qualitative research towards an affirmative praxis of complex researching assemblages. Located within the fields of transdisciplinary research on gender based violence, the specific projects from which I draw cartographically traverse boundary lines between various institutional spaces of expertise, figures of victimisation and perpetration, technologies of intervention, measurement and encounter. Since cartographic accounts aim (at least) to make social power relations explicit, I attend specifically to those boundary-lines that demark spaces of containment and how we are forming alliances of praxis that test their limits.

Symposium

The acceleration, marketization and streamlining of everyday life

Chair

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Joint Abstract

Many contemporary societies seem to be characterized by an unrestrained drive for efficiency, optimization and acceleration. These characteristics and implied normative requirements apply to technological and economic development, and even to people's private life. Whether imagining one's future, seeking recreation or looking for a partner, the principles, language and practices of neoliberalism have exceeded the boundaries of the economy intruding into many spheres of life.

Mainstream psychology doesn't address the implications of representing and reconstructing one's self in economic terms but rather enforces a purely individualized perception of the self as responsible agent. Critical approaches which turned to the significance of social meanings for constructing (one)self (Rose, 1996; Gergen, 1991) helped reconstruct the relationship between the socio-cultural context and specific forms of self-understanding. They also revealed, how the understanding of the self in postmodern societies brings people to comply with social norms preventing the questioning of social power relations. Despite, as humans rather relate than simply react to social conditions, individual and collective attempts to overcome conventions and to find alternatives should still be traceable.

In this symposium we will show first, how a neoliberal, economic logic intrudes and shapes subjects' psychological realm in terms of self-concept and self-esteem, the maintenance of mental health, and emotions. And second, focusing on people's everyday practices we explore the resistive potential in these practices and investigate if and exactly how people subvert and undermine or (unintentionally) sustain social norms and thereby change or enhance social power relations.

1. Presentation: "One has to know what to do now - otherwise all options are gone." Streamlining life in young people's discourses on the future

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Asking young people for their ideas of the future often results in almost standardized notions of lifestyles or careers (Kleeberg-Niepage et al., forthcoming; Haug & Gschwandtner, 2006). Although these notions vary according to gender, class, and educational background they typically refer to a Western middle-class way of life. The narrations of teenagers from a middle-class background are especially characterized by an eagerness not to lose or waste time and by a notable fear of lagging behind for a certain career. But, such fears or even the projection of failure would not lead them to criticize capitalist society and its neoliberal logic of the responsible individual but quite the contrary to follow this logic and blame themselves for possible setbacks.

Such seemingly unquestioned adaptation to social norms is frequently discussed as confinement for young people's psychological development because navigating between resistance against and adjustment to the world of adults during adolescence should be a prerequisite for reaching the status of identity achievement (Marcia, 1966) and self-concept clarity (Campbell et al., 1996). But, are such notions of the future really signs of youth's simple adaptation? Doesn't the implication of lacking resistance in fact following the very idea of a responsible self (Rose, 1996) without taking social context into account?

By conceptualizing teenager's narrations about their future as a specific discourse that refers to other discourses (e.g. moratorium or individuality) and responds to the research setting I will focus on subject's good reasons (Holzkamp, 1993) for streamlining their future.

2. Presentation: Slowing down in an accelerated world. Recreation in a profit-oriented market.

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Deceleration techniques like Yoga or Tai-chi, originate from religious-philosophical context in Far-East, have currently gained importance and prominence with numerous users in the West. In contrast to the origin, the acquirement of such techniques in the West is offered in a free market where professional trainers instruct users, i.e. customers, how to execute these practices.

The dissemination of Far-Eastern deceleration techniques means that they become a part of the economic logic, oriented towards efficiency and profit— in this specific context often in form of self-optimization. This logic is a significant impulse for acceleration and thus people's everyday lives, which originally is the very reason to seek for deceleration. From the vendors perspective more paradoxes turn up, as for instance, that one has to be efficient and profit oriented, utilizing a spiritual content, e.g. to teach deceleration by the clock or to attract customers by referring to materialistic promises like improved performance— a logic that is contrary to the philosophy behind.

I am going to argue that following the logic of a profit-oriented market and referring to Western psychological concepts when emphasizing the (mental) health-effects of techniques like Yoga and Tai-chi undermine the socio-critical potential of deceleration in an accelerated world. Moreover, I will show in what way the Far-Eastern philosophy involves completely different concepts of

“personality”, “self” and “identity” as Western psychology implies and how these are skewed when being translated into the Western daily practice.

3. Presentation: Profiling the self: Young adults’ self-presentations in online dating platforms

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Online dating platforms are extremely popular und widely used. Compared to former analogue dating agencies digital dating platforms are characterized by an obvious acceleration in at least two ways: First, through algorithmic procedures and mobile devices, possible partners are suggested and potentially available on the spot. Second, recommended profiles can be non-confrontationally selected or rejected within seconds. User’s possibilities for controlling and designing their self-presentation have multiplied.

Given such characteristics, Weigel (2018) points to the inherent economic logic of online dating. On the one hand users try to control chance, disappointment or waste of time by preselection. On the other hand, by shaping one’s profile users place themselves as kinds of products on a market.

Psychological research has mainly focused on specific traits of dating-app users, i.e. social anxiety, user’s motives or on the extent participants optimize their profiles. In these mainly quantitative studies, users were usually asked to fill in questionnaires while the actual profiles and the visual self-presentation were left unattended.

Through reconstructive analysis of photographs from online dating profiles we display user’s implicit knowledge about presentation practices within the dating market according to one’s age, gender, and class. At first glance, it seems as if these self-presentations are just a recent variation of rather well-known practices of the self in (post)modern societies (Rose, 1996). We discuss how people relate to social norms, conventions and expectations across established social categories and in what way they emancipate as sovereign subjects.

Chasing the research excellence: experiences of Czech early career academics

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In the past decades, a push towards higher productivity, profitability, competitiveness and excellence has taken place in higher education systems worldwide, including the Czech Republic. Within this discourse of “research excellence”, relatively strict application and selection criteria including high-level publication output and long-term international mobility have been implemented in the Czech “early career” grant schemes.

In our paper, we present results of a qualitative study in which we explored the careers of Czech early career academics striving to develop professionally within this model of research excellence. We particularly focus on challenges that the early career researchers experienced regarding their well-being, work motivation, relationships at work, and work-family balance.

Based on these results, we critically reflect on the “meritocratic” approach to academic excellence that emphasizes individual psychological variables such as effort, abilities, and motivation while largely neglecting broader social factors including high level of social capital necessary to be assessed as “good enough” within such socially constructed concept of research excellence.

We place our findings in the context of several contemporary psychological theories of learning potential development to show the ways in which psychological science may strengthen the “meritocratic” discourse constructing successful development towards academic excellence as personal responsibility and the inability to live up to these criteria of excellence as personal failure.

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Speeding-up or slowing down? Successful researchers managing their career rhythms

Increasing work pace characterizes current academic life. All the haste shall lead to an academic ideal of ‘excellence’, assuming constant improvement and increasing productivity (Bansel&Davies, 2005, Vostl, 2015). Yet, the concept of academic excellence as such calls for further scrutiny. While Vostl (2015) engages with its temporal dynamics, perhaps surprisingly including the positive impact of acceleration, any account elaborating excellence also needs to be wary of its presumed neutral nature (Van den Brinck, Benschop, 2012).

In the search for a more nuanced understanding of the concept of academic excellence, we analyse accounts of successful careers of Czech academics and researchers at the transitory phase between early career and consolidated. Out of larger study we chose 14 interviews with holders of some type of individual excellence grants and focus on their narratives on key moments in their personal journey within academia. Taking a post-structuralist approach to academic identity (Henkel, 2015, Bendix Petersen, 2007, Bansel&Davies, 2007) we employ time and rhythm and a gender perspective into their constructions of academichood.

The analysis explores three key areas: oppressive aspects of acceleration lined with negative emotions, energetic moments as drivers of intrinsic motivation, and excellence status enabling management of changing career rhythms. We are concerned with articulating complex notions of academic life combining psychological and sociological perspectives. However, we believe our analysis shall be simultaneously useful in developing higher education policies in order to pursue systemic changes sensitive to different cultural contexts.

Resources:

Bansel, P., Davies, B. (2005). The time of their lives? Academic workers in neoliberal time(s). *Health sociology reviews* 14(1): 47-58.

Bansel, P., Davies, B. (2007). Through a love of what neoliberalism puts at risk. In Kofoed, J., Staunaes, D. (Eds.). *Magtballader*. DPU, Copenhagen.

Bendix Petersen, E. (2007). Un/doing Academichood. Academic subjectification in a neoliberal policyscape. In Kofoed, J., Staunaes, D. (Eds.). *Magtballader*. DPU, Copenhagen.

Henkel, M. (2005). Academic identity and autonomy in a changing policy environment. In *Higher Education* 49(1-2): 155 – 176.

Van den Brink, M., Benschop, Y. (2011). Gender practices in the construction of academic excellence: Sheep with five legs. *Organization* 19(4): 507-524.

Vostál, F. (2015). Academic life in the fast lane: The experience of time and speed in British Academia. *Time&Society* 24(1): 71-95.

Can Human Subjectivity Empower Efficiency and Acceleration? Discussing Current Problems of Human Capital Theory

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The quest for increasing productivity through acceleration seems to conflict with the complexity of human becoming and subjectivity, largely because the values and forms of measurement and governance emerging from the ethos of acceleration and efficiency are mainly based on manualization and standardization practices.

Is this conflict inherent in the very nature of these phenomena, or can it be considered as a kind of growing pains, and will be overcome in the process of progressive development of ideas about indicators and correlates of productivity and methods and principles of measuring human activities?

Two trends are domineering in contemporary social reality:

- Quest for acceleration and efficiency.
- The growth of importance and power of human subjectivity. We claim a fundamental “reversal of the poles” of human-related reality in the late XX – early XXI century (Mironenko, Sorokin, 2018), which is still underestimated by theoretical psychology (Mironenko, Sorokin, 2015). Social institutes and structures, subjected to increasing rates of changes, grow progressively fuzzy, liquid, and less “real”, while human individual becomes the core element and the pivot of reality – observable, active and fundamentally real. An Actor (Frank & Meyer, 2002), who is empowered to create, destroy and change the external reality following his purposive plans, desires and visions, i.e. through his subjectivity.

The contradiction between the trends should be regarded as dialectical, bearing in itself the potential for future development.

The issue of possible ways of resolving this contradiction is illustrated by current problems of applying the concept of Human Capital in education.

Symposium: Phenomenological Psychology

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Symposium Overview: Phenomenological Psychology

In the early 20th century Husserl famously cautioned against the inappropriate overextension of the physical sciences into the domain of value and meaning. Our current cultural predicament, with the bureaucratic devaluation of the arts and the humanities paralleled with the widespread disenchantment the secular social order, reveals Husserl's warnings as almost prophetic. What is less known is that Husserl offered an antidote to the vacuous scientism currently engulfing us in the form of an equally rigorous system of science that is founded on the primacy of *consciousness* – in contradistinction to naturalism's primacy of the *physical*. In fact, Husserl envisioned a phenomenologically renovated psychology as the exemplary keystone of this new scientific application of phenomenological thought outside the disciplinary domain of philosophy. This symposium will strive to introduce this paradigm to those who may be unfamiliar with phenomenological psychology. Moreover, this symposium will also demonstrate contemporary concrete applications of the overall philosophical approach of phenomenology to qualitative psychological research.

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Accessing immeasurable life: the continuing relevance of Husserl's theory of intuition.

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Psychology's possession by the unreflective empiricism of the physical sciences has in no small way contributed to the malaise that is our current cultural condition. In the late 1930's Husserl prophetically described the "conflagration of disbelief" that is consequence of a naturalized universe sterilized of human consciousness, subjectivity and meaning. To Husserl, a phenomenologically-based psychology would be the exemplar of how a new humanistic science could be practiced as an antidote to the totalization of the materialistic worldview of industrialized modernity. Husserl's theory of intuition offers a fecund alternative to scientism without defaulting into ideography and relativism. This presentation will offer a general introduction to Husserl's relevance to contemporary theoretical psychology: the theory of direct intuition, the distinction between sense-based objects (the physically real) and non-sensory objects (the unreal) and the implications of a psychological approach and method that can give direct access to the 'more-than-sensory' such as: meanings, intentions, relationships, imagination, temporality and personhood – all phenomena that are definitively psychological.

Observing others in a social context

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The purpose of this paper is to show the relevance of phenomenological reflection in relation to the observation of others in a social context. To adopt a theoretical perspective towards observing the other also means that one takes certain matters for granted. The purpose of phenomenological inquiry is to elucidate what is taken for granted. Such an investigation could be seen as time consuming and perhaps unnecessary in our continuous effort to accumulate results in a high pace developing psychological science. Nevertheless, one criterion of science is to always remain critical and it is thus our responsibility as scientists and practitioners to stop naive acceleration and to reflect; this in order not to let theory speak for itself, but to see what we take for granted in the interpersonal context when we are observing others. Thou-orientation, intersubjectivity, and we-relation are vital topics within a social phenomenology and developed by Alfred Schutz; topics that should be highly relevant in relation to observations being made in social and clinical psychology.

Phenomenological observations of caregiver-child interaction

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In this paper we propose a phenomenological understanding and method when investigating caregiver-child interaction. The current available approaches to understand, analyze and treat caregiver-child interactions are based on attachment and mentalization theories that implicitly rest on a natural scientific perspective and objective, experimental measurements of behaviors. Subsequently they do not resonate well with the present-day emphasis on intersubjectivity and empathy in the field. Neither attachment nor mentalization theorists have taken a clear position on the philosophical underpinnings of the understanding of others. We suggest that phenomenology can provide a suitable epistemological and theoretical ground based on its rich understanding of transcendental subjectivity, intersubjectivity and empathy, and a method suited for the investigation of social interaction. An important task for phenomenology is to discern what is given to our intentional consciousness and how. What can we actually observe and describe, and when are we interpreting or applying our theories on what we observe? We present and discuss the descriptive phenomenological method on an interactional sequence between a mother and a child.

Double-symposium: Experiencing the death of the Other

Symposium by Svend Brinkman; Allan Køster; Ester Holte Kofod; Luca Tateo; Anna Emile Sander Christensen; Anders Petersen; Ignacio Brescó

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Symposium abstract

As Peter Berger famously argued, “every human society is, in the last resort, men banded together in the face of death.” Individually as well as culturally, human existence is structured by the awareness of our mortality. This not only holds true concerning the horizon of one’s own life, as a great many existentialist authors have emphasised, but death equally structures our relations to significant Others. Our vulnerability in the face of death is a precondition for love and commitment. Hence, in so far as we form relations and attachments, we are exposed to the suffering from loss. Being human means being vulnerable to loss, and as such grief is a universal human phenomenon. However, the cultural practices and beliefs surrounding death and bereavement vary profoundly across history and culture, giving shape to substantial variation in terms of how people in different cultural settings relate to and experience loss.

In this symposium, presented by members of the research group the “Culture of Grief”, we explore central aspect of the experience of the death of the other, as it manifests across its fundamental existential dimensions and cultural entanglements and mediations. Topics discussed will be: Learning to grieve; Loss and the meaning of profound feelings of emptiness; The grieving killjoy: Bereavement experiences as social critique of the Western “turn to happiness”; The cultural psychological mediation of grief and the role of aesthetic experience; Grief as diagnosed suffering in the performance society.

Individual abstracts

Learning to grieve

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Researchers have given little attention the question of how children learn to grieve (or feel other kinds of emotion). Most theoretical approaches seem to presuppose that emotions are more or less automatic reactions that one cannot “learn”. In this presentation, I take a developmental perspective on the phenomenon of learning to grieve. First, a distinction between reaction and response theories of emotion is introduced with arguments in favor of the latter. Next, different examples of childhood experiences of grief are analyzed, demonstrating that early experiences of loss are typically scaffolded socially, when the child finds herself in a situation of not understanding exactly what to do or how to feel. This lends support to a normative response approach to grief specifically and to emotional life more broadly. Furthermore, early experiences of grief are often found to be significantly linked to other emotions, particularly guilt, and I discuss the interplay of different emotions in the socialization of emotional life.

Loss and the meaning of profound feelings of emptiness

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A consistent theme reported by persons who have suffered a significant loss is the presence of profound feelings of emptiness. These feeling of emptiness should in no way be understood as merely metaphorical, but rather refer to an embodied experience of actual emptiness. In my talk, I explore the experiential structure and meaning of such feelings of emptiness. Specifically, I suggest they have their basis in the phenomenological insight that I am not the direct possessor of my identity, but that selfhood is a phenomenon that can only be sustained through the people, things and places it inhabits. Without these perpetually returning me to myself in everyday life, I

would be a dispersed being. Based on this ontology of selfhood, I argue that feelings of emptiness related to loss of a significant other should be understood as a *literal emptying of the self* through the deprivation of two existential modalities: 1) the *intercorporeal* integration with the other, and 2) the *worldly* integration with the other. Hence, consistent with the phenomenological concept of existential feelings, feelings of loss actually are feelings of emptiness.

The grieving killjoy: Bereavement experiences as social critique of the Western “turn to happiness”

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In recent years, a range of scholars have put forth critical analyses of the consequences of the ideals of happiness, future-orientedness and productivity which dominate contemporary Western cultures. The experience of grief – with its sadness, preoccupation with the past, and lack of initiative – is inherently at odds with such ideals. This conflict between grief and cultural ideals of happiness are reflected in the recent efforts within bereavement research to delineate pathological mourning from uncomplicated, normative mourning. While the latter is characterised by a gradual decline in emotional pain, sadness, lack of initiative etc., complicated mourning is marked by a failure to meet normative standards for recovery. In this presentation, I will draw on loss experiences among bereaved parents in contemporary Danish society in order to shed light on how profound losses may catalyse estrangement from and opposition towards what has been termed the happiness imperative of contemporary Western societies. More specifically, I borrow the figure of *the feminist killjoy*, paraphrased as *the grieving killjoy*, as a lens through which bereavement experiences may be theorised and understood as a starting point for experientially driven social critique.

The cultural psychological mediation of grief and the role of aesthetic experience

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In contemporary capitalistic societies, some existential and psychological experiences, such as the loss of beloved persons, seem to be understood as individual problems. The idea is that in the society of functional individuals, the person is responsible for her own condition, let alone the possibility of consuming the services that the society provides to overcome the “problem” as soon as possible in order to go back to the fully functional role in the society.” I suggest the following minor rewording: “In a society of functional individuals, the person is responsible for her own condition and for consuming the services that society provides to overcome the “problem” as soon as possible and fully resume her role in society. This vision, which is shared by psychological sciences, raise a number of questions and to turn “experiences” into “pathologies”. However, if one looks at the history of civilization, one can see that grief is a both a personal and collective experience, mediated by many cultural forms of meaning-making. Even if the cultural forms can be very different, the role of emotional, ethical and cognitive mediation is common to all of them. The authors will theoretically elaborate the concept of cultural mediation of grief, focusing on the aesthetic and temporal dimensions of such mediation, as it is visible in art, rituals and everyday discourses. The idea is that such mediation is always present, and that psychology must be able to recognize it also in apparently secularized societies.

Grief as diagnosed suffering in the performance society

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2018 marked an historical event, namely the introduction of prolonged grief disorder in the ICD-11 that 10-12% of all bereaved individuals, according to the newest research, are expected to suffer from. By framing grief diagnostically, a specific order has been produced – or even designed – that informs about the right (normal) and the pathological way of suffering from grief in our contemporary performance society. In this presentation, I will – by way of sociological analysis - begin by outlining the

contours of a discussion of normal and pathological grief seen in the light of this development. Next, I will argue that the emergence of the grief diagnosis necessitates a thorough discussion about the problems involved when grief is perceived as an individualized problem that is societally expected to be performed and handled individually. I will finish my presentation by arguing that more attention to this particular line of research is needed, hereby facilitating a more nuanced discussion of grief as diagnosed suffering in our contemporary performance society.

Discussant

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The discussant will start out by summarising key points of the symposium including perspective of his own ongoing research in grief followed by the facilitation of a general discussion.

ID157

What is the Significance of Daydreaming in a 'Sped-Up' World?

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People who live in an era of acceleration and in an ethos of efficiency run the grave risk of having their right to leisure—a right enshrined in the United Nations' Universal Declaration of Human Rights (Article 24)—ignored, denied, or self-denied. J. Trullinger has argued that daydreaming, as a leisure activity, acts as a reminder 'of the value of good unproductive free time' and as a means of building 'our political imagination.' I review 'flow of consciousness' research and show how productivism benefits from the mischaracterization and consequent marginalization of daydreams and daydreaming. I demonstrate that the terms 'mind-wandering' and 'daydreaming' have been conflated consistently, with the implication that the benefits of engaging in what F. Dorsch characterizes as purposive, agentic, and narratively structured 'off-task' thought (i.e., daydreaming) have been either ignored or subsumed by the apparently less salubrious effects of passing from thought to loosely associated thought (i.e., mind-wandering). I use P. G. Ossorio's conception of behavior as a multilevel structure to emphasize the importance of considering the significance of a daydream to a person (e.g., contemplating a possible and substantively different liberating future) and, more important, the significance of the act of daydreaming itself (i.e., as a way to resist the hegemony of productivism). I conclude by arguing that daydreaming is an important non-conventional way of engaging with the world that risks further marginalization as the world continues to 'speed up.'

**“You took this blood out from my body, made it into numbers, and you cannot tell me what is wrong?”
Governing liminal zones of uncertainty in health care.**

Medical practices are increasingly standardized and accelerated, both in primary and secondary sectors. In general practice, this is mediated by technologies such as clinical guidelines and point-of-care tests.

Such instruments can thus presumably in minutes transform subjective experiences of disease, uncertainty and worries into numerical values, diagnostic categories, or calculable probabilities of risk.

The self-enhancing dynamic in this ‘will to knowledge’ becomes the gold standard and norm for both healthcare professionals and patients, and both practices and patients’ experiences are in risk of being reduced and submitted to fantasies of how objective knowledge and “safety in numbers” can eradicate unwanted affective experiences.

This paper will offer an affirmative critique of how general practice, perhaps surprisingly, can be a place for resistance, and how GP’s sometimes works counter to this perpetual will to knowledge, by refusing to shut down uncertainty and complexity through numbers, but instead attending to how we can manage and cope with being in ‘liminal zones of uncertainty’ as part of everyday life. In the paper I will discuss the theoretical concepts that might be used to destabilizing the discourses in and about health care, and how such concepts can elucidate how medial practices can serve as potent practices for resisting the instrumentalization of subjectivity.

Mads Bank is Associate professor, at Department of psychology, University of Southern Denmark.

**Dreamtime and Decolonisation:
The Dialectics of Dreaming in Frantz Fanon's 'Concerning Violence'**

Desmond Painter

University of Stellenbosch, South Africa

Dreams and dreaming play an important role in the thought of Frantz Fanon: in the dream the psychological and political dimensions of his thought and practice are linked, and in the dream the psychic life of colonialism, its fantasies, desires and affective complexes, is most clearly revealed. Fanon approaches dreams and dreaming psychoanalytically, but at the same time insists on the cultural and historical limits of psychoanalysis and seeks to restore the dream to 'its proper time' and 'its proper place'. As Fanon writes in *Black skin, white masks*, in the dream of the colonized, 'The rifle of the Senegalese soldier is not a penis but a genuine rifle, model Lebel 1916.' In the first part of this paper I provide a brief outline of Fanon's understanding of dreams and dreaming in relation to his use of psychoanalysis as a critical practice. In the second part I zoom in on dreams and dreaming in the famous chapter on violence in *The wretched of the earth*. In this text 'the colonized subject crouches for ever in the same old dream'; 'the colonized subject is a persecuted man who is forever dreaming of becoming the persecutor'; and 'the colonized always dreams of taking the colonist's place.' At the same time the colonist makes 'even dreams of liberty impossible for the colonized.' This is a dialectics of dreaming that frames the question of the role of violence in the formation of colonial subjectivities and the process of decolonisation.

THEORETICAL CHALLENGES TO PSYCHOLOGICAL DIALOGUES WITH HUMAN CULTURAL DIVERSITY

Lívia Mathias Simão (Universidade de São Paulo, Brazil)

Marina Pinheiro (Universidade Federal de Pernambuco, Brazil)

Chair: Danilo Silva Guimarães (Universidade de São Paulo, Brazil)

Discussant: Jaan Valsiner (University of Aalborg, Denmark)

The ethos of acceleration and efficiency is a creation of modern societies, where psychology was born as a heterogeneous disciplinary scientific academic and professional field. Science and arts, as other spheres of human symbolic action, are cultural elaborations emerging from personal and social meaningful experiences. Culture is a fundamental dimension of human experience, offering symbolic resources for reflecting on personal actions and aspirations, thus constituting points of view, relatively singular ways of being and of acting, either reflectively or not. The points of view that develop from different cultural traditions establish horizons that define the limits and propose the ways for people to inhabit and reflect the world with others. Furthermore, the conceptions that emerge from each culturally grounded perspective are not easily interchangeable, given that they belong to diversely built language systems. Avoiding the irrational relativism, which may weaken intercultural discussions about knowledge construction in psychology, this symposium proposes a debate in the boundary between two contemporary frameworks. On one hand, the semiotic-cultural constructivism, a hermeneutic-dialogic perspective that systematizes a selective reflection on the epistemological, ontological and ethical dimensions of psychology. On the other hand, the emergent indigenous psychologies, questioning the adequacy of colonial philosophical concepts and categories to the understanding of personal and social meaningful experiences lived in cultural traditions distinct from the one that became, in modernity, the dominant part of psychological theorization. We expect, from this dialogue, to construct a path for the possible emergence of new and fertilizing ideas to the research fields approached.

Otherness: some worries and ways of the affected contemporary selves

Lívia Mathias Simão (Universidade de São Paulo, Brazil)

From about the last 15 years the meta-theoretical and ethic perspective of Semiotic-Cultural Constructivism in Psychology has been developing as an hermeneutic-dialogical (Gadamer, Rommetveit, Marková) perspective based on core notions regarding the I-Other-World relationships, among which *otherness* and *disquieting experiences* are the main notions (Simão 2003, 2004, 2005, 2007, 2008, 2010, 2011, 2015, 2016). This meta-theoretical perspective has its origin in ontological issues about the alterity of the other that touched and made interpellations to the researchers in psychology and its frontier areas of knowledge, allowing them theoretical-methodological constructions at the ontic level, here included the factual reality of their professional action in the contemporary and contextual realities they belong (Simão, 2016). In this communication I will first approach some of the ontological dimensions of alterity - noncoincidence, solitude, mystery, desire, futurity and responsibility - aiming to show why they, as a system they form, may prod *disquieting experiences*. Second, I will discuss how different ways of dealing with *disquieting experiences* open a multiplicity of forms of I-Other-World relationships, affecting the self and the other in their everyday lives. This discussion will be illustrated with a brief analysis of some situations regarding everyday lives in difficult contexts. As belonging to the community of theoretical psychologists affected by the issues posed by this Conference, with this presentation I have the expectation of contributing for “producing resistance, reflections, counter-concepts, and counter-practices that challenge rationalistic and reductionist views on humanity, everyday life and research practices”, as an aspect of the proposed debate.

Intimacy as an alteritarian record for psychological practice

Marina Pinheiro (Federal University of Pernambuco, Brazil)

Currently, in contemporary Western cultures, the uses of the term intimacy are based on a spatial metaphor in which its place is situated at the private sphere of life. In psychological discourses, intimacy can be understood as produced by a grammar of singularizing internality. As it is known, the representation of internality and externality, still in force in

contemporary psychology, is cogenetic to the very emergence of the notion of the individual in modernity. This article aims at deconstruct such descriptive-specialized understanding of intimacy, in the light of alterity's role in the emergence of the transformative exotopic novelty proper to the intersubjective experience. In this sense, intimacy would be conceived as a process constructed by meaning refractions and affective resonances of the otherness in the symbolic elaboration of the experience. Intimacy, therefore, can be thought of as transformative dialogue marked by the exercise of producing, from the immediacy of daily life, a surplus of aesthetic-interpretative perspective of self-other relationship. This proposition will be amplified by the discussion concerning the encounter between psychology researchers from Federal University of Pernambuco and families from neighborhoods with low human development index in the context of an investigation concerning early childhood and urban spaces. In this case, it will be highlighted how the process of intimacy construction is a necessary and disquieting dimension of psychological practice that may ensure an effective ethic attention concerning the maintenance of the irreducible singularity of the other and, at the same time, the surplus of vision that is expected from Psychology.

From otherness to alterity: ethics as a principle to include indigenous reflections in psychological theorization

Danilo Silva Guimarães (Universidade de São Paulo)

A discussion emerged in the field of Semiotic-Cultural Constructivism addresses the distinct *ethos* of each cultural tradition as basis for distinct indigenous psychologies, approaching the notion of ethics as a possibility to circumvent the infinite epistemological confrontation and irrational relativism in the psychological field. Ethics is a polyssemic term, derived from the Greek *ethos*. The reflection on the notion of ethics is here derived from a dialogue with the phenomenological thinking: from the epistemological criticism (Husserl), to an ontological reflection (Merleau-Ponty and Heidegger) and the proposition of ethics as the first philosophy (Levinas). This reflection addresses the possibilities of coexistence and dialogue among different cultural traditions in a world where each agent is positioned and partially informed about other people, bringing us close to the issue of alterity and responsibility. This

situation guides the psychologists to produce epistemological reflections and conceptual devices to better define the world, so they can dispute it in relation to other versions (epistemological, cultural, indigenous etc.). Nevertheless, if psychologists depart from a concern that respects the diversity of interpretations about human existence and find a way to dialogue with the diversity, then they need to prioritize theoretical and methodological reflection addressing a collaboration with human creativity, multiplying the possibilities of understanding and talking about ourselves. Each choice in the psychological field has ethical implications and consequences to our way to dwell the world with or without (silencing) others points of view.

CARNIVAL, LOOPHOLES, & RHYTHMS IN THE TECHNOLOGIES OF THE SELF: BAKHTIN BUDDIES IN AN ERA OF ACCELERATION

SYMPOSIUM ABSTRACT

The symposium addresses technologies of self: practices that enable the sociocultural constitution of subjectivity. Cresswell explores how technology can lead to an anesthetized state. He proposes a Bakhtinian notion of aesthetic – contra anesthetic – self creation. This paper sets the context subsequent discussion by outlining how technologies of the self inform theoretical psychology. Ferreira discusses how science involves technologies of self in professional practice of therapy by discussing psychotherapeutic interns. The work illuminates how self is not removed from professional practices. Martinez raises the issue of technologies of knowledge creation in the context of Industrial/Organizational psychology where workers are framed as a subject in need of intervention. The uptake and resistance of ‘North Atlantic’ technological permeation into the ‘South’ is therein addressed. Sullivan explores the conceptual psychological technologies inherent in computational metaphors. Such technologies bypass a romantic approach to life that enables a richer subjectivity. Bandlamudi brings the discussion back to a Bakhtinian frame to set the stage for a plenary discussion. She draws on the forgoing papers to note how a Dialogical Self is reminiscent of the ancient genre of presenting the self to the world, which is a fundamental experience inherent in dialogicality. What problematizes this presentation is that self is entwined with Other but the digital environment enables a simulacrum of the other. How do we recover a self not so fractured from the other in our lives and in our research practice?

ON THE AESTHETICS OF SELF CREATION: TECHNOLOGIES OF SELF AND PITFALLS IN THEORETICAL PSYCHOLOGY

Jim Cresswell, Ambrose University
Calgary, Canada

Marcuse proposed civilization that was not plagued with “surplus or repression”: the entertainment industry anesthetizes people where we don’t do what we love because we don’t realize how alienated we are from our labour. He argues that art ought to enable an aesthetic experience where people do what they love. Such ideas compliment Bakhtin’s early work on the aesthetics of self creation where argued that human subjectivity is constituted in language such that we simply live it without reflection. An Other, however, provides a “surplus of seeing” by which we see the languages we live in a new light. These moments of dialogical juxtaposition provide the potential for one to creatively enact self. Bakhtin’s discussion involves the kind of aesthetic activity that enables people to question what they take for granted. This notion complements Marcuse because engagement with an Other leads to questions of what is enjoyable in its own right while questioning to status quo articulated with the notion of the surplus of repression. Marcuse and Bakhtin enable a critical discussion of technologies as they are woven into 21st century life. I review current technological practices such as the engineering of social media platforms to maximize anesthetic time on applications to show how these practices amplify concerns raised by Marcuse and remove authentic Other that essential to Bakhtin’s aesthetics of self creation. This critical discussion extends to theoretical psychology that shows trends indicative of a disciplinary isolation that prohibits engagement with an Other and meaningful activity.

THE PRODUCTION OF SUBJECTIVITIES IN AN APPLIED PSYCHOLOGY DIVISION: ACCELERATIONS, MIXTURES AND PURIFICATIONS

ARRUDA ARTHUR LEAL FERREIRA

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This paper addresses ways of producing subjectivities engendered by psychological practices by drawing on the Political Epistemology of Stengers and Despret and the Actor's-Network Theory of Latour and Law. To these authors, scientific knowledge is produced as articulation modes among researchers and investigated entities. To investigate these modes of articulation I discuss ethnography and interviews with interns and patients that illuminates techniques, coming from different orientations (psychoanalysis, cognitive behavioral therapy, gestalt therapy and institutional analysis) currently followed in the Division of Applied Psychology (DPA) at the Federal University from Rio de Janeiro. Interns enact complex modes of negotiation that exist among the DPA teams about practices, concepts, and time of therapy that nevertheless results in purification processes: constant criticism of other orientations and option for a dogmatic position in the question of the time of therapy - need for rapid results versus the long duration necessary for solid results. Interns rarely stepped beyond pragmatic problems to articulate diverse practices. Simultaneously, patients took an inquisitive position about psychology as a way of seeing the world, a philosophy of life. In this case patients actively link therapy to diverse practices in a way similar to what Foucault calls techniques of the self (a group of practices and exercises used actively by oneself aiming to transform oneself into an ethical being). In this sense, we can find patients practices as the constitution of diaries, singular appropriations of the discourse of the therapists, and even exercises of self-questioning and problematization of the instances of collective life, such as prejudice, stereotypes and subliminal messages. We can, then, define patients in various ways, but not as passive and patient creatures.

PSYCHOLOGISTS, PSYCHOLOGY AND THE INTENSIFICATION OF WORK: PSYCHOLOGIZATION AS A SAMPLE OF LABOUR FLEXIBILITY, INTENSIFICATION AND PRECARIOUSNESS

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The measurement of time, the increase of productivity and the government of subjectivity cannot be better represented than in the world of work. Since its initial stages, industrial/organizational psychology (I/O) has contributed to this enterprise and takes the fiction of the "free worker" to propose an ideal subjectivity susceptible of improvement in terms of productivity. I/O psychology becomes one of the "best ways" to manage the distance between the free worker's capacities and his abilities to do work tasks. Critical research has dealt with this process of gradual psychologization of work, mainly, in North Atlantic societies, but researchers in the south should consider the political implications. I first consider the degree to which critical research has a universal character that assumes universal resonance, validity and pertinence. Second, in regions like Latin America, psychologists celebrate, more than critique, the dissemination of psychology as a question of development, modernization, acceleration of production, and re-organization of work settings. As a result, it is possible to interrogate the geopolitics of psychology, global regimes of governance that requires constant improvements, perpetuation of the international division of labour, and the constitution of workers in the global south as the "other". I illustrate the forgoing via the process of psychologization of work in Bogota, Colombia through oral histories about the professional practice of psychologists who graduated in the 60s. I show how the psychological discipline is organized as multi-paradigmatic field entails the possibility of

fragmentation and intensification of work even before the neoliberal prescriptions were implemented. Their professional trajectories are not only considered in terms of dissemination of psychology, they are also considered as a sample of the ways in which flexibilization, precarization and intensification of labour took shape in the countries that consume psychology but do not produce it.

THE PROSAICS OF IMAGINATIVE UNDERSTANDING IN AN ERA OF ACCELERATION.

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Our current psychology technologies such as MRI scans and psychometric tests are premised on a profoundly literal human consciousness. A consciousness that is robotic at its core. This serves the economy reasonably well insofar as it further blurs the boundaries between human and robotic labour but it serves romanticism dreadfully poorly and it is on the pillars of romanticism that our current identity politics, passions, and sense of alienation lie. At the root of romanticism is the conception of ineffable human authenticity, poetic but oft-conflicted desire and creative imagination. If we are to understand properly the 'romantic' human being, then we need to examine the everyday ways in which allegory, metaphor, image, analogy, genre colour communication (as opposed to literal information) and provide the tools to enchant and be enchanted by authoritative others. Drawing on empirical work informed by Mikhail Bakhtin, I will demonstrate how in the magic of this enchantment, subjectivity is regenerated, vision is shared and the future is revealed. Methodologically, however, there is much more at stake than identifying the material features of discourse. It is instead the task of theoretical psychology to become relevant beyond theoretical psychology by testing and provoking the guises and disguises of romanticism. For this, I turn to Bakhtin's discussion of the imaginative Socratic tools of 'syncrisis' and 'anacrisis' and ask how these can be appropriated within our academic texts and outside them in an era of acceleration.

STAGING THE SELF IN THE DIGITAL SQUARE IN AN ERA OF RAPID ACCELERATION

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In this era of rapid acceleration new forms of digitally mediated self-characterizations have emerged and they share some features with ancient rhetorical biographies. Bakhtin identifies a form of ancient rhetorical biography grounded on "civic funeral and memorial speech" – the life of a prominent dead person "laid bare and shaped in the public square." The ancient form of sketching an outline of an individual for public display seems to find an expression, although selectively in the public digital-square. Various forms of social media create innumerable opportunities for self-characterization, where individuals post various aspects of selfhood in a fragmented form all in an attempt to gradually draw a profile of themselves for public display. Like the early Greek period that permitted self-glorification, the digital square provides a platform for tacit and/or blatant forms of self-glorification. Since simulations of self in the digital square share many features with the ancient genre, the rhetorical question I pose is: Is this leading to a slow annihilation of the self? Bakhtin tells us that authoring the self happens only through answering the other, but 'other' is reduced to mere passive spectator in the service of the self and is reduced to a doppelganger. How then do we lead measured lives in this era of rapid acceleration? Has the self exhausted itself in staging itself at a breathtaking pace? Is it possible to recover and recompose a self that is faithful to interior truth and seeks internal freedom? I shall once again delve

into Bakhtin's early philosophical works on Spirit and Soul to find possible remedies to this danger and argue that periodic carnivalization of consciousness could lead to more honest stories about our lives.

Using Theory in Evaluations: connecting the global and the local to look towards the future

Convenor: Mariane Hedegaard, Professor Emerita, Copenhagen University, Denmark

Symposium Abstract: The four presentations draw on intervention studies with groups of local children in Chile, Greenland, Northern Norway and Vietnam where evaluation is a central element. In each case the evaluations have been underpinned by cultural-historical theory and its focus on motivated actions in and on settings. Our argument is that evaluations should examine these actions in relation to the conditions in which they occur and should offer explanations that speak to all the stakeholders to enable them to identify ways forward in their local situations. We suggest that this approach allows connections to be made between the global and the local in the intervention initiatives. The study based in Chile drew on cultural-historical theory to examine how psychologists and social workers collaborated with other school professionals in working with vulnerable children; while the research in Vietnam exemplifies how evaluation can work with the motives of local practitioners to enhance their practice during an evaluation. The Norwegian project challenge global models of one dimensional trajectories for child development and instead working with multivoiced assesment in early child education. Finally, the Greenland study proposes focussing on the assessment of children through examining a child's activities, rather than their functions and abilities separately from the environment. In each study theoretical concepts such as motive orientation and common knowledge, which had been developed across a range of cultural conditions, were employed to explain local processes and to inform the development of practices within different local conditions.

Paper 1 Using theory to be sensitive to differences in school cultures

Anne Edwards, Professor Emerita, University of Oxford, UK

Professor Carmen Montecinos, PUVC, Valparaiso, Chile

Abstract: Evaluations can fall into two traps when faced with the complexities of institutional cultures. One danger is that the differences in cultures across institutions are erased for the sake of a coherent report and clear suggestions; while in-depth sensitivity to the local can result in tangled, if gripping, descriptive accounts, which cannot offer ways forward. In this presentation we demonstrate how powerful conceptual resources can avoid

these pitfalls. The study (funded by the Chilean PIA-CONICYT Basal Funds for Centres of Excellence Project) examined how psychologists and social workers were inserted into the practices of four Chilean secondary schools to work with teachers and vulnerable children. Employing cultural-historical methodology, we followed the intentional actions of these practitioners as they responded to the demands they recognised in their everyday activities. Consequently, we were able to identify the demands they identified and how they addressed them. Our cultural-historical resources also revealed how they built common knowledge, and with whom, in order to address these demands. Drawing on the seminal institutional analyses of Orton and Weick (1990) we were then able to connect our analysis to an informed critique of how the quite different affordances offered by the schools were being shaped by school leaders. Using these theoretical resources enabled us to offer a comprehensive evaluation of the work carried out while remaining sensitive to the quite different local conditions in which these professionals were working.

Paper 2 Changing practices in the highlands of Vietnam: transitioning from subjects of research to agents of change

Professor Marilyn Flear, Monash University, Australia

Freya Flear-Stout, Monash University, Australia

Professor Helen Hedges, University of Auckland University, New Zealand

Hanh Le Thi Bich, Plan International, Hanoi, Vietnam

Abstract: In taking a holistic perspective (Hedegaard, 2012), we push against standardised measured lives. We focus on two types of interrelated transitions by professionals doing inter-agency work in the central highlands of Vietnam. We offer a case study of how professionals negotiate with each other to effect change and create new conditions for Bah'nar children. Here the focus is on how the professionals negotiated what practices mattered for them (Edwards, 2017) during the process of developing a digital evaluation tool to measure educational practices relevant to their community (Hedegaard, 2012). Rather than tools being externally created and then used as measurement tools by external researchers, the collaborating professionals collectively developed the digital tool to reflect meaningful quality indicators of practice. In working on this shared task, members brought examples of valued practices in the form of statements, photographs and video clips. In the process of negotiating commonly agreed practices, professional knowledge was recognized

and validated, resulting in the development of relational expertise (Edwards, 2017). The practices that emerged were *double researcher subjectivity*, *multiple inter-agency contradictions*, and *agents of practice change*. Together, they explain how the professionals transitioned from being subjects of research to agents of change in a regime of emerging accountability.

Paper 3 Challenging global models of one-dimensional trajectories for child development – working with multi voiced assessment of pedagogical engagement and local awareness in early childhood education in Norway

Elin Eriksen Ødegaard, Professor, Western Norway University of Applied Sciences

Abstract: While observation manuals for monitoring children's development are increasingly spread around the globe, and quest back assessment is a common way to measure parents' satisfaction with the early childhood program and services, it is a shared belief among many early childhood researcher and practitioners that human activity cannot be understood as a linear and measurable practice. This paradox is the starting point of the study presented in this paper.

Building on a cultural historical and dialogical narrative approach, this paper presents a methodology for changing practices as a collaborative activity between kindergarten staff in 11 kindergartens in Hordaland County in western Norway and a team of researchers. All together 150 staff (headmasters, teachers and assistants and a team of six researchers participated in the project. The Ministry of Education and research funded the project. The overall aim was to develop new insights and understandings that would enhance quality and create better conditions for kindergarten as an arena for learning and cultural formation. In each of the local kindergartens, the project developed according to local needs and engagement. Common practices that challenged self-reflexivity by exploring the pedagogues *self-staging* in relation to children's activities, were nevertheless developed. Over a period of one year, the kindergarten explored and documented what happened when changes were staged in environment as well as in activities and methodologies. Tools such as photos and narratives were used in documentation. One example will illustrate the process and critical events raising awareness and new insights among staff and researchers.

Paper 4 Radical-local investigations of preschool children's social situations of development –from abilities to activities

Mariane Hedegaard, Professor Emerita, Copenhagen University, Denmark

Naussúnguaq Lyberth, Department of Education, Greenland's government

Abstract: This paper presents the *Investigation of Children's Developmental Situation* - a tool to screen 3 and 5 year old children's social situation of development in Greenland. We describe this as *radical-local*, building on a wholeness theory of child development that focuses on children's learning as cultural, anchored in local conditions and traditions (Hedegaard and Chaiklin, 2005, Hedegaard 2012).

A 2007 research project for the Greenland Government produced a depressing report about family conditions for children. The project prompted seeking ways to screen children, to identify those with social situations of concern. This led to the development of two tools UBUS 3 and UBUS 5 (Undersøgelse af Børns Udviklings Situation). We argue that when constructing an instrument to evaluate children's social situation of development the focus should be on the child's activities, rather than their functions and abilities in isolation from the environment. We give the reasons for the construction of the tools that assess children's situation of development through the activities they participate in. Through cases of children with areas of concern in their social situation we will illustrate how one can use the results of the investigation to make an intervention in a child's social situation to meet the concern. This also has implications for identifying the kinds of support needed for preparing children's transition from home or nursery to preschool and from kindergarten to school.

ID67

“A subjective perspective on the collective concept of diversity: Besides being one of the best, you´d better be gay or at least a single mom”

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In the context of all encompassing globalization, the topic of diversity is widely discussed and the subject of political action. Thereby two perspectives of diversity appear—the “justice- and the business case”. Both perspectives say they strive for equality and appreciation of humans as unique individuals. While the justice case argues for the means of the individual, the business case argues for individuals as a means to an end, namely economic success.

Former psychological research has mainly focused on conventional, acceptable and measurable variables for diversity, making it tangible from the perspective of prejudice, stereotypes, categorization and mental perception (Blaine & McClure Brenchley, 2018). This leaves the actual effects on and the understanding of the subjects rather unattended.

Following Holzkamp and the phenomenological idea of the first person perspective, I reconstruct what diversity actually means for individuals in daily practice. My reconstructive analysis of interviews with practitioners revealed reverse dynamics from the original goal of the concept diversity. First, diversity seems to be utilized to aim for a homogenous, efficient working elite, legitimated through superficial diverse personal traits. Second, it appears that these dynamics effect the subjects as perceived demands on not only being highly functional and performance oriented, but at the same time pressured to profile themselves as diverse- e.g. by pretending to be gay or a single mom.

The results provide a much needed corrective of an understanding of diversity by giving examples of the effects from a critical, subjective and practical perspective.

ID03
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Critical Race Psychology:
Disrupting the Historical Continuity and Acceleration of
Early Childhood Education Under the Bell Curve Regime

Critical Race Theory (CRT) is a powerful framework to analyze the intersections of law, developmental psychology, and early childhood education (Adams & Salter, 2010; Solórzano, 1997; West, 1995). As outlined by Solórzano (1997) Critical Race Theory (1) centers an analysis of race and intersecting oppressions within institutional and historical contexts, (2) challenges dominant narratives, (3) insists on interdisciplinarity, (4) centers the voices of Indigenous People and People of Color, and (5) is committed to social justice.¹ I utilize CRT to analyze the ways in which both continuity and acceleration are active in maintaining the tight grip that mainstream developmental psychology holds on early childhood care and education (ECEC) in the United States (ECEC includes infant, toddler, and preschool education). The historical continuity of mainstream developmental research upholds biopsychosocial surveillance of marginalized communities. This is demonstrated by tracing variables related to “self-regulation” from eugenics-based “scientific racism” through present day discourses in ECEC. Furthermore, I address modes of acceleration including the ease of multi-method measurement (e.g. ambulatory physiological equipment), the speed of the knowledge production pipeline (e.g., translation from statistical significance to policy), and the drive for earlier interventions (e.g., prenatal). I call for a Critical Race Praxis in which developmental psychologists stand in solidarity with early childhood educators to insist on epistemologies, methodologies, and

¹ The People of Color framework emphasizes common experiences of racism, but has, importantly, been critiqued (Vargas, 2018).

ID03
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pedagogies that center the knowledges and experiences of those most marginalized within early
childhood education under the Bell Curve Regime.

Watzlawik, Salden & Saase: Putting Theory into Practice – Intersectional *Behavior*?

Intersectionality is an interdisciplinary concept that takes into account that individuals don't belong to only one but multiple social categories at the same time, due to which they can be privileged or disadvantaged. Introduced by Black Feminists, this concept was first picked up in Sociology, especially Gender Studies, and later on also found its path into psychology. Knowing that identities are very complex and diverse, and that belonging to different social categories positions people differently and makes certain experiences more likely (like having more or less access to power and resources; being privileged or discriminated), we wonder how one can react to that. We raise the question how people, especially those in professional roles, like psychotherapists or teachers, who work with diverse groups, can act in an *intersectional way*. How does taking an intersectional perspective transfer into certain ways of actual behavior, e.g. towards a client in psychotherapy, and how can it be measured? Is there something like intersectional *behavior*, and if so, what does it look like? Can it be trained and practiced? In our paper, we will give an introduction to the work that has been done concerning these questions and discuss which benefits *intersectionality* as a concept can actually bring to applied psychology.

Double Symposium proposal

Measured and imagined lives: experiences of development within constraints 1 & 2

This is a double symposium proposition; that is, it has been conceived under one main heading, with two parts of four papers each. The two parts should thus ideally be programmed one after the other, in two consecutive slots.

Symposium 1/2

Measured and imagined lives: experiences of development within constraints, part 1

Chairs: Pernille Hviid, University of Copenhagen & Tania Zittoun, University of Neuchâtel

Our lives are organized, structured, and guided along social norms, and measured, more and more so. Yet this has been the case, albeit in different modalities, in all times. Norms, measures and constraints are in effect some of the ways by which society is given to us, and as such, are also the conditions of human lives and development. However, human experiences and engagement may coincide, or not, with these norms and measures; people can find these constraints constructive, or repressive; they may also have divergent interests, or even engage in resistance, opposition, and the creation of alternatives.

The theoretical challenge is thus to develop conceptualizations that allow to comprehend both sociocultural and material measures and constraints as these are socially created and given, and people's perspective and meaningful engagements therein – their own experience of time, with or beyond measure, their imagination and life-creativity, with or beyond constraints.

In this double symposium, drawing on current studies combining an analysis of people's perspective – children, young adults, adults or older adults, alone or as part of collectives – and their sociocultural environment, we propose to contribute to a reflection on development within measured lives.

In the first part of the symposium, the papers will foreground developmental, ontogenetic and microgenetic dynamics. How to address norms, constraints and measures along when we examine the course of life of unique individuals?

Paper 1

Compositions: a semiotic sociocultural view on gender and play

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Although we are live in a world where expectations and desires concretely materialise in numerous ways such as laws, rules, buildings or ornamentation, their possibility of emergence is highly dependent on the material we can employ for their construction. Based on a case study of children doing gender through play, I will try to argue that humans create a "composition" in the course of life, bearing traces of available material and the redundancy of form repetition in composing. From this I will make two propositions: 1) Symbolic elaboration is a psychological process at play in the production of compositions. 2) There is a semiotic field of "impossibles" subtending the field possible and available material for making one's way through life. The process of symbolic elaboration is brought forward by

a microgenetic analysis of emerging signs as Gegenständen. Yet, “impossibles” can be addressed from multiple angles, as they result of a sociogenetic process of sedimentation through the evolution of collective discourses, as well as through interpersonal relations at the level of the family and peers, highly dependent on affective dynamics of subjectivation and individuation. Through these propositions, I try to bring to discussion ontogenetic consequences of sociogenetic and microgenetic analyses.

Paper 2

“I have the feeling that we never do well enough”. Positioning in a landscape of normative discourses

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In the WEIRD (western, educated, industrial, rich and democratic) countries (Henrich et al., 2010), a large majority of people regularly consumes products of animal origin. Examining the justification for meat consumption among those who eat it, researcher identified what they call the 4Ns: meat consumption is presented as necessary, normal, nice and natural (Piazza et al., 2015). In that sense, vegetarianism constitutes a deviant behavior to this norm (Boyle, 2011), that provokes reactions as it questions the taken-for-granted normality and necessity of meat consumption (Larue, 2015). However, the issue of meat consumption also intersects with many other normative discourses, such as being an ethical consumer, being a hedonist or being coherent in one’s choices.

In this paper, I examine the way people who recently changed their foodway regarding food of animal origin navigate among these different discourses. In order to do so, I will draw mainly on Benson’s theorization of the self as a locative system that allows humans to orient and position themselves in material and symbolic landscapes (Benson, 2001). Analyzing data collected through narrative interviews and a dialogic experiment, I will examine how participants, in the positioning process, engage with these norms and how they measure themselves as doing well enough, exaggerating or failing. I argue that Benson’s approach is a useful tool for analyzing the positioning in a specific normative landscape, but that it tends to overlook the question of the resources and conditions that make a dialogue with the normative discourses possible.

Paper 3

Collective arrangements of childhood and children’s living – cultural dynamics of the personal life course

Jakob Waag Villadsen

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During the last decades, children’s life and early experience of societal institutions - such as school and day-care centers - have increasingly turned into places for public interest concerning the future competitiveness and effectiveness of society. As a result, an educational perspective and learning-

oriented practices have gained its way into the institutions of early childhood while leaving other dimensions of children's experience unnoticed.

Illustrated with empirical examples from a recent research project within the field of Danish day-care the argument is that the educational perspective not only operates in relation to children's learning and development of particular skills, but that it also alters children's engagements, project and concerns as they emerge, transform and develop with their cultural life course. Such developmental analysis is not new and can be found in the works of e.g. Elder's life course theory and Vygotsky's notion of developmental wholes. Yet, the current direction of Danish day-care practices neglect the relation between collective and personal culture, and leave it to the singular child to make sense of it.

Based on a case analysis of children's lives within Danish day-care, the presentation aims to facilitate a discussion of how psychology and psychological practices operate in the relation between these two ontological levels. It is argued that the collective meanings generate a framework and catalyzer for the personal sense making and the construction of a cultural life course.

Paper 4

Societal, local collective and personal dialogues of time-related agency. The case of elder persons

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In this presentation, I attempt to re-conceptualize our theory of Cultural Life Course, this time through an analysis of the cultural life course of elder persons. Looking at dominant conceptual frames of elder persons, it appears that they generally fall within one of two paradigms in psychology: Either elder persons are understood within a functionalist approach, in which the main problem is considered to be the decline of functions (e.g. memory). Alternatively a "successful aging" approach is applied. Here the main challenge is for the elder persons to remain active, learning, social and healthy. Both frames are collective/normative, and often related to economical calculations of the "elder-burden". They also work as collective suggestions of how and how not to grow old. From a dialectical developmental perspective, it is puzzling that they do make room for elder persons as contributors to the collective society. Either, the level of the person is irrelevant (as the study focuses on functions) or the challenge (and/or desire) of the elder is, to "fit into" the existing society in an unburdening way.

My empirical case consists of elder persons from "Danish Grandparents", a movement fighting for better conditions of asylum – seekers in Denmark. Their personal engagements set other standards to what it is to be and become an old person. In so doing, they challenge the standards through what in other age groups could be seen as protest, disobedience or resistance, but in this group might be understood as unsuccessfulness or as decline.

Symposium 2/2

Measured and imagined lives: experiences of development within constraints, part 2

Chairs: Tania Zittoun, University of Neuchâtel & Pernille Hviid, University of Copenhagen

Our lives are organized, structured, and guided along social norms, and measured, more and more so. Yet this has been the case, albeit in different modalities, in all times. Norms, measures and constraints are in effect some of the ways by which society is given to us, and as such, are also the conditions of human lives and development. However, human experiences and engagement may coincide, or not, with these norms and measures; people can find these constraints constructive, or repressive; they may also have divergent interests, or even engage in resistance, opposition, and the creation of alternatives.

The theoretical challenge is thus to develop theorizations that allow to capture both sociocultural and material measures and constraints as these are socially created and given, and people's perspective and meaningful engagements therein – their own experience of time, with or beyond measure, their imagination and life-creativity, with or beyond constraints.

In this double symposium, drawing on current studies combining an analysis of people's perspective – children, young adults, adults or older adults, alone or as part of collectives – and their sociocultural environment, we propose to contribute to a reflection on development within measured lives.

In the second part of the symposium, papers examine large sociocultural and material constructs – institutions, organisations and regions; they thus foreground ontogenetic and microgenetic dynamics. How can we address change and singularity that may emerge, be preserved, supported or challenged by norms and constraints?

Paper 5

Dismantling the imagined threat of the Other

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How can people's life-trajectories and imaginations help us explore why Otherness is, in some instances, perceived as a potentially destabilising threat while being welcomed dialogically others? In the context of a small, historically isolated and homogenous nation, which only recently entered the interconnected world with all its strange Otherness, we will attempt to illustrate how Alex Gillespie's concept of semantic barriers can be expanded by incorporating imaginative dynamics. We will suggest that in order to capture possible psychosocial developments in meetings with the Other and unearth why some are cut off semantically and others not, we must explore the imaginative obstacles that mediate the encounter as well as their sociocultural origin. Although people in this nation are not yet fully accustomed to interacting with Others, they still have established imaginaries of who they are and what to expect from them, which, in some cases, are so rapturous that they have to be neutralised. Imaginaries are not conjured in thin air but are eclectic assemblages of the histories, discourses, representations circulating in a given context along with the resources available to and experiences of the imaginator that shape the way people sees the world and their place in it. Therefore, to understand when and under what conditions semantic barriers are employed to maintain ontological stability or when the people's guards are down, we propose to explore how people re-imagines their life-trajectories, particularly oriented towards the future, in light of the imagined Other.

Paper 6

Collective imagination and sociogenesis: Envisioning alternatives under societal constraints

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The paper will present a sociocultural account of the collective imagination and its relationship with sociogenesis. The theoretical framework will be established through an exploration of the possibilities of imagining alternatives within rigid ideological and bureaucratic constraints: we will look at the case of a political art collective NSK (Neue Slowenische Kunst) and its activity in the last decade of Yugoslavia that commented on the political climate, destabilised the public and opened up a space for imagining alternative social possibilities. The case study will be used to illustrate the recursive relationship between the collective imagination and sociogenesis, to explore the conditions for the development of imagination under societal constraints and how different modalities of art served as a tool to unmask, critique and transform such constraints. We will combine the sociocultural approach to the imagination developed by Zittoun and Gillespie with Mannheim's and Ricoeur's work on the relationship between imagination and ideologies to develop a theoretical account of societal transformation through the collective imagination.

Paper 7

Sociocultural guidance on a hill: dynamic patterns of living

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One of the ways to approach how sociocultural transformation shape, guide and enable individual courses of life is to focus on a specific region – a regional case study. Yet studying very large, quasi-institutional objects that have both material and symbolic enduring properties brings to the fore unusual semiotic dynamics, connecting sociogenetic, micro and ontogenetic movements. Based on the recent case study of a hill in Czech Republic, Rip, I will show how the hill itself, with its historical, mythical and geographical properties, concretely and symbolically guides (enables and constraints) people's practices and imagination, of themselves, their past, others and their possible lives, individually and collectively. More specifically, this enables to bring to the fore "dynamic patterns of living" that function cross-modally, and at the junction of socio-, micro and ontogenetic dynamics. In this paper, I will try to highlight such dynamic patterns and their theoretical and empirical implications.

Paper 8

Non-transformative dialogue: neutralizing and dismissing alternatives

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Dialogue has been conceptualized as central to individual and organizational development; encountering challenging points of view, and wrestling with alterity, can provide new avenues for thought and action. However, dialogue is often non-transformative. Novel points of view present alternative ways of doing and thinking that can be destabilizing and potentially dangerous; thus, defenses are activated, and the opportunity for development is bypassed. But, what do these defenses look like in practice? I examine dialogues between patients and healthcare institutions that occurred in an online forum. The data is unique because the dialogue is measured: patients recorded how helpful they found institutional responses, and, the institutions recorded whether they had made a change based on the patients' comments. Within the constraints of the online, and thus public, medium, the dialogues are invariably polite. Nevertheless, there are a range of institutionally sanctioned semantic strategies for neutralizing (psychologizing, trivializing, individualizing) and dismissing (rationalizing, undermining, contesting). The overall aim of the analysis is to make empirically visible the semantic barriers that enable people and institutions to simultaneously acknowledge and dismiss potentially transformative ideas.

Distributed self-control?

Laptops, distraction, and classroom rules charts

Jesper Aagaard, Aarhus University, jaagaard@psy.au.dk

Scholars have argued that we live in an era of acceleration where people employ novel practices such as fast food, speed dating, power naps, and multitasking to condense time and keep up with the pace of life (Rosa, 2015). Multitasking, in particular, has been hailed as the defining character trait of a new generation of digital natives (Prensky, 2001). When the concept of multitasking is explored in depth, however, things become a bit more complicated. Oftentimes, “multitasking” does not in fact denote a quantitative enumeration of tasks, but a qualitative distinction between on- and off-task activity. Multitasking, in other words, is equivalent to distraction (Aagaard, 2019). Furthermore, in the high school where I am currently conducting empirical research, I discovered that students had asked their teachers to implement and enforce rather strict rules about ICT-use in the classroom to prevent such distraction from occurring. Far from being proficient multitaskers, then, modern students actually struggle to keep focus. This presentation tackles some of the theoretical issues this raises about 21st century self-control: Is students’ outsourcing of responsibility for ICT-use the definite proof that digital devices have now gotten us so ‘hooked’ (Eyal, 2014) that we can no longer control our urges and impulses, or is it in fact a reassuring indication that distraction is being handled by educational practice? And does this outsourcing signify a worrying loss of self-control, or is it in fact an admirable form of *distributed self-control* that is dispersed among students, teachers, laptops, and classroom rules charts?

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2019 ISTP conference - Paper abstract

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Video Gaming

Video gaming is a phenomenon which affects roughly 29% of the planet population and yet the literature on the video gaming is only limited to the positive and negative effects of gaming. Many of the studies are about the effects of violence and gaming habits on players aggression or even their school grades. However, there is no theory or study on how video games can change the gamers' subjectivity. Players take a role or identity in their games, interacting with other players in the game environment and they are free to act any way they desire. They can steal, kill, have sex, befriend, cheat, etc. It is almost a parallel version of the society but without the socio-subjective elements governing it. How does this affect players' identity? Do they adopt a copy of their real social identity into the game environment? Or do they develop a new one? How much of this alternate identity is carried over to their real-life identity? How does it affect their worldview? This presentation tries to answer these questions. To answer these questions, I draw on theoretical reflections on identity and subjectivity changes and assess its applicability to the gaming world. Suture theory in cinema is one of the theories which explains what happens to one's subjectivity watching a movie. In this presentation I use suture theory as a working template and using interview data derived from qualitative research, I try to modify suture theory and make it applicable to video games.

Cyberattacks on autonomous cars: Are we really able to measure humans to ensure secure autonomous traffic?

(paper abstract for 18th conference of International Society for Theoretical Psychology)

Václav Linkov

CDV – Transport Research Centre, Brno, Czech Republic

Fully autonomous cars will be vulnerable to cyberattacks. Attacker might start steer a driving wheel, block the wheels, or give bad information about location, which all might cause accidents and cost human lives. The most common source of such attack will be a human error. A driver might download malicious software or might be not able to respond quickly when behavior of car changes. An employee of the company in charge of autonomous vehicles communication infrastructure might be bribed by attacker or become attacker himself. There will be a large press to ensure safety of autonomous driving, so these things will not happen. Psychologists will be asked to develop methods to measure whether drivers are able to resist an attack, or whether people working in crucial companies are still reliable. But can measurement really ensure that such attacks will not be successful? Psychology has not reached state where it can say it knows how to measure its phenomena well. There is no proof that numbers currently used as objects representing phenomena during measurement are good as such objects and there is no real search for alternative objects. Definition of variables used to capture human behavior is stable and cannot capture well all-the-time changing human intentions. Theoretical status of measurement in psychology is questionable and because of this psychology cannot satisfy expectations of those, who want to reach complete security of autonomous traffic by watching involved people.

Anette Wickström

Sofia Kvist Lindholm

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Looping effects in young people's mental health: how young people transform the meaning of psychiatric concepts

Over the past decades, reports from official authorities and the media have suggested a 'crisis' in young people's mental health. There is, however, considerable uncertainty regarding how to interpret the data referred to in these alarm reports. The present paper draws on theories developed by Hacking to open up for a critical analysis of the construction of young people's mental health. According to Hacking, human kinds are 'made up' by the way systems of classifications formulate general truths about people and bring specific ways of framing the suffering of the individual. Classifications may affect how people come to experience themselves and they may change in ways that cause systems of classification to be modified in turn. Hacking refer to these feedback effects as "looping effects". He suggests that looping effects shape the evolution of what kinds of people that can exist, as well as the evolution of scientific classifications. The present paper sheds light on how the perception of a crisis in young people's mental health is constructed through classifications applied in periodic surveys, systematic reports and in the media. Furthermore, based on 51 interviews with fifteen-year-olds the study fills the gap of knowledge in how young people appropriate and resist the classifications in various ways and accomplish looping effects.

Between frustration and education: transitioning students' stress and coping through the lens of Semiotic Cultural Psychology

This paper explores the processes with which new students' movement into the university context leads to the emergence of challenges, pressure and potential stress, and how this is maintained or overcome. Where conventional stress research tries to "measure" these processes through quantitative instruments like questionnaires and checklists, this paper intends to adopt an idiographic science approach. Through a framework of Cultural Psychology of Semiotic Dynamics and the Trajectory Equifinality Model, a semi-longitudinal qualitative study was conducted in which the trajectories of two first year psychology students are examined. The theoretical and methodological framework is based on a critical examination of two contemporary approaches to stress – The transactional Model of Stress and Conservation of Resources theory - that are both unable to explain the developmental nature of the processes with which stress, and the associated actions and meaning-making, emerge in the trajectories of the transitioning students.

The study suggests that the emergence of challenging, and potentially stressful situations is the result of complex inter- and intra-psychological processes of meaning-making. These processes transcend merely coping, as the students' encounters with challenges and potential stress are leading to a desire of developing new and unknown parts of themselves, in accordance with their goal-oriented movement of becoming psychologists. This developmental act is an ambivalent process. The concept of 'appraisal' – as conceptualized in the conventional theories of stress - cannot account for the emergence of ambivalence emerging in the students' movement into the university context, and the emergence of new relationships with themselves and others.

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The development of market-driven identities in young people in advanced capitalism

This paper elaborates the notion that young people in advanced capitalism are obliged to develop market-driven identities anchored in narratives of success, status and enhanced self-image. Drawing on theoretical work by Zygmunt Bauman and Bernard Stiegler, the paper first documents the synergistic socio-political context that governs young people's socialization. Namely, as traditional social structures have been destabilized and no longer serve as referents for many young people's lives, the "calculus" of advanced capitalism in the form of extrinsic values has come to dominate their socialization.

The paper then details the parent, peer and broader macro-cultural factors, such as culturally-mediated information technologies (e.g., advertising and social media) that support the development of market-driven identities in young people. It argues that fundamental socialization agents and environments transmit and promote extrinsic values. Moreover, culturally mediated information technologies serve to foster an exteriorization of identity as constructions of the self emerge during adolescence. This exteriorization of identity is linked to self-objectification and social comparison, psychological mechanisms by which market-driven values are inculcated daily. Finally, the paper considers the costs and consequences of young people's adoption of market-driven identities, including social influences that may attenuate their development and advanced capitalism's narrow criteria for defining the self.

This paper provides an interdisciplinary theoretical and developmental framework for understanding how the calculus of advanced capitalism has become part of young people's socialization. In doing so, it describes self-perpetuating and self-sustaining psychological mechanisms that sub-serve the calculus of capitalism and hence the development market-driven identities.

ISTP 2019

Paper presentation

Measured Lives in Educational Psychology

Klaus Nielsen & Jacob Klitmøller

In recent years, New Zealand researcher John Hattie has been the dominant researcher in the field of educational psychological research. (Hattie, 2009; 2013; 2014). He is a research scientist whose research has been compared to finding the sacred grail in teaching (Mansell, 2008), and Hattie himself has been compared to the Messiah in modern education politics (Evans, 2012), sparking a virtual “Hattie-revolution” in the Western educational systems (Qvortrup, 2015). In his research, Hattie presents a synthesis of more than 1200 meta-analyses in the field of education of what “works” in educational contexts with a focus on “Visible learning” (Hattie, 2009). Hattie's research has produced a number of criticisms, which have particularly focused on his problematic use of scientific methods and research designs (Bergeron, 2017; Nielsen & Klitmøller, 2017; Topphol, 2011). In this paper presentation, we want to present a critical analysis of the actual content of Hattie's thinking. In our presentation, we will argue that Hattie draws on a technological rationality (Schön, 1983) and that Hattie's thinking to a great extent re-introduces a Tayloristic logic in the field of education. In this context, we will discuss which historical, political and economic conditions have made a re-introduction of a Tayloristic technological rationality possible. Furthermore, we will examine the specific relationship between the educational thinking that Hattie is expressing and the role played by psychology – in particular educational psychology - being pressured to perform “actionable interventions” with consequences for the way psychology is understood both in education and more generally. We will argue that psychology understood as a provider of technical solutions to educational issues is part of the emergence of the technological rationality, which is a significant presupposition for Hattie's research.

Learning potential as psychological construct: Psychological theory, educational practices and lived experiences of children and adolescents

Jiri Mudrak, Katerina Zabrodská
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In the paper, we critically reflect on three theoretical approaches representing different psychological constructions of human learning potential. We label these approaches theories of giftedness, theories of practice, and theories of motivation. We explore contradictory ways in which these theories construct key factors that determine the successful development of human potential to professional excellence.

On the basis of this comparison, we discuss the limitations of these theoretical approaches stemming from their philosophical, methodological and ideological backgrounds, including disproportionate emphasis on selected developmental factors, implicit one-way causality, and the dominant role of an individual over social influences.

Within this critical framework, we present results of two qualitative studies focusing on lived experience of children and adolescents assessed as having high level of learning potential. In these studies we explore the ways in which the constructions of human learning potential established by psychological science inspired parenting and educational practices aiming at successful development of these children and adolescents.

Although in some cases the overall effect appeared to be beneficial, in others, however, the parenting and educational practices included excessive expectations and pressures to maintain peak performance, or, contrariwise, focused on an “appearance of talent” represented by effortless learning and easy victories. In both instances, these practices negatively impacted the sense of agency of the developing children and adolescents.

We argue further that the adverse effects of these practices might be mitigated within a systemic framework that acknowledges the complexity of reciprocal interactions between the key developmental factors proposed by the psychological approaches.

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When the political agenda on behalf of the children is running away with the concept of learning

In this paper, I will discuss the meaning of the current political agenda of efficiency in early childhood education for children's everyday lives. Furthermore, the paper will discuss how theoretical psychology plays a part in the development of educational policies and practices.

Taking a historical view of a number of research projects in which children's everyday life in daycare settings and in schools has been studied, it becomes clear that 'the Era of Acceleration' is not 'just' an academic abstraction or construction that is above or outside real lives. It is reflected in the practices in institutional settings and even pushing further in the children's everyday lives in families. It is something that is represented through political documents and laws, societal structures, and actual persons participating in the institutional settings, in ways that have meaning for children's possibilities to participate, learn and develop (and relax).

This paper will elaborate on the dialectic between theoretical psychology, a broad concept of learning, policymaking and the development of learning arrangements for children in the era of acceleration. The paper will analyse the way in which theoretical understandings of the concept of learning are represented in the new law for daycare in Denmark and how societal arrangements develop and change in response to sometimes misunderstood views on what is best for children in transitions from e.g. preschool to school.

Wolfgang Maiers
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“Crisis” and “(re-)foundation” of psychology – outdated topics of theoretical psychology?

In the 1970-80s critical assessments of the problematic state of psychology as science were flourishing, stressing the theoretical disintegration and practical irrelevance of psychological basic research, and connecting both defects to a misplaced dependence of mainstream psychology on a scientific notion of scientific cognition. Talks of a *crisis* in psychology were gaining ground again, sometimes reminiscent of pertinent discussions in the twenties and fifties. Controverting the paradigmatic maturity vs. the pre-/non-paradigmatic state of our discipline or, alternatively, its necessarily multi-paradigmatic character, the quest for unification as against a programmatic theoretical pluralism became a top issue of scholarly dispute. The institutionalisation of ISTP in 1985 and its initial epistemological and meta-theoretical core themes clearly reflected this pervasive trend. Some 35 years later, it has become noticeably quiet about such concerns, and there is no evidence of a renewal of large-scale discussions on a foundational crisis in psychology, let alone of ambitious attempts at theoretical unification or re-foundation – despite the fact that none of the “epistemopathological” (Koch) diagnoses of traditional variable-psychology have been refuted or lost strategic importance. What can explain this – presumed – shift in the theoretical-psychological discourse? Combining historical retrospection with an exemplary analysis of topical theoretical-psychological subjects, the aim of my paper is to get a clearer idea of where Theoretical Psychology currently stands in regard to the meta-scientific study of psychological theory-problems.

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The eternal “crisis” of psychology, or: how to stay disunited and still be happy

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Abstract

For more than one hundred years, debates on psychology’s “crisis” have haunted the discipline, repeatedly warning of an imminent danger to the integrity and progress of the discipline. When the first diagnoses of a “crisis” in psychology came up at the end of the 19th century, the discipline was still institutionalized within the philosophical departments, and the first debates were centred on the metaphysical foundations of psychology. In the interwar era, the genre of psychological “crisis literature” became immensely popular, when eminent authors such as Karl Bühler, Lev Vygotsky, Hans Driesch, Kurt Koffka and many others voiced their concerns about the proliferation of psychological schools and currents. After World War 2, the discourse showed a more positively connoted concept of crisis, inspired by the protests movements of the 1960s and Thomas Kuhn’s theory of scientific revolutions. The rise of cognitive psychology, however, did not convince most psychologists that unification was at hand. Crisis literature was unable to stop diversification of competing currents, as schools and theories never stopped until the present. After providing an outline of the development of psychology’s crisis literature through this 20th century, this paper engages into a critical discussion on the use and function of crisis literature and what theoreticians and historians could learn from it today.

The Handmaid's Tale: Psychologies of Deceleration in an Era of Acceleration

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The vast majority of the activities that are loosely covered by the term “psychology” are meant to promote the acceptance of, and acquiescence to, technologies of subjectivity. Critiques of psychology, calls for decolonization, the appreciation of indigenous psychologies and the demands for the recognition of multiple identities notwithstanding, broader disciplinary activities move along in predictable ways. The industry now captured under the rubric of “psychology” is itself so deeply embedded in the structures of capitalist embodiment that it has become virtually indistinguishable from them. The futility of a psychology of resistance is perhaps most clearly visible in the manner in which historical movements have succumbed, time after time, to various hegemonic impulses. This is as true of contemporary critical psychologies as it is of the humanistic movement of the 1950s and 1960s and the social constructionist movements of the 1980s and 1990s. Eventually moves to resistance are themselves coopted until they fold into a history of ideas, a benign panoply of conceptual tricks whose vibrancy is past and whose hold on the imagination has been foreclosed. Psychology in its institutional vastness is open to contestation yet it lacks the capacity to change the world because it is always in a race to capture the latest versions of subjectivity, a race it cannot possibly win. The only theoretical psychology capable of addressing this must be thoroughly empirical in orientation while continually historicizing its own presence acknowledging that the promise of a messianic history is dead.

Symposium Proposal for *Measured Lives*, ISTP Copenhagen, August 19-23 2019

Chair: Maria Nichterlein and Paul Stenner

Title: *Resisting the [accelerating flows of the] present: Putting the Deleuzian machine to work in psychology*

“We do not lack communication. On the contrary, we have too much of it. We lack creation. *We lack resistance to the present*” (Deleuze & Guattari, 1994, p. 108)

Symposium abstract

Gilles Deleuze’s philosophy is difficult, and when he joined forces with his regular co-author Felix Guattari, the result was in equal measures impenetrable and exhilarating. Yet the still growing influence of Deleuze across disciplines is testimony to the foresight of Foucault when he noted, last century, that ‘perhaps this century will be known as Deleuzian’. In addressing the relevance of Deleuzian thought to philosophical psychology, this symposium includes participants from a 2018 volume of *The Annual Review of Critical Psychology*, ‘Putting the Deleuzian machine to work in psychology’. Psychology has been dogged by difficulties concerning the manner in which its problems should be posited. Deleuze is of value for various reasons, but key amongst them is his rigorous and recurrent concern with *how problems come to be posed*: ‘a solution always has the truth it deserves according to the problem to which it is a response’ (Deleuze 1994, p.158-9). Like Ariadne with her thread, Deleuze offers an escape from the labyrinth of de-politicised ‘representational thought’. For example, his conceptual machine gives us a thoroughly non-dualistic and processual image of subjectivity as always part of a material assemblage of diverse elements, temporarily aligned and ever escaping into new forms of desire. In an era of accelerating banality and trivia Deleuze offers to psychology, not just an elegant critique of modern doxa, but also an emphasis on creative becoming and its relation to an ethical life. Three concepts which acquire new significance within this ‘philosophy of difference’ are vitality, affect and fabulation.

Paper 1 Maria Nichterlein

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Title: Unmeasuring ourselves: difference and becoming-imperceptible as critical tools for a psychology to come.

Abstract:

This first paper in the symposium aims to introduce some key concepts in Deleuze’s project so that it speaks not only to psychology in general but to this conference in particular. Deleuze’s lifelong commitment was to the articulation of a philosophy of difference. Deleuze’s philosophical project increased in scope and in force in his collaborations with the psychoanalyst Felix Guattari. The two volumes of *Capitalism and Schizophrenia – Anti-Oedipus* and *A Thousand Plateaus* – provide a critical analysis of the ways our possibilities of life are presently captured within Capitalism (with dominant modes of conceptualizing nuclear families serving key regimenting roles) and a productive alternative to this state of affairs. It is in this ‘alternative’ that Deleuze and Guattari speak directly to the theme of this year’s conference by conceptualizing subjectivity as an epiphenomenon of productive cultural and ecological processes and by emphasizing differentiation and experimentation instead of identity and representation. Against the tendency of mainstream psychology to work towards increasing normalization and predictability of a supposedly ‘healthy’ psychological life, Deleuze’s project urges a different understanding of the task at hand. Rather than

measuring individual characteristics of well-being, psychology should aim to profoundly examine the (often uncritiqued) tenets underlying its professional claims and work towards the development of alternative diagnostic and critical tools that affirm the health of complex biosemiotic systems and help practitioners in the field to become thoughtful professionals who engage ethically with the complexities of living a (singular) life and avoid being functionaries of dominant systems of governance.

Paper 2 Steve Brown and Paula Reavey

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Title: Vitalism and mental health: The problem of vitality in Deleuze, Bergson and Worms

Abstract:

The tradition of vitalism places 'life' as the pivotal philosophical category on which to reconstruct Psychology. In this paper, we explore how 'feelings of being alive' can provide a framework for thinking around mental health that cuts across existing diagnostic categories, and which is grounded in actual experiences rather than a notion of the pathological. Drawing on the work of Gilles Deleuze, Henri Bergson and Frederic Worms, we argue that vitality is not a quality of an individual body, but rather emerges from attunements and resonances between bodies and materials. We use vitality as a lens to explore how movements within and between assembled sets of relations can facilitate or disable feelings and expressions of being alive. The implications for a renewed empirical agenda around lived experiences of distress are drawn out.

Paper 3 Ian Tucker

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Title: Deleuze, Simondon and the 'problem' of psychological life

Abstract:

This paper draws on the concept of affect in the writings of Deleuze (via Spinoza), and Simondon, to consider the ways that subjects relate to, and become aware of, the connections with exteriority through which psychological life unfolds. To be simultaneously individual and collective, in an open and indeterminate way, is at the core of psychological life for Simondon. Psychological experience can then be thought of as emerging through processes of movement and transformation that simultaneously grow "from the inside and the outside" (Deleuze, 2001: 45). The 'outside' operates as environments that are increasingly digitally mediated, and as such I will focus on the perceived pressures this places on the emergence of psychological experience. For instance, the increasing number of voices in academia, industry and beyond that claim that emotions and affect are becoming more accessible to (and potentially manipulated by) digital technologies, which some see as a threat (McStay, 2016). Simondon offers a concept of affectivity that helps to theoretically isolate the genesis of individual activity without becoming trapped by the idea of a finished product. Instead, Simondon asks us to frame the relationship between individuality and collectivity as a tension. Coming to terms with this tension, and how it manifests in relationships with digital media, is core to understanding psychological life in a digital age.

Paper 4 Paul Stenner

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Title: Gilles Deleuze and the risky truth of fabulation

Abstract:

Informed by Deleuze's work on cinema (and also the work of Robert Scholes and Ronald Bogue in the field of literature), this paper articulates a concept of 'fabulation' as the creation of a generative fiction at the heart of the real. This is no mere individual affair since the process of fabulation is always at play in the 'collection' of a collective into a temporary unity or entity. The nature of the individual and their relation to a collective is not something we have in advance or that can be decided by scientists through careful empirical scrutiny or by philosophers through rational deliberation: it is something that is and must be fabulated, if only by negation. The fecundity of this concept can be better grasped when contrasted with more familiar 'representational' ways of thinking about fabulation (and related terms) within psychology and elsewhere. This representational thought tends to safely juxtapose fabulation against a supposedly external standard of reality, and this consigns it to the sterile and oftentimes pathological side of a truth/falsehood binary. A concept of fabulation developed under the influence of Deleuze has a more risky relationship to truth since it concerns *passage* or the liminal dynamics of becoming-other. Fabulation opens up interesting questions concerning the relationship between psychology and the various arts, but also aspects of this concept can be traced back to Bergson's critical encounter with Durkheim over the question of the sacred, a debate which had significant implications for the history of social science and psychology.

Resistance through participation: Brazilian students and the conduct of everyday life in schools

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After 21 years under a violent military dictatorship, institutions' democratization processes took place in Brazil in the past three decades, from the Constitution of 1988. As one of the actors in the struggles for democracy, psychologists whose practices are committed to its consolidation in different contexts are constantly facing challenges due to the contradiction between government's democratic discourses and its authoritarian practices - which tends to be increasingly constant with the rise of a far-right government to the power. This scenario demands, more than ever, that Brazilian Psychology liberates itself from uncritical conceptions to build decolonizing foundations and practices for strengthening and expanding people's agency. Considering the daily presence of people in the early stages of development in schools, we understand this place as a privileged space for psychology's action. We intend to share in this presentation some reflections built from participatory action research on how psychologists can promote participation of students in school. We argue that, in a context of constant attacks to people's rights, creating conditions for children to recognize and expand possibilities of action to conduct their everyday lives, as well as producing science that supports it, is a great form of resistance and contribution Psychology can make in such dark days.

Tribute to Tod Sloan

HOW TUNING PSYCHOLOGY TO THE REAL NEEDS OF PEOPLE:
CONTRIBUTION FOR THE PROCESS OF FACING ADVERSE LIVING
CONDITIONS

ABSTRACT

Considering Psychology in Latin America a colonized profession and science, the challenge has been to promote actions and knowledge that promote the confrontation of people and groups to the adverse conditions of life, as well as to strengthen the social organizations that militate for the conquest of basic rights. The Critical and Community Perspective of Psychology presented by Tod Sloan's work, his commitment to the development of organized and strong people and groups has been the path we have sought to develop. Challenges to be overcome within and outside the profession in Brazil make the absence of Tod intense and irreparable and his work an indispensable instrument for those who desire Psychology as a scientific, political and professional instrument to be at the service of the real needs of people and groups.

Situated Inequality and politics of everyday life

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Through a focus on conflicts, the aim of this paper is to discuss theoretical challenges in conceptualizing the dialectic relationship between historical conditions and situated interplay in concrete everyday practice. We argue that the concept of conflict can help us move beyond the tendency within psychology to regard history and situated practice, structure and activity, and so-called micro and macro processes apart – and to regard social life as unambiguous or as governed through hegemony.

A situated study about conflictuality illustrates both societal conflicts about the school and how children in school deal with quite unequal conditions when it comes to handling the conflictuality of school life. Analyses of coordination and conflicts between the parties (children, parents, teachers, psychologists, etc.) elucidate the connections between intersubjective means of making things work in everyday practice, and historical struggles relating to the school as a societal institution.

To understand processes of reproducing and transgressing inequality in school, we therefore need concepts that enables us to understand these processes as both historically AND as political processes driven by intersubjectivity related to specific possibilities and dilemmas – what we call politics of everyday life.

From a social practice perspective we discuss how to grasp the ways persons constitute the conditions for the acting of each other in a situated interplay in which, together, they deal with common historical problems.

revised 24 April 2019

The Turing-Syndrome - Reflections on forms of interactions in elearning

Dr Arnd Hofmeister

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The Turing Test claims to prove whether someone communicates with a machine or a human. This paper analyses interactions among and between students and instructors in an e-Learning environment in the light of this “test”. How do instructors and students reassure that they talk with humans and not machines? While in face-to-face instruction the mutual recognition as humans is “naturally established” and a relationship is built. This is more difficult in online environments. Research showed the importance of good relationships for learning success (Zandvliet et.al. 2014). However, this aspect is difficult to capture in e-learning. Some criticism argues that new technologies lead to alienation in learning and teaching relationships (Reveley 2013, Damberger 2015). This misses the wealth and depth of well facilitated online collaboration, where everybody is potentially heard with their perspectives and supported in their personal development. In on-campus seminars only some talk, in online discussions everybody is asked and answers. However, while the content related aspects of interactions are online most likely richer, the relational aspect needs to be established and reproduced differently. In this paper I analyse and discuss different forms of interactions among and between students and instructors in online environments thereby looking for strategies how intersubjective relationships are established and reproduced (Holzkamp 1983). I call the Turing syndrome the never ending process of mutual recognition as humans. Such interactions risk becoming increasingly free of content and emptied reassurances of the relation itself. A critical counter-practice for e-learning means fostering the continuous dialectic of content and relationship in online-interactions.

References:

Damberger, Th. (2015). Mittel zum Zweck. Zum Verhältnis von E-Learning und Medienpädagogik. *Medienimpulse*, (1/2015).

Holzkamp, K. (1983). *Grundlegung der Psychologie*. Frankfurt: Campus.

Reveley, J. (2013). Understanding social media use as alienation: A review and critique. *E-Learning and Digital Media*, 10(1), 83–94. <https://doi-org.liverpool.idm.oclc.org/10.2304/elea.2013.10.1.83>

Zandvliet, D. et.al. (Eds.)(2014). *Interpersonal Relationships in Education : From Theory to Practice*. SensePublishers; 2014. doi:10.1007/978-94-6209-701-8.

ISTP 2019, Paper proposal, Jens Mammen

A plea for the soul

The mechanistic and instrumentalist understanding of man is not only pervading psychology but all fields of human life. It is the idea of people being functional units or modules with capacities and competences, preferences and measurable goals which seem to be mainstream in economics, sociology, political science and instrumentalist administrative practices as e.g. New Public Management, and is penetrating most of the educational, social and health sector in Western societies. The “*perspective of the soul*”, i.e. humans’ relations to what can’t just be evaluated and measured on scales, but is relations to *irreplaceable* persons, places and objects, rooted in *coexistence*, in love and solidarity, relations of affective bonds, of belonging and owning, of loss and grief, etc. can’t be contained in this “formalist” frame of reference. This ruling reductionism is causing overt dissatisfaction among lots of people feeling alienated in a cynical world, losing their “roots” and reacting with what may seem irrational chauvinism, nationalism, etc.

The remedy is not to supply the mechanistic understanding of man with a humanistic superstructure, be it language, semiotics, hermeneutics, ideologies or religion, as long as *the basic embedment of man in nature through the body* with its senses is understood mechanistic. There will be a missing dimension in the basis which can never be reconstructed in the superstructure. It will forever just be a mechanistic dish in humanistic dressing.

What is needed is an understanding of the most basic *practical interface* between man as an agent and the world of objects, including persons. In my presentation I will provide a sketch of such a “*Grammar of Praxis*” based in a dual structure in our *active* relations the world.

Reference: Mammen, J. (2019). A Grammar of Praxis: An Exposé of “A New Logical Foundation for Psychology”. *Integrative Psychological & Behavioral Science*. <https://rdcu.be/br3Ms> ; <http://doi.org/10.1007/s12124-019-09487-2>

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Concepts and Categories: A Synthesis of Principles with special reference to the works of Eleanor Rosch and Jens Mammen

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The present paper compares and contrasts two approaches to categorization, one espoused by Eleanor Rosch (1978) and another by Jens Mammen (2017). Rosch's approach provides an explanation of natural categories in human cognition, based on environmental regularities and cognitive economy, and identifies the hierarchical organization of categories. In particular, Rosch identifies basic-level categories (e.g., *leopard*), which in contrasted to superordinate categories (e.g., *mammal*) and subordinate categories (e.g., *South-Asian snow leopard*), reflect a level of abstraction that comes most readily to mind. On the other hand, Mammen's approach identifies two types of categories, based on two different ways of selecting and relating to objects. The two categories are *sense* and *choice* categories. I argue that Mammen's approach provides a broader framework in which Rosch's principles of categorization can be embedded. In particular, by demonstrating the pre-requisite decisions and constraints for identifying basic-level categories, Mammen's approach demonstrates how Rosch's principles apply to specific contexts of activity. Moreover, I argue that Rosch's approach helps identify the connection between sense and choice categories in Mammen's approach. In particular, by providing ways to conceptually "grasp" an object, Rosch's basic-level categories might serve as necessary starting points for choice categories.

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Proposal for Paper presentation

Title: The Possibility of the Vegetable Mind as a Counter-concept of the Cartesian Mind

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Abstract:

In this paper, I will examine if we can say that plants have a mind/ soul from the viewpoint of contemporary philosophy of mind. The idea of ‘the vegetable mind’ seems to be non-sense to most psychologists and philosophers; they believe that only humans have a mind in a proper sense; most animals don’t, not to mention plants. But they might be still caught by the Cartesian concept which separates the mind from life and the body.

We should recall that Aristotle had a completely different concept of mind from Descartes. For Aristotle, all living things have a soul if they grow, nourish themselves, and reproduce. Plants also have the nutritive soul in the Aristotelian picture. But, animals not only do that, but move and perceive. Humans do all of the above and reason, as well.

However, on the basis of decades of experiments, plants are starting to be regarded as beings capable of sensing, calculating, choosing, learning, and memorizing. The latest botany teaches us that the capacities of plants are much richer and complex than we had supposed before. The soul of plants is not only nutritive but also active and intelligent. From this point of view, mind/ soul, including the vegetable mind, can be described as the process of establishing equilibrium between a living being and the environment. The mind is inextricably linked to life. Finally, I would like to reexamine what the definition of mind is and what psychology and philosophy of mind should be.

John Dewey's Critical Anticipations of Personality Psychology

When personality psychology became a new academic discipline, concerned with the whole person, John Dewey was in his seventies. Nonetheless, his writings bear upon issues taken up by personality psychologists. From the start, Dewey embraced biological organicism, the unity of organic processes, which he extended to psychological functions, expressed in the principle of *coordination*. Necessary to the idea of the organism was that of the environment with which the organism was entwined. Whereas personality psychologists distinguished between the two, to Dewey this is an artificial disjunction that reflected the *tradition of separation and isolation*. It leads to the *analytic fallacy* of treating discriminations as self-sufficient and final, extracted from the concrete conditions under analysis. Consequently, in psychological research factors were isolated from the conditions of action (context stripping), producing artificialities that must be reintegrated by re-approximating real-life conditions.

Among some personality psychologists, personality is biologized such as seeking the neurological basis of the Big Five traits while others seek the evolutionary roots of personality. Dewey rejected arguments that account for human conduct in terms of fitness or adaptations to conditions from the evolutionary past. The term 'fit' could only apply to behavioral adaptations that were effective under present conditions. That meant expanding coordinations with the environment into the sociocultural milieu. Essential to this was education (including everyday social interactions, communication, and socialization). This meant that

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Brad Piekkola

individuality, subjectivity, selfhood, and personality are functions that emerge through becoming coordinated with complex sociocultural organization.

ISTP2019 Abstract

Abstract West, concrete East?

The concepts of "reason" and "theory" are used to illustrate what appears to be a major cultural difference between East and West. The West's proudest achievements include the abstract theories of relativity advanced by Albert Einstein and quantum theory associated with names like Niels Bohr and Werner Heisenberg. These theories embody advanced mathematics and, in the case of quantum theory, the uncertainty that is the antithesis of a concrete fact. Chinese philosophy and tradition, on the other hand, have emphasized concrete, lived relationships between members of families and communities and the importance of specific social rituals (e.g., Puett & Gross-Loh, 2016). Perhaps more fundamentally, Chinese written communication is based on concrete pictograms rather than on more arbitrary and by now abstract letters divorced from concrete contexts. However, the difference between abstract West and concrete East may be less imposing than it appears at first sight. In the West, the dominance of abstraction has been challenged by proponents of phenomenology and the "lived world" (e.g., Slife et al., 2017), and the etymologies of the words reason/理 (lǐ) and theory/論 (lùn) illustrate how abstract notions originated from concrete daily activities on both sides of Eurasia (Morf, 2013).

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ID44

Title: Shifting ontology in an era of acceleration and quantified humanity

Presenter: Vasi van Deventer

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Abstract:

An era characterised by acceleration, efficiency and quantification of humanity is an era permeated by mechanistic doctrines, at least in their anthropic forms. In mechanistic conceptualisations the possibility of objectification is presupposed. The objectified (the object) is a prerequisite for quantification. But objectification and its object-based ontology has been problematised by developments in 20th century science and philosophy. In this paper I argue that acceleration and objectification are fundamentally related, and that an era grounded in models of acceleration and objectification is physically and psychologically unsustainable. In other words, an era of acceleration and measurable humanity is fundamentally unsound. But there is no simple way out. It seems reasonable to replace the object-based ontology of the current era with some form of relational ontology, but this raises questions around the ontology of 'relationship'. How is 'relationship' not simply a relationship between two objects, and therefore secondary to more primitive objects? Or, when considered in itself, how is a 'relationship' not simply another object? In other words, how can relational ontology escape the bounds of object-based ontology? Using Jacques Derrida's notion of the trace, I argue that the only viable form of relational ontology is some form of trace ontology, and in the concluding part of the paper I consider the potential impact of a trace-based relational ontology on the current manifestations of acceleration, efficiency and the quest of measurable humanity. What would our world be like and what would we be, if not defined as objects but manifested as relationships?

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(I am / We are) Accelerating and creating spheres of resonance in psychosocial welfare work

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I focus on multi-professional psychosocial welfare work in Finnish schools through a close look at professionals' individual experiences in and about the everyday practices at work. Experiences are articulated as grounded participation in maintaining and changing societally produced meaning structures and conditions (Eichinger, 2009; Holzkamp, 1983; Højholt, 2015; Suorsa, 2015). The experiences include contradictions (such as "the conditions are impossible but luckily I am able to perform my own work satisfactorily"), failures (such as "it has not been possible to implement good ideas from various trainings into the everyday practices at school"), and successes ("I was able to promote a student's responsible behaviour by helping her mother in taking a more active role in her daughter's life"). I discuss individual experiences first in relation to one another, identifying commonalities and differences. Then, I discuss the experiences in relation to "social acceleration", and in relation to a general goal of "creating spheres of resonance" (Rosa, 2018). The general aim of this paper is to discuss individual employees' experienced (and real) possibilities to participate consciously in maintaining and changing their working conditions. Theoretically, the gist is to discuss subject-scientific idea of restricted and generalized agency (Holzkamp, 1983) in relation to sociological theory of acceleration and resonance (Rosa, 2018). Further, I discuss how these concepts succeed in articulating personal, contradictory participation in producing common results (Järvillehto, 1994; Suorsa, In press) in psychosocial welfare work in Northern Finland.

ABSTRACT:

**RESILIENCE BEYOND POSITIVE PSYCHOLOGY:
AGENCY, RESISTANCE AND EMOTION**

Mille Kirstine Bygballe Keis

In this paper, I critically examine how positive psychology shapes current understandings of resilience. Resilience-thinking has flourished across a wide variety of contexts, including education, psychological therapy, health care, social work and organizational practices. Positive psychology has played a prominent role in promoting resilience-enhancing interventions as an antidote to a host of problems across a wide variety of contexts, including depression in school children and mental health problems of US soldiers. Positive psychology seeks the advancement of human thriving and claims to break with treatment-oriented models in psychology focused on *weaknesses* and *pathology*, instead focusing on *strengths*, *health* and *well-being*. I argue that despite their critique of 'traditional psychology', positive psychologists' epistemological commitment to positivism and focus on application, problem-solving and measurement narrow the understanding of resilience and the objects of intervention. By analyzing concrete techniques and advice promoted by positive psychologists as resilience-enhancing, I show how positive psychology promotes a technical-rationalist view of the subject, emphasizing character, will-power and attitude. I argue that this emphasis on individual management obscures social, cultural and political aspects of resilience. Drawing on insights from trauma studies, I propose rethinking resilience with an emphasis on collective aspects of agency, resistance and emotions.

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Co-thinking boundary communities, boundary-objects and liminality - theorizing about possibilities for transcending marginalization

Line Lerche Mørck, Maja Baunbjerg Madsen, and Tina Wilchen Christensen, DPU, Aarhus University

When studying possibilities for transcending marginalization it is necessary to theorize how the change of subjects, communities and the societal conditions constitute each other in an historical and dialectical process. To enhance transcending marginalization in practice require theoretical development in close collaborations with social work boundary communities. In this paper we draw on Laves and Wengers social practice theory, in the further development of a theory of “boundary communities” as possibilities for transcending marginalization (Mørck). Boundaries and connections across communities consists of continuities and discontinuities of meaning. Connections enable subjects to develop new belongings and engagements in and across boundaries of (overlapping) communities of practice. We study connections as processes of brokering and as boundary objects (Wenger). We understand “boundary” as a shared space (Star) and “boundary community” then signify a way to collectively create new connections and collaborations (Mørck). Boundary objects mediates spaces for people with different perspectives and positions to work together (collaborate) without necessarily achieving consensus (Star). Boundary objects are something that people can perceive differently from different perspectives, while at the same time being recognizable for all, thus creating a form of “us.” We wish to further develop Mørck’s understanding of transcending marginalization, discussing experiences of “liminality” (Stenner) among participants and communities in transition, conceptualizing conflictual ‘zig zag’ processes, on one hand “detaching” a person from its social position and practice and on the other hand forming new connections and social positions for the person. Liminality refers to positions where persons experience themselves as “both/and” and “neither/nor” (Stenner).

(252 words)

ID229

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Abstract for a paper presentation

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Title:

Translations of Emotion: An Analysis of Emotion Markup Language 1.0

Abstract:

Increasingly, software developers seek to make computer programs engage with users in a way that the latter experience as empathic. In order to do so, developers need technologies and standards that allow for the categorisation and annotation of emotional expressions. One such standard, the “Emotion Markup Language 1.0” (Burkhardt et al. 2014) is the object of this paper.

Emotion Markup Language 1.0 (EmotionML) was developed by a working group of the World Wide Web Consortium (W3C) with the objective to provide a unified, general-purpose language for (1) manual annotation of emotional expressions in diverse media, (2) automatic annotation of material processed by emotion recognition technologies and (3) generation of emotional behavior in virtual agents.

EmotionML was recommended as a standard by the W3C in 2014. Using concepts from Actor-Network Theory, the paper analyses the steps through which emotion is translated from an elusive phenomenon into a measurable object. Based on an analysis of the EmotionML standard itself as well as material that is publicly available through archives of the working group’s mailing list, the paper shows how this standard and similar projects in the field of Affective Computing ascribe emotion as a subjective state or process to individuals or groups. They thereby inscribe specific notions and theories of emotion, personhood and the individual into technology. Simultaneously these inscriptions establish a boundary between the individuals and the situations they are embedded in and thereby co-constitute the objects they allegedly just measure and describe.

Reference:

Burkhardt, Felix, Marc Schröder, Paolo Baggia, Catherine Pelachaud, Christian Peter, and Enrico Zovato. 2014. “Emotion Markup Language (EmotionML) 1.0.” W3C. <https://www.w3.org/TR/emotionml/>.

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1)

REFLECTIONS ON “PSYCHOTECHNICS”: measuring lives in the beginnings of Psychology in Brazil

In its first part, this paper discusses some results of a historical research focused on the role of the Swissman Robert Mange to introduce psychotechnics in Brazil in the beginning of the 20th century. Through this work it was possible to identify: 1) the aims and values linked to the adoption of psychotechnics in the country; 2) measurement as the basis of Psychology, presented as a new scientific field, specially intertwined to educational and industrial demands – against a philosophical approach of the human phenomena; 3) the role of Psychology for organizing work in the Brazilian industries; 4) the place of the Brazilian psychological practices in the global specialized market; 5) how the measured perspective, but also the critics and changings in the inner psychotechnics area, composed the profile of the Brazilian Psychology, conducting to the legalization of the profession in the 1960’s. Whether measuring the human activities was in the core of the public recognition of the psychological field, the critic of this history is important in order to understand how Psychology took part in building our current way of life. Moreover, in a reversed way, understading this movement inside the field can help psychologists today in their work to reduce suffering, but also to change this rationalized state of things (responsible for the suffering production). Such transformations implies in refusing consolidated models for thinking and researching in Psychology, in favor of more interdisciplinary, critical and speculative approaches.

2) EXPERIENCE AND READING IN DIGITAL SCREENS: the new rhythms of education

Reading has been a central activity in the Modern Western societies, contributing to compose the ideal of the bourgeois educated and illustrated man. However, the digitalization of culture has changed the way as we read written texts in many aspects. The main purpose of this paper is to discuss in which manners reading has become a different activity while mediated by digital devices. First, some characteristics of the digital devices will be described, focusing the technological conditions in which texts use to appear for readers in a screen. Then, the analysis will lie in the consequences of these transformations for our experience of reading. Issues like distraction, cognitive strategies and aesthetical possibilities will be raised. Dialoguing with a critical theory of the experience, I will establish some relations between the experience of reading

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and the experience in general designed in Digital Era. Following these tracks, some questions are suggested for discussion: Is it true that reading has become a faster activity in the Digital Era? What are the consequences of this particular (de)acceleration? What we can say about the qualitative changings of our experience nowadays? How the Digital Era takes part in the Era of Acceleration? Finally, some reflections on the ongoing conditions of education and reading are presented in order to value our autonomy of thought. Autonomy addressed, on the other hand, to the essential basements of democratic societies and individual subjectivities.

Introspection in Edward Bradford Titchener writings: Between a Scientific Method and a Technique of the self

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Abstract: This work represents an initial effort to use the Foucaultian concept of techniques of the self as a historical operator to obtain an understanding of the introspective practices present in psychology laboratories at the end of the 19th and beginning of the 20th century. As part of the presentation of these techniques it is important to emphasize the distinction between philosophy and spirituality proposed by Foucault (1996a). Basically this distinction refers to the subject's needs for ethical transformation (spirituality) or not (philosophy) in the process of attaining the truth. Nonetheless, the objective of this approach is to evaluate the presence of techniques of the self in introspective practices where the observers transform themselves into a scientific instrument through specific training. Can these practices be considered a type of spirituality which effected changes in the subject's existential modes, or were simply methods of accessing the truth of psychological occurrences? Also, if the former proposition is true, there is the question of how to establish a description of its practices through the components of the techniques of the self. It is possible to find signs of what Foucault calls spirituality in specific aspects of Titchener texts as: a) Some Exercises for Students; b) The description of Introspection attitudes and c) The Comparative definition of introspection. Finally we will establish a discussion of the political meaning of these experimental devices, inviting a dialogue with Bruno Latour's (1997, 2004) Actor-Network Theory and Vinciane Despret's (2004) Political Epistemology.

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The healthy hard-worker: A critical analysis of young adult South Africans' discursive constructions of health.

Michelle De Jong and Anthony Collins

Health and employment are two of five key social development focus areas for the South African government. This national emphasis on health and work, as well as globalized norms which idealise both, play a role in structuring how young adult South Africans talk about health and bodies, and how they construct identities for themselves. This paper explores how discourses of work have come to underpin constructions of health and the body among young adult South Africans. Their '*health as facilitating work*' discourse emphasised the importance of healthiness for productivity both in the workplace and also during leisure time. Good health was constructed as necessary for ensuring that individuals could be active participants in the economy, in their social groups, and in self-improvement endeavours that extended beyond physical health. The socioeconomic structures which both facilitate and are reproduced through these discourses are explored, as well as the ways in which they allow for the constitution of certain kinds of subjects. Constructions of the 'hard-worker' are discussed and critiqued in relation to dominant discourses idealizing productivity and individualism. These discourses function to reproduce the status quo through the reinforcement of the virtue of work (Beder, 2000) and health as *supervalue* (Crawford, 2000), a concept encompassing all possible avenues to wellbeing. The argument is put forth that commercial interests play a role in structuring health discourse and subjectivities which then function to reproduce capitalist systems responsible for a number of health inequities.

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**Bracketing practical work and theoretical critique:
A phenomenological-psychological inquiry into leaders' reactions to development tests**
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Corporate leaders work in volatile, uncertain, complex, and ambiguous (VUCA) settings. To measure and support leaders' capacity to respond to the pressures with contemporary organizations, leadership programs have invoked 'vertical development'. One measure of vertical development is the Global Leadership Profile (GLP), which blends various strands of psychology: e.g., adult development, work and organizations, participatory inquiry. Based on a semi-projective sentence completion test (derived from Loevinger's WUSCT), the GLP provides an analysis of a leader's present meaning-making capacity as one of several phases of adult development.

For critical theoretical psychologists, such measures of adult epistemological development are like sitting ducks: e.g., vertical development suggests that through testing people are made up and reduced to a phase or diagnosis; a developmental hierarchy may rank persons with respect to value; the individual is made responsible for what could be a societal muddle. In this paper we neither ask how to create headspace for leader capacity development nor criticize this as neoliberal governmentality. We bracket both and resort to descriptive phenomenological psychology; we ask how leaders themselves react to their test results.

In leaders' written reactions we looked for where their attention went, and which issues emerged. They shared experiences of their own and others' meaning-making in settings such as family, home, work, school, and church. Experiences pivoted around recognition and solace, curiosity and worry, surprise and inquiry. Most participants endeavored to make sense of their part in challenging situations. This phenomenological-psychological digging sensitized our practical work and theoretical research. The results are reminders that this work intermeshes with but also helps in tackling VUCA settings.

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The Work Ethic in Islamic Psychology: Contemporary Transformations in Oil-Rich Nations

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In the past five decades, the oil-rich Arabian (Persian) Gulf nations have witnessed dramatic increases in disposable income, westernization via media and education, and shifting patterns of wealth and leisure. Drawing on cross-disciplinary perspectives in Social Psychology, *Sharia* law, Anthropology, and the author's fourteen-year experience teaching in a Muslim-Majority nation, this contribution attempts to explain the emerging shape of the Islamic Work Ethic (IWE) in the face of widespread youth under- and unemployment, government sinecure-style jobs, and early retirement in Qatar, Bahrain, Saudi Arabia, and Kuwait. Drawing on the framework of Max Weber's seminal *Die protestantische Ethik und der Geist des Kapitalismus*, this paper concludes that IWE in this region orients itself towards piety, orthopraxis in ritual, and avoidance of *fitna* (social disorder) rather than accumulation of wealth, status, or individual duty, which is surprising given the rising consumerism of the modern oil-rich nations. These worldviews may be rooted in the profoundly fatalistic psyche of the region's Bedouin heritage, in which Allah dispenses and arranges all.

AUTHOR BIO

Dr. Alan S. Weber, PhD, has taught literature and the Medical Humanities—including the history, philosophy and sociology of medicine and Islamic Medical Ethics—at Weill Cornell Medicine–Qatar for the past fourteen years. He is the author of the widely used textbook *19th Century Science* (2000). He has directed a number of narrative medicine and medical humanities projects in Qatar at the national level including a booklet of patient education cancer survivor stories for the Qatar Cancer Society, a QNRF-funded research project on Literature and Medicine, five volumes of medical student essay writing, and the first cross-disciplinary Art-Medicine undergraduate course in the Arabian Gulf. His recent research involves Islamic education, sociology, and the history of psychology.

On the measurement of emotions – The antidotal use of A. N. Leontiev’s reading of Spinoza’s affects

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In contemporary late capitalist society, the measurement of a person’s emotional state or various affects has become a stable procedure in a range of tests utilized by across many sectors. Particularly the educational sector (Duckworth & Yeager, 2015) and the various financial markets (Adam, Gamer, Krämer, & Weinhardt, 2011) use the assessment of emotions in the effort to increase wellbeing, learning and productivity . The idea and goal to measure and quantify a person’s emotional state and various affects is an old psychological practice and dream, which saw its first light in Johann F. Herbart’s psychology (Herbart, 1890). This measurement has evolved together with the rise of statistics and subsequently unfolded in the 20th century (Hacking, 1990). Contemporary research in emotions utilize questionnaires to assess emotions, unfortunately dismissing the inherent problematic of such a measurement in the first place (Pekrun & Linnenbrink-Garcia, 2014). The problem seems to be linked to the historical development of psychology as such and the current practice regarding emotional measurement is solely linked to a specific cognitive and neurocognitive version of psychology. This paper outlines a different way of conceptualizing emotions and affects, through Leontiev’s (and Vygotsky’s) reading of Spinoza (Leontiev, 2006; Vygotsky, 1999) , closely outlining Spinoza’s contributions to cultural historical psychology drawing upon his work *Ethics* (Spinoza, 1996). Finally, a heretical bridge (or encounter) will be scaffolded between Spinoza’s contribution to Lacan’s thinking (Kordela, 2007) and Spinoza’s contribution to cultural historical psychology.

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The Vygotskian theory of affects in the face of emotional capitalism at school.

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Today, emotional capitalism permeates much of the space in which subjects perform in society, crossing the terrain of organizations and expanding the limits of industrial mercantilism. A good example of this, are the conceptions about emotions in schools, where these are reduced to measurable and quantifiable aspects. The dominant discourses of emotions become devices oriented to the reproduction of a social order, in which psychology assigns itself an important role, becoming itself a fundamental tool in schools for the containment of emotions that are ultimately the product of social inequality and stigmatization for which States should take responsibility.

So far, psychology has provided a dualistic and abstract theory of emotions consistent with the aforementioned discourses. However, it is possible to think of theories that allow schools to fulfil their transforming social role. L.S. Vygotsky's conception of emotions may be an answer. Vygotsky's theory of emotions is proposed, which conceives emotion and intellect inseparably. In addition, it allows us to think of new ways of transforming emotions in a way articulated with the historical-cultural development purposes of the school. In this sense, the role of imagination as a particular form of thought where emotions can be produced and transformed in ways that intertwine with knowing and experiencing becomes relevant.

**Sense as unit analysis between thought and emotions:
Deepening in the Vygotskian theory of emotions**

Paper presentation

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This article try to deepen in the Vygotsky's interfunctional analysis between the affections and the thought, with the purpose of find the unit of analysis that captures the intersection between the affective and the other functions of cognition, thus completing a vygotskian theory of emotions. In this article, we have called that dimension: the sense. Sense constitutes the meeting point and the unit of analysis of thought and emotions. The experience of sense is partly affective and cognitive, phenomenon that has not been incorporated into the research that has studied the relationship between affects and other functions of cognition.

ISTP Symposium Proposal

Producing and Resisting Neoliberal Citizens

Symposium Abstract:

It has become increasingly clear that our experience of the world and its inhabitants inevitably emerges against the background of the political and economic organization of our society. As advanced capitalism accelerates the pace of our lives, it also brings us into contact with a range of traditions and practices that would have been unfathomable only a generation ago. In the wake of these developments, it is important to reflect both on the forms of subjectivity that flourish in this new environment and the constraints this places on self-expression and personhood.

The presentations in this symposium explore a range of issues related to the intersection of subjectivity and political economy. To what extent has neoliberal ideology shaped our understanding of personhood and contributed to the formation of a neoliberal citizen? How is this process facilitated by the organization of our schools and places of work? Are such spaces merely sites for legitimizing and reproducing advanced capitalism or can they play an important role in resisting the commodification of our everyday lives?

Individual Presentations

A Brief History of the Neoliberal Citizen

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Neoliberalism, the fourth distinct phase in the evolution of capitalism, has emerged over the past half century to become the globally dominant sociopolitical and economic order. But despite widespread talk of “neoliberalism,” it appears an elusive concept. Few, if any, self identify as neoliberals, there is no political party or national regime bearing the label, nor does it designate a professional position in economics. There is considerable debate over the term’s usefulness given eight distinct neoliberal traditions that can be identified and a lack of consensus regarding precisely what it entails. Nevertheless, “neoliberal” captures a powerful current of thought and practice in the contemporary world, one that coalesces around specific themes that should not be obfuscated by conceptual skirmishes. Neoliberalism is not only a doctrine of political economy, but also a model of civilization that is transforming individual and collective life. Fundamental to neoliberalism is belief that the social good is best advanced by extending the scope and frequency of market transactions to the point of bringing market rationality to all areas of human action and endeavor. However, this is not simply a matter of reconfiguring the relation between society and the market. It entails the formation of a new

kind of person: the neoliberal citizen. In this presentation, a brief history of neoliberalism and its central tenets are outlined, the ways in which it departs from classical liberalism are examined, and some of its consequences for psychological constitution are characterized, specifically in relation to aspects of personhood neoliberalism targets.

Determination and Dissent in Education

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Implicit in any political ideology is a notion of ideal personhood. For example, classical liberalism is premised on a view of persons as rational actors; social liberalism on the conception of democratic, self-realizing citizens. Neoliberalism, in contrast, views people as market participants, first and foremost. Given the formative function of educational systems, schooling is often at the centre of ideological struggle as proponents of any given political stance seek to bring school processes into alignment with foundational tenets of the view they seek to advance. Efforts to reform schooling in ways that support the neoliberal notion of persons have been very evident over the past four decades. Schools, however, are complicated structures; although they reinforce and reproduce the dominant social order, they also, by virtue of their essential function – education – simultaneously develop persons with potential to change systems of power. Further, schools are not disembodied institutions; they are staffed and organized by persons, many who do not support the neoliberalization of education and have resisted efforts to turn students into market players. In this paper, I outline how schooling processes have been reformed to support neoliberal capitalism, and also draw attention to activities in schools that have subverted this aim. In these examples, the complexities and interconnectedness of agency and structure are revealed.

Depsychologizing Solidarity

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A number of scholars have suggested that a central dimension of the evolution of advanced capitalism is the tendency to psychologize social relations or to transform a historically contingent collection of social practices into fundamental features of human psychology. Nowhere is this more relevant than in the struggle for social justice. For example, many modern social justice movements are animated by specific ideas surrounding identity and cognition. While these ideas have often played an important role in improving the lives of the marginalized and oppressed, to what extent have these ideas also reconfigured solidarities in the service of advanced capitalism? Moreover, if the rise of advanced capitalism corresponds in an number of respects with the disciplining of organized labour, could the latter serve as an important point of departure for reorienting the struggle for social justice? To the extent that a strong working class movement represents a powerful bulwark against privatization and regressive redistribution, it is vital to understand the relationship between the disciplining of labour and modern

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subjectivity. In other words, if advanced capitalism endeavours to insert the organization of labour into our very models of the mind, how can insights from the labour movement contribute to an interrogation of this process?

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Agential Realist Psychology includes variance as part of the phenomenon.

Within classical measurement theory other results next to an assumed 'true score' are handled as 'random error'. Repeated measuring which results in a Gaussian distribution seems to reveal one fact beneath erroneous distorted data. However, Barads Agential Realism proposes to understand this variance as further possible materializations within the same configurations rather than as (unsystematic) measurement error. This has several implications for psychological measuring of which I discuss two:

First, if several possible outcomes belong to the same phenomenon, even within the same configurations, this logic presents an inclusive understanding of deviation. A measured/materialized deviation from an expected outcome – within-subject variance – is then a regular part (even the bigger proportion) of the phenomenon. The expanse of the whole measured distribution is then understood as realization potential instead of as one true score plus error. For example this changes the interpretation of a comparison of individuals.

Second, not to assume one inherent true score opens up the search for other materializations within other configurations. This also changes the classical notion of validity because another outcome of a modified measurement doesn't have to indicate invalidity of the measure but could indicate other materialization possibilities.

Both consequences reveal the non-classical, new understanding of variance and possibilities of agency. Within an Agential Realist Psychology a research question doesn't aim towards a being, rather towards the materializing configurations and towards the possibilities of further becomings.

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Title Exploring the rhetorical efficacy of description: Tracking the social construction of a non-vaccinating parent in a public deliberation about childhood vaccination

Authors

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Abstract:

This paper explores the rhetorical efficacy of descriptions by examining how participants in the Ontario Vaccine Deliberation participated in the co-construction of a non-vaccinating parent. Public deliberation is informed by deliberative democratic theory and emphasises the need for informed public involvement in policy development. In deliberative conversations, participants are asked to be open to considering different values, new information, and listening to the positions of other deliberants (Chambers, 2003). The Ontario Vaccine Deliberation brought together 25 participants from across Ontario, Canada, to work together in developing recommendations for policy concerning childhood vaccination.

In broader public discourse, the non-vaccinating parent is often presented negatively and as a 'threat' to society, with research suggesting that the polarization surrounding childhood vaccination has been used to sow political discord. This purpose of this presentation is to explore the ways participants in a public deliberation co-constructed a description of a non-vaccinating parent, and the rhetorical efficacy of this construction in arguing for particular policy responses. Through discursive psychological analysis of the transcripts from deliberation (Potter, 1996), this paper tracks how participants use description to advance their positions in deliberative discussion. This empirical example illustrates the rhetorical efficacy of description as a form of social and political action (Potter, 1996). This paper will highlight the contingent factors of deliberative conversations and contribute to an understanding of how discursive analysis of conversation can contribute to a deeper understanding of the social processes that make up public deliberation.

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NEW MATERIALISM, TECHNOPHILIA AND EMANCIPATION

The aim of this paper is to reflect on psychological, ethical and political implications of new materialism (Barad, Bennett, Coole) in the context of expanded and accelerated regimes of measurements as part of a technological governance of the human. I shall start with a short historical overview of debates on relationship between quality-quantity (measurement), Cartesian categorical exemption of *res cogitans* from measurement, and Gilbert Ryle's critique of Descartes' category mistake. As new materialists are committed to both epistemic and political emancipations, I first analyse theoretical, in particular epistemological foundations of new materialism. The new materialism has achieved liberating epistemic effects in criticizing self-referential discursive and socio-constructionist agendas. Arguing instead for a return to material and somatic realities it also re-opens the agenda of measurement. However, I examine whether its flat ontology, its epistemology of de-differentiation of the human and non-human, even inanimate agencies, and commitments to principle of immanence provide appropriate means to critically assess ethical and political implications of entanglements of humans with the historically produced technologies and social worlds in general. The next question to be discussed is whether a return (nevertheless a discursive one) to material and somatic realities can in itself protect those very vulnerable realities. A horizontal ontology invokes a horizontal normativity, or normativity needs other sources beyond the new materialism paradigm. Thus, I argue that such a weak or insecure position of normativity within the new materialism affects any concept of human subject, regardless of its entanglements, and any project of emancipation.

Conceptualizing Psyche in the “Era of Exploitation”

Sohrab Rezvani-laya hooshyari

In this paper I argue that “era of acceleration” is an insufficient construct in the architecture of psychological theory. It is abstract and does not express the concrete reality of capitalism. For instance, it does not express exploitation, alienation, commodification, capital, profit, or social class – which are all central to capitalism and the capitalist psyche.

I explain how studying psychology in the era of capitalism needs a comprehensive theory which explains integration of “Psyche” and Capitalist “Culture”. For example, living in a market economy which every aspect of life (economy, health service, education, relationships etc.) has been commodified, one can not speak about personality without considering role of “commodity relations” in the heart of personality (its motivations, schemas, emotions, etc.).

Another example is sexual relationship. Sexual relationship is socially organized. A prevalent form of sexuality among college students is called “hook-up” relations. As Ratner (2013, 2019) observed, intense competitive pressure to outperform student rivals for limited educational and employment resources, priority of materialistic success over personal relations, commodification of relationships and other cultural factors are the reason for the prevalence of “hook-up” relations.

My aim is to unfold the fruitful relationship between Theoretical Psychology and Marxism. Marxism as a systematic theory of capitalist culture can enrich theoretical psychology. conversely, theoretical psychology enriches the study of capitalist psychology. I will explain how.

Russian Cultural-Historical Psychology and works of Vygotsky assist in this endeavor. Ratner’s extension of Vygotsky’s theory in Macro Cultural Psychology enriches the study of capitalist psychology.

Keywords: Capitalism, Psychology, Commodity, Exploitation, Personality

Orgasms on Demand: The Automation of Desire in an Era of Acceleration

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Abstract

In a climate of increased nervousness regarding the dangers that generalized technological automation presents for employment, public institutions and democratic processes all over the world, theoretical psychology is facing a particularly difficult challenge: how is the automation of the psychic apparatus and its neural substrate are to be analysed from a non-reductionist, anti-essentialist and politically progressive perspective? This paper attempts to approach the question by focusing on addiction to digital pornography as a primary example of a psychic transformation to a certain extent caused by technological and other social forces largely identified as a process of generalized automation. More specifically, porn addiction will be examined as a case study indicating the various ways in which the quest for acceleration and immediate gratification has led to an automation of sexual desire (dis)organized in a context of algorithmic governmentality (Rouvroy, 2013). Bernard Stiegler's (1998) approach regarding the co-constitutive relationship of humanity and technics will be used as a framework in order to provide a theoretical understanding of addiction to digital pornography. Moreover, drawing on Preciado's (2013) analysis of post-industrial capitalism as inherently 'pharmacopornographic', Berardi's work on semiocapitalism (2015) and Moore's (2018) ideas on the automation of the nervous system, it will be proposed that theoretical psychology has a lot to gain in adopting a perspective that emphasizes the influence of technology in human psyche.

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“Every human action is anthropophagic”: Oswald's Cultural Anthropophagy and Theoretical Psychology

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The Freudian theory and the era of acceleration announced by the Futurist Manifesto arrived in Brazil in 1899 and 1909, respectively. Afterwards the concrete reception of this two significant events became more than the symptomatic revelation of the shocks provoked by industrial modernity and its powerful undercurrent of anxieties. The poet, clown, writer and major figure of the Brazilian modernist avant-garde, Oswald de Andrade (1890-1954) absorbed Freud and the Futurist Manifesto at once, *re-pragmatized* and *re-semanticized* them. Oswald's concept of Cultural Anthropophagy (1928) as a central interpretative strategy, to be exact, an hermeneutic approach is defined by Haroldo de Campos aptly: “Oswald's ‘Anthropophagy’ [...] is the thought of critical devoration of the universal cultural heritage” (Campos,1986). The introduction of the anthropophagic trope inspired by Native Americans’ metaphysics leads the poet to a subversion of the Gestalt/Behavior psychological theories: “The anthropophagic function of the psychological behavior is reduced to two parts: 1) totemiser the external taboos; 2) create a new taboo in exogamic function” (Andrade,1929). From 1928 to 1950 the Anthropophagy approach on the interaction between the individual and the environment gains philosophical consistency. Oswald's thesis is a conceptual alternative that attempted to bring answers through the amplification of our ethical becoming. As an epistemological perspective attentive to the different modes of existence, the proposition of Oswald is a field of transformative practices having the power to overcome the techno-industrial paradigms. I will examine the contribution of Oswald de Andrade to theoretical psychology and to the issues that arise in an “Era of Acceleration” where the symbolic field is replaced by a cybernetic field.

Title: Measuring Subjective Well-Being in Modern Societies. Theoretical Investigations

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Progress in the physical and social sciences allows for the measurement of phenomena that were previously believed to be un-measurable. One of the best examples of such is subjective well-being (SWB). There has been much debate on the measurement of SWB in recent years, however, theoretical and ethical aspects must be further discussed. Subjective well-being “refers to how people experience and evaluate their lives and specific domains and activities in their lives” (NAS, 2014). Recently there have been attempts to incorporate SWB’s data in official statistics and policies by national governments and international organizations (Francesconi et al., submitted; Krueger and Stone, 2014).

The main point of my paper deals with theoretical implications of measuring and promoting subjective well-being for modern democracies. First, I will present the *hedonic treadmill* or *hedonic adaptation* (Ed Diener, Lucas & Napa Scollon, 2009; Kahneman & Tversky, 2003), also known as *progress paradox* (Easterbrook, 2003), which describe how people feel worse as quality of life improves. Second, I will discuss the transition of Western societies from a mass pedagogy based on “discipline and punish” (Foucault, 1975) to a mass pedagogy based on “self-control and reward”, where measuring and promoting well-being is consistent with the hedonic nature of our times and with the hedonic form of modern mass control.

Finally, I will challenge the idea that happiness and well-being are of secondary importance, and I will instead support the idea that well-being, pleasure and comfort are driving forces in both natural and cultural evolution. In all these senses, measuring well-being becomes a central task for today’s governments.

Revised version 29.6.2019

18th Conference of the International Society for Theoretical Psychology,

19-23 August, 2019, Copenhagen, DPU, Denmark

Abstract

-

Transforming Intimacies - 'Living Apart Together' (LAT) transnationally

Within the dynamics of intimacy, a major aspect of self-other connection is cohabitation of the self with the intimate other. On the other hand, there is an increase in number of couples living geographically apart, some across nations. Dual-residence, dual-career couples is a relative new phenomenon, the number of long -distance couples residing in two different countries, are not clearly known and hardly academically investigated, yet

This paper explores the theoretical aspects of intimacy in the context of long distance, challenging the mainstream concepts of intimacy especially the aspect of living together. This paper primarily based is on an ongoing research project in Denmark (2017-2019), covering LAT transnationally (LATT). Within a theoretical socio cultural psychological framework combining gendered emotional reflexivity, corporeal materiality, digital-communication and spirituality, the relationship dynamics are studied. Methodically, in-depth interviews are conducted with 17 heterosexual- and three homosexual-couples in diverse settings.

This paper explores aspects of self and other, togetherness and separation, especially the possibilities of sustaining connections across the borders. Online intimacy typically connected to the offline ones, relating with limited material, embodied immediacy, balancing distance and proximity, is investigated.

Furthermore, new theoretical conceptualisations are proposed, adding nuances to the intertwining of being together and apart, which constitute each other. Additionally, long distance relating is critically discussed within a provocative broad queering relationship perspective, advocated in European context (ESFR 2018).

Lastly, the concept of transnationalism referring to transcending the national, spanning two or more sites of the national is also explored in relation to intimacies.

Words: 249

(Max. 250)

By Associate Professor Rashmi Singla, Department of People & Technology, Roskilde University, Denmark in collaboration with Consultant Ambika Varma, Denmark

Abstract ISTP 2019**Where is *Tyche*? Bringing the ‘hap’ back into Happiness**

My paper explores the temporal dimensions of the struggle for happiness and what role it plays in the acceleration of late modern life. Both as citizens, employees and partners in close relationships, our happiness is seen to be of vital importance (Davies, 2016). Happiness – whatever it is – has gained status as a *sine qua non* for late modern citizens of the western world. On the one hand, it is perceived as a *mean* to success within a number of fields: health, marital satisfaction and professional success. On the other, happiness figures as the ultimate *goal* of all our strivings, the final answer to all our *why’s*? My thesis suggests that ‘the imperative to be happy’ (Bruckner, 2011) is paramount for an understanding of the “new pathologies”, as well as more general tendencies of rationalization and individualization. The failure to be happy is placed on the individual leading to depression, the constant struggle for reaching it to epidemic stress and the non-satisfaction with what is commonly perceived as happiness to existential boredom. Drawing on Henry Bergson, Alain Badiou, and Sara Ahmed, my paper explores how an alternative and revitalized reading of the meaning of happiness is made possible through a critique of a reductive concept of both time and subjectivity that is prevalent within much psychological happiness research. Happiness can neither be reached through goal directed action, nor enjoyed *in vivo*. It *hap-pens* – as a partly unforeseen and fortunate event, and our conscious conception of it is always too late.

“Momentariness as a subjectively important and an objective societal condition for refugee children”

This contribution suggests conceptualizing ‘momentariness’ as an objective sociomaterial condition with significant subjective importance. Working methodologically and analytically with *children’s perspectives* as the starting point of the exploration of four Syrian refugee children’s conduct of everyday life, ‘momentariness’ emerged as an empirically central phenomenon, which seemed highly significant for their possibilities of taking part in the situated sociomaterial practices at the daycare. The phenomenon herewith points to *participation* and concrete possibilities to *influence* and *transform* the social practices the children take part in. Conceptually, ‘momentariness’ can be thus be linked to a subject’s ability to expand individual and joint conduct of lives. This point is made drawing on German-Danish critical psychological conceptualizations of dialectic relations of societal structures and individual subjects. It conceives of societal structural conditions as significant, in sociomaterially different and varied ways, depending on the standpoint of the subject in and across various action contexts. Through a *co-creation* of knowledge with the children as *co-researchers*, new insights and *action possibilities* emerged for both the researcher and the children, which this contribution wishes to highlight as a form of resistance or psychological counter-research-practice. But how can this conceptualization be developed further? Could ‘momentariness’ be explored as a common societal condition in everyday life? And could such a conceptual development shed new light on the complexity of the dialectic dynamics between objective sociomaterial conditions and subjectively experienced human suffering? Further development of conceptualizing ‘momentariness’ might contribute, counter, and address relevant issues that arise, particularly in an era of acceleration.

Keywords: Danish-German critical psychological practice-research, contextual developmental psychology, children’s perspectives, co-research, momentariness

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International Society for Theoretical Psychology (ISTP) 2019
Measured Lives: Theoretical Psychology in an Era of Acceleration

Abstract |

Subjugating time in a refugee camp: Time and psychology in a ‘measured’ relationship

Our accelerationist era is deeply contradictory as well as complicated, especially as soon as we unpack its intricacies. In these circumstances phenomena like the massive displacement of millions of people-usually referred to as the ‘refugee crisis’- acquire a peculiar character. How does accelerationism impact the management of the ‘refugee crisis’? How important is psychology in this context? The quest for acceleration, efficiency and optimization are key aspects of the everyday life in a refugee camp for both those who work (aid workers) as well as those who live (refugees) in it. Time, inextricably linked with acceleration - productivity - immediate response - resolution, creates new subjectivities in these settings, producing on the one hand a new employee model, flexible to adjust constantly in ‘x conditions’ and constructing, on the other hand, suffering as a quantifiable and measurable pathology of being. This paper attempts to link the notion of time from a Lacanian perspective with the psychological procedures taking place in the refugee camps. With the conceptualization of time in the real, symbolic and imaginary level, it will be attempted to unpack how psychological practices structure a ‘measured life’ for the aid worker whose suffering is reduced to various forms of ‘burnout’ along with the refugee whose suffering is understood under the individualist and pathologizing framework of PTSD and depression. Thus, it will be shown how the measured life of the refugee confronts the measured life of the aid worker in an epoch that is obsessed with short-termism and speed.

Keywords: accelerationism, time, psychology, aid worker, refugee camp

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Ethnic identity as the process of subjectification¹

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Ethnic group is a forced social category usually thought of in terms of essence in everyday life and in psychological theory. Essentializing is a powerful representational tool which fuels ethnocentrism, xenophobia and discrimination. In this paper, I will argue that practical and analytical discourse of identity, difference and exclusion, serves as carrier of essentialist views on ethnic group membership. If the group is seen as natural and unchangeable, and if one cannot choose whether or not to belong to a certain ethnic group, then ethnic membership can only be seen as unchangeable, natural and stable, i.e. permanent part of one's identity. Identity language practice in turn (re)produces simplified essentialist views on ethnicity hindering the possibility of alternative understanding. Consequentially, it leaves no room to human agency in thinking and acting as members of ethnic groups, and obstructs possible ways of social change.

Contrary to aforementioned, I propose theorizing ethnic identity as the process of subjectification, the process by which individuals construct themselves into existing relations they themselves do not consciously determine, but to which they subordinate themselves. It is through active participation in psycho-discursive practices that people become and are made ethnic beings, thereby producing ethnicity itself. The taken-for-granted of ethnic identity comes under scrutiny as people become engaged in process of defining who and how they are as collective. Deconstruction of identity language exposes ethnicity as socio-culturally constructed rather than essentially natural, and creates space for different participation in meaning-making processes. Theoretical and practical implications will be discussed.

¹ The paper was supported by the Ministry of Education, Science and Technological Development of the Republic of Serbia (project number 179018).

Acting Beyond Cynicism: Critical Exploration of the Contradictions and Political Commitments of Acceleration

Panelists

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Naja Hougaard, Queensborough Community College CUNY, nhougaard@qcc.cuny.edu

Francisco Medina, The Graduate Center CUNY, fmedina@gradcenter.cuny.edu

Moderator

Session Abstract

The proposed panel theorizes the dynamic logics, subjectivities, and ideologies of acceleration. Extending from our research and political ethical commitments, we examine how the ethos of acceleration are reproduced and enacted in teaching colonial history, through praxis of numeracy, and in the hegemony of human nature within education. Participants in this panel will explicitly engage in a critical analysis of acceleration and its often contradictory, vaguely defined aims through interrogating the historical and apolitical uses of acceleration. The panelists argue that while the project of acceleration presupposes a universal narrative of progress, not everyone is able to “move forward” --and that what is accelerating (ie. gentrification or standardized testing) for some people results in the dispossession, exploitation, and deceleration of others. Following this, we ask: what are the ways theoretical psychology can take an activist stance against the capitalist modes of acceleration? How can we challenge the particularities in which these modes of acceleration operate (i.e., for whom and for what purposes)? What are the instances that afford ethical-political modes of acceleration? How can we appropriate and transform the logics, subjectivities, and ideologies of acceleration to address pressing social issues that cannot be postponed?

Presenter 1: Teaching Colonial History

The first presenter examines the kinds of timescapes Danish high school students are afforded in the practice of the teaching of the history of the Danish slave trade. Premised on Marxist notions of history as the continuous and contradictory flows of social practices to which our contributions matter (Marx, 1975; Vygotsky, 1966; Stetsenko & Vianna, 2006), the aim is to explore how the teaching of the past of the Danish slave trade, as a particularly fertile ground for a critical pedagogical intervention, facilitates students interrogation of both the past and the present, as well as their future orientations (Stetsenko, 2013; Taylor, 1991). This paper critically explores the notion of acceleration in the context of the ahistorical multicultural agenda in education today.

Presenter 2: Ideologies of Numeracy

The second presenter explores how numeracy can call into question dominating ideologies of number within accelerating processes of commodification of everyday life. This paper develops an emerging theory and praxis for critical numeracy; the learning, teaching, organizing and resisting around the production and discourse of numbers (Skovmose, 2012). Historically,

numbers have been conceptualized and practiced to count, categorize, measure, differentiate living things, and the environment in diverse ways (Powell & Frankenstein, 1997). This paper theoretically explores dialectical relations of reality and numbers, realities grounded in specific, historically derived, social relations within particular modes of acceleration.

Presenter 3: Hegemony of Human Nature

The third presenter argues for the need to pause to think about the current (mis)uses of the concept of human nature as something measurable. Grounded on a decolonial critique of the Darwinian/Malthusian construction of the human (Wynter, 2003), this paper posits that the quest for acceleration reinscribes outdated beliefs about human nature such as biological essentialism, the new eugenics, and the dehumanization of certain persons.

ID59

Panel

500 words due Dec. 14th

Email to: istp2019.arts.edu@au.dk

NOTES:

Neoliberalism...students wanting to move forward without making the connections between history and present as well as moving forward. What are
The need to politicize the term, acceleration.

Naja

Danish

Acceleration: neoliberal time-scape students would touch on history but then move forwards
How do we use history to ground ourselves.

This is not something new but part of the end of history piece.

We need to have a more explicit political commitment.

Current emphasis on quantification; how people are engaging in conversations. In parenting
how many children should you have....!

Human suffering and human becoming conn

Acceleration no pausing to think about what it means.... (ie. 23 and me)...to be human....

Return to eugenics that happens through 23 and me. There is no stopping to think about
what happens. How do we talk about genetic life now in light of recent research on genetically
modifying humans in China. How does this?

Middle-class folks being more anxious. They are thin. Some people are accelerating and
disappeared.

Quest for acceleration is always about increasing productivity. The contradiction is that as you speed
up you also slow down.

In education, acceleration means full stop for other people (students). Who gets to accelerate
their lives and who does not.

Acceleration as moving forward but the contradiction being that not everyone can.

Theoretical means more philosophically to broaden the conversation.

Does our research dare to be explicitly activist? Do we share that of our own work?

Words are thrown there (like human nature or capitalism) how do we pause to think about the meanings given to these terms.?

How this ties into education

With the need to acceleration there is a lack of pausing..to questions what do we

Pausing is a privilege to think and examine

Acceleration is posing as a positive thing. But in case of global warming not so. Or the genocide of particular groups this

In Settler Colonialism, the acceleration is actually violent in that is about eliminating particular lives.

Explicit political commitment to education from our own work

Ways we see our intervention: how do we see human nature and the history

Make explicit anti-racist

Theory needs to be dialectical. It needs to be in practice.

We need to be optimists

Looking at sites of contestation in and beyond education

For our Panel we would need to present (7 mins):

1. The problem
 - a. Current history practices (Naja)--
 - b. How does human nature practice show up
2. The commitment to activist to education and research
 - a. Pedagogy was pretty constructivist (Have explicit agenda in teaching history or To make an explicit stand)
 - b. Radical Reimagining what it means to be Human (Black Radical Tradition- Wynter, Fanon, etc.)
 - c. Destabilizing the particular hegemony of number/numeracy: People Power

Possible Titles:

Examining our political commitment and the contradictions of acceleration

Pausing and Interrupting Acceleration

Moving Beyond Cynicism: Critical Exploration of the Contradiction of Acceleration

Acting Beyond Cynicism: Critical Exploration of the Contradictions and Political Commitments of Acceleration

ID59

The neoliberal time-scape of acceleration

Naja can ask colleague to be moderator

200 words and short statement:

The proposed panel proposes an dynamic interrogation of the multiple groundings and uses of acceleration in our research and political ethical commitments.

Symposium

The usefulness or uselessness of psychoanalysis in an era of acceleration

Organizer:

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Participants

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Bert Olivier, University of the Free State, South Africa, OlivierG1@ufs.ac.za

Symposium abstract

Can the Freudian unconsciousness be accelerated, made efficient, optimized? Or, from another perspective, could the Lacanian *objet a* be measured? Would hence psychoanalysis be useful to increase productivity? An answer to these questions might be not without use for those who want to tackle how the contemporary ethos of acceleration and efficiency may play a role in inducing human suffering and in structuring that suffering as 'new pathologies'.

This symposium consists of four papers each of them probing the viability of a psychoanalytic critique in these accelerated times.

(1) David Pavón Cuellar (México) examines how the capitalist discourse (as theorized by Jacques Lacan) and its unsustainable progressive acceleration, makes that the subject is radically excluded or even *forcluded*.

(2) Bert Olivier (South Africa) connects our compulsive checking for messages on smartphones or laptops to Freud's *Totem and Taboo* and probes signs of a 'quasi-mass-(compulsion)-neurosis'. The current link between advanced technology and socialisation is moreover linked to Paul Virilio's work on acceleration and 'grey ecology'.

(3) Aydan Gülerce (Turkey) starts from considering technoscientific advances blurring the distinction between real and virtual, to then consider the role of psychological inquiry and critically reinterpret the primary interpretive task of *psyche-ana-lysis*.

Paper abstracts:

(1) The subject lagging behind the acceleration of neoliberal capitalist discourse

David Pavón-Cuellar

The capitalist discourse, as formulated by Lacan in 1972, imposes a ceaseless movement, a continuous displacement without frictions or bars or obstacles, which is going faster and faster as we get into deep neoliberalism. Its acceleration is correlative of its freedom, which is the freedom of neoliberal capitalism, of the free market and the free circulation of goods, including subjective commodities. People must follow the rhythm of production and consumption, a rhythm that, as Marx shows in the *Grundrisse*, consumes them as much as it consumes their environment, their planet, their conditions of existence, which are also those of capitalism itself. The capitalist discourse, according to Lacan, ends up undermining itself by consuming its own foundation. The capital even consumes itself because of how effectively it works. The efficient functioning of capital, which implies an unsustainable progressive acceleration, is what this paper will examine at the subjective level. It will be seen how the subject is radically excluded, *forcluded*, when there is no time for him/her to live, stop and exist, get lost, be unoccupied, look back, resignify his/her history and understand until the moment of concluding. Without conclusion of anything, there is no interval to unfold the subject's existence. There is no point in which life can be anything other than the capital's power of labour and consumption.

(2) Mindfulness' in an era of acceleration

Bert Olivier

Imagine Descartes in the 17th century, penning his famous *Meditations*, trying desperately to concentrate on the properties of a piece of wax, in-between checking his email on his smartphone, or laptop, or iPad! Distraction overload to the nth degree! Unavoidably this relates to negotiating the mass of technologically mediated distractions coming at us from all directions today, contributing to the increasing acceleration of our lives. The paper focuses on the work of Paul Virilio on acceleration and 'grey ecology', first, to be able to grasp the character of contemporary social life. Few people are prepared to embark on disciplined Zen-Buddhist meditation, but the stresses accompanying the accelerated life which is a function of the technological revolution we are living through have made a growing number of people receptive to what is known as mindfulness-based stress reduction (MBSR). The proposed paper therefore examines this as a response to the pressures of the present era, and, by way of returning to Freud's work, particularly in *Totem and Taboo*, aims to demonstrate that in the accelerated life of today, there are signs of a kind of 'quasi-mass-neurosis' because of the link between advanced technology and socialisation. Is it far-fetched to see in the compulsive checking for messages on smartphones or laptops a persistence of what Freud called a "compulsion neurosis", today better known as OCD, or obsessive-compulsive disorder? I doubt whether everyone who compulsively checks for text messages or the like would qualify for being clinically diagnosed with OCD, but the behavioural resemblance is striking. A compulsion neurosis is driven by an unconscious belief that, unless one repeats a certain action over and over — here, the technologically mediated one of "staying in touch" — something terrible will befall one. The link between this behaviour and 'grey ecology' (Virilio) will be examined in the proposed paper.

(3) Critical psyche-ana-lysis: An oxymoron of objection in an era of truthiness and objective acceleration?

Aydan Gülerce

Speedy technoscientific advances, rapid production and consumption of goods and signs blurred the distinction between real and virtual. Commodification of the postmodern subject's desire for social differentiation, identity, freedom, well-being, etc. pave way to novel addictions of consumption and participation in the ever expanding neoliberal market as much as in postpolitics/postdemocracy. As these statements became quite ordinary, the critical intellectual concern for emancipation and sociopolitical change shifted its focus towards truthiness and acceleration in our times. Similarly, subversive energy is no longer sought in class struggle, but in agentic resistance to the new forms of discursive oppression or social control that regimes of posttruth employ. Psychological inquiry, on the other hand, continuously collude or cooperate with the amplified data-based objectivation process of the (post)human condition that is tangible, calculable and measurable, and hence is real and scientific. Whereas psy-practioners are preoccupied with either trendy relabeling of various coping strategies and self-management techniques, or with novel drugs influencing behaviour by affecting neural mechanisms, quickly putting them in use for the individuals. I first depict the presenting problematic by briefly revisiting some crucial notions of Freud, Lacan, Deleuze and Guattari, Derrida, Baudrillard, and Virilio that typically are read as pessimistic, catastrophic or nihilistic. Having reframed also the question of (inter)subjectivity from an engaged theoretical/philosophical psychological perspective, however, I critically reinterpret the primary interpretive task of psyche-ana-lysis. I then discuss some relevant tenets of my transformational (post)metaphysical thinking where conception of humanity can be articulated as nothing but an epiphenomenon of continuous/continual dialogues of the objective-subjective-projective realms that is irreducible.

Title

Research in *Perspectivism* : Adopting a *Perspective* in Arts, Education and Science

Chair

Alaric Kohler

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Discussant

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Joint abstract

This symposium aims at contributing to the theorisation of knowledge for psychology, and in a way that takes into consideration the multiple *points of view* and *perspectives* human knowledge entails (see Kohler, Lordelo & Carriere, 2017). The piagetian's endeavour of an *empirical epistemology* can find a relevant development in Bruner's « second cognitive revolution » (Bruner, 1990), in which he proposes a *perspectivism*. Such epistemology could provide a framework for psychological theories, since it gives a central role to *meaning making* by singular agents in specific situation and context, and to the *coordination of points of view* that was dear to Piaget, yet was not fully developed in genetic epistemology (Mounoud, 2000), since Piaget has paid little attention to the development of knowledge in adult practices.

Our previous work on a *Perspectivism* has led us to tackle the intuition that *adopting a specific perspective* is a *specific form of knowledge* (Kohler, 2018). Yet, little work shows how and under which conditions humans are ready to adopt a generic *perspective* on the world, or even someone's else *point of view*. If we are to develop a *perspectivist* theory of knowledge empirically, such research is most needed. Arts and literature studies are more advanced on these issue than philosophy of science. For instance, in Arts education, adopting an *impressionist's* perspective is required for understanding the work of Monet. What can we learn from the practice of Arts, Education and Science in *adopting perspectives* ?

Title of contribution 1

Knowledge in Art-Practice as Research: Contributions to Perspectivism

Author

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Abstract

If a perspective epistemology as stated By Bruner (1996) is considered an alternative view on knowledge construction within Human Sciences, when it comes to art practices the opposite scenario applies: artists and researchers already assume that artistic practices do not stand on their own; according to Borgdorff (2006), they are always situated and embedded. There is no such thing as a disinterested understanding of art practice. For that reason, in the arts, the real challenge is to view artistic practices as research. After analyzing some attempts of theorizing research in the arts domain, we conclude that a perspective in art practices as research is strictly connected to knowledge in art which is embodied and situated, for it is often produced from the artist's own physical and subjective experience; and open, for it is usually built through experimentation and interpretation, and aims to generate new, original understanding of ourselves and the world.

Title of contribution 2

The Cultural Perspective on Education

Author

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Abstract

This contribution aims at presenting what I call "Cultural Psychology of Education" that means a cultural perspective on educational processes.

By taking this approach, I want to challenge the "ontological" conceptualization of education by promoting an idea of education as localized on liminality. In my view, education has been understood as goal-oriented personal movement that is at the core of societal change in all its different forms—from kindergarten to vocational school and lifelong learning. It restructures personal lives both inside school and outside the school. The cultural psychology approach to education reflects the interdisciplinary nature of educational psychology, and informs

the applications of educational psychology in a vast variety of cultural contexts. Psychology of Education seems nowadays to have put into the background the theoretical investigation to privilege more empirical and applicative concerns. This trend is only partly justified by the challenges that the educational systems are facing worldwide. The answer of the discipline has been focused on the small-theorizing and the medicalization of the object of study. Education is not a major concern of theoretical psychology today. Therefore, on the one hand we have a psychology of education which is producing few theory to understand a stockpile of empirical data. On the other hand, we have theoretical psychology which is not fully involved in providing a long-range theorization in education. Cultural Psychology of Education is aimed at providing both an overview to the current trends in the field and a constant introduction of innovative and edge theoretical concepts.

Title of contribution 3

When *Learning* Coincides with *Adopting a Perspective* : Examples from Teacher Education in Arts and Science

Author

Alaric Kohler

Abstract

Research on science learning has put the emphasis on its situatedness and on the semiotic mediation allowing students to build knowledge (Tiberghien, 2002), and more particularly through discursive practices such as argumentation (Perret-Clermont & Mirza, 2009). In this line of research, Kohler's (2015) analysis of situations of misunderstanding shows that learning may correspond with adopting a specific perspective on the content to which the teacher raises students' attention, rather than the mere repetition of declarative discourse or set procedures.

These results raise important theoretical questions : What is *a perspective* in science and in other domains ? This is not the same question as « *what is a scientific perspective ?* », as we are precisely interested in the various perspectives one can adopt within science. How do students come to *adopt a perspective* in formal education ? Among known challenges, the coordination between various semiotic registers (Duval, 1995) is particularly crucial for learning to occur. Teaching and learning as broad processes are themselves raising the issue of the *coordination of points of view*, between the teacher's point of view and the students' points of view. In arts education, these coordinations have been reflected upon for constitutive of the development of the artist's expertise : What can we learn from this domain ?

Illustrations of challenges, practices and educational settings will be selected from teacher education practices and presented, in order to provide insights about what *adopting a perspective* may be. From these illustrations, we will sketch a few first elements of a theory about *adopting perspectives*, which could in terms contribute to a perspectivist theory of knowledge.

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**Application for Symposium
For ISTP 2019 conference**

**“Dialogical adaptation to foreign cultures and novelties – considering the idea of
proculturation”**

The chair:

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Common abstract

“Dialogical adaptation to foreign cultures and novelties – considering the idea of proculturation”

Gamsakhurdia (Gamsakhurdia, 2018) elaborates proculturation to contribute in a dialogical conceptualization of developmental adaptive processes which unfold when the self interacts with a foreign environment. The idea of proculturation is theoretically grounded in cultural psychology of semiotic dynamics (Tateo, 2016; Valsiner, 2014). Proculturation assumes that adaptation to foreign cultural elements leads to the appearance of novel semiotic fusions of meanings (Gamsakhurdia, 2019; Waldram, 2009). This argument will be illustrated on the example of a case study from Georgia (Gamsakhurdia, 2019).

Floor van Alphen explores how students from different migrant communities adapt when host national official history is different from their heritage memory. She explores memory dynamics and the relation of proculturation to the concepts of appropriation and construction used in the cultural psychology of memory (Wagoner, Bresco & Awad, 2018).

Margaret J. Hendricks and Kevin R. Carriere seek to expand proculturation (Gamsakhurdia, 2018) by examining the acceleration of movements between the self, other, and (un)expected novelties. Using StoryCorps interviews, they highlight the proculturation process of immigrants into the United States and how reconstruction of meanings requires an emphasis on the resources that both catalyze and inhibit such reconstructive movement.

Mariana García Palacios will review the concepts of Interculturality, Appropriation, and Proculturation, as ways to study children and youth cultural (re)creations. She will focus on young Toba's cultural (re)creations, such as making and selling “traditional Toba craftwork”, dancing in “grupos de dancistas” (Toba religious group of dancers), and performing “Rap originario” (“Aboriginal Rap”).

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“Introducing proculturation – dialogical adaption to new environments”

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Abstract

Proculturation is a new term which aims to contribute in a novel conceptualization of adaptive processes which develop when people occur in a foreign environment.

Proculturation is elaborated in contradiction with mainstream of Berry-inspired research of acculturation processes which are based on reductionistic and essentialized perceptions of culture. Cross-cultural psychologists regard culture as bounded, distinctive and homogenic entity. Moreover, vast majority of acculturation studies overlooked individuals' meaning-making experiences. (Gamsakhurdia, 2018, 2019c). Proculturation aims to fill the latter gap by offering person-centered theoretical approach which is oriented on the exploration of the development of individuals in relation with the surrounding foreign cultural element(s). It conceives adaptation from a dialogical perspective.

Proculturation develops in relation with diverse sociocultural and temporal dimensions, however, is predominantly driven by humans' subjectivity. Moreover, it emphasizes the future-orientedness of human mind and contemplates adaptation as a continuous process, unlike acculturation, which is oriented on measuring ontologized traits/indexes of that process (Gamsakhurdia, 2018, 2019b). Proculturation assumes that adaptational processes lead to the appearance of novel semiotic fusions of meanings, not to the making choices either in favor of heritage or foreign cultures as it would have been expected according to Berry's dominant framework of acculturation strategies (Chirkov, 2009). It is driven and fueled by human intentionality and imagination.

Theory is based on theoretical research (Gamsakhurdia, 2018, 2019c) and case studies oriented on the revelation of subtleties of adaptive experiences (Gamsakhurdia, 2019a).

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“Accelerating Proculturation: Moving Towards and Away from Novelty”

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Abstract

Directionality exists throughout cultural psychology – to the extent that self-reflexivity (actions directed back to oneself) and future-orientation (actions directed towards the novel future) lie at the heart of cultural psychological theory (Valsiner, 2014). Imbedded in this sense of directionality, yet rarely discussed – is the speed onto which this movement towards novelty occurs. Gamsakhurdia (2018, p.10) provides the notion of proculturation as the “continuous progressive reconstruction of the cultural system... reconstructed for living in new forms”. While presentations of novelties are immediate, the development and adaptation of such novelties towards one’s symbolic universe (Salvatore et al., 2018) and semiotic system is far from instant. Instead, the individual must decide how quickly to move towards or away from this new novelty in regards to their own semiotic system. In this presentation, I expand proculturation (Gamsakhurdia, 2018) by examining the acceleration of movements between the self, other, and (un)expected novelties. Using StoryCorps interviews, I highlight the proculturation process of immigrants into the United States and how reconstruction of meanings requires an emphasis on the resources that both catalyze and inhibit such reconstructive movement. In examining proculturation through one’s pace of movement, we can better conceptualize the process as truly developmental in nature – that is, that adaptation to culture both develops slowly over time – but also can be an immediate change if the right conditions (personalities, contexts, social structures) – are met.

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Dynamics of memory in a globalizing world: transnational, intercultural, appropriation, construction or proculturation?

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Abstract

Comparing migration experiences at the beginning of the 21st century with those at the beginning of the 20th century, Pedraza (2006) talks about transnationalism rather than assimilation, because nowadays people more easily stay connected with, and have more possibilities to travel to, the country that they migrated from. Typically, migrants try to accommodate different cultural demands. This strategy has been called biculturalism (LaFromboise et al, 1993). More recently, Bhatia (2011) has argued that cultural psychology should accommodate transnational experiences without falling into the essentializing notions of culture that often come with cross-cultural psychology. In this vein, the idea of acculturation has been criticized (Bhatia & Ram, 2009; Ward, 2008), not unlike multiculturalism has been reflected upon (Bhaba, 1998). To capture the complex dynamics that come with migration a focus on intercultural processes has been advanced (Kymlicka, 2003).

Some of these concepts are more useful than others to approach the dynamics of memory in a globalizing world. Halbwachs (1992/1925) already argued that moving through different *cadres sociaux* memory is enriched. Wertsch (2018) has focused rather on mnemonic communities, on official history, family memory, and the standoffs occurring between them. In my research, I was confronted with what happens when the official history or national memory that students from different migrant communities have to learn in school not really accommodates their family or community memory. Preliminary results suggests that students with a migrant background can significantly transform official history. This paper discusses the different notions available for capturing these memory dynamics. I will consider the concepts of appropriation and construction used in the cultural psychology of memory (Wagoner, Bresco & Awad, 2018) and, specifically, how the notion of proculturation might contribute.

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Debating Interculturality, Appropriation, and Proculturation. A Study of Cultural (Re)creation of Toba/*Qom* Children and Youth from Buenos Aires

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I will analyze how Toba/*Qom* children living in Buenos Aires give meaning to “Toba culture.” I understand culture as an active process of meaning construction and the debate of its definition. It is not a closed and coherent entity, a set of elements from the past, nor does it exist beyond human action (Wright, 2004). People, located in social relationships, use the resources available to enforce an authorized definition of culture. Hence, it is emphasized the fundamental role of social agents in the production of culture, but also the inclusion of children’s practices in intergenerational and intercultural power relations’. I believe that children, in their intercultural experiences, constitute cultural meanings, appropriating previous ones and interpreting them in such a way that even when they are reproducing them, they are reorganizing them again (Toren, 1999). In this presentation, I will review the concepts of Interculturality, Appropriation, and Proculturation, as ways to study children and youth cultural (re)creations. To do so, I will focus on young Toba’s cultural (re)creations, such as making and selling “traditional Toba craftwork”, dancing in “*grupos de dancistas*” (Toba religious group of dancers), and performing “Rap originario” (“Aboriginal Rap”).

Excluded from School – Intersections of Discipline & Marginalization

This paper will discuss how to develop conceptualizations to grasp the relationship between disciplinary problems in school, the use of sanctions and marginalization. Indications of a rising number of disciplinary exclusions – expulsions and suspensions of pupils - in Danish schools can be identified. These changes contrast the political goal of inclusion and its ideal of a school with room for differences that would hitherto have caused transferal to alternative schooling.

Studies within the field typically focus on risk factors for and consequences of disciplinary exclusions, but conceptual weaknesses can be identified in their approaches. Several studies see disciplinary exclusions as mere reactions to single events of an individual's (bad) behavior. Focusing on such linear explanations conceals connections to the social contexts in which exclusions takes place.

A central aspect of this social context is the political conditions of schooling and the discourse at play about what school is about and how to be a "good" pupil. Following Foucault, disciplinary exclusions can be seen as a power technology directed towards normalizing individuals in certain ways. Through his theory on the interplay between discipline, punishment and normalization, the aim of this paper is to develop conceptualizations of disciplinary exclusions that are more promising to explain how the use of disciplinary exclusions in certain situations become hegemonic truths about how to deal with bad behavior school. By investigating marginalization processes in disciplinary practices, this paper will contribute to the longstanding debate concerning the relation between schooling and the reproduction of social inequalities.

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Absence of/as a Cause

Conceptualizing the Causality of Absence from School

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Absence from school is today regarded as an important measure of youths' lives (Ekstrand, 2015), partly because it is associated with a range of negative outcomes (Kearney, 2008). The literature implicitly presents two mechanisms through which absence *causes* these negative outcomes: as causal in and of itself or as the absence of a cause (schooling). This is a problem for two reasons: Firstly, if an absence of something can be causal, then we have to somehow exclude all the other "things" that are absent from each situation (Wolff, Barbey, & Hausknecht, 2010). Secondly, absence only describes the school situation from which the youth is absent and not what the youth is doing instead. Because this causality assumption helps legitimize interventions into the lives of youths with high absence, it is problematic that it does not include their perspective. I argue, with help from philosophers of causality and critical theorists, that we should situate the causality of absence in two ways. 1) Using the concept of contrastive causality, the effects of absence are taken to be a judgement between "what would have happened at school" and "what happened instead" (Schaffer, 2005). This requires a *practical normative* judgement of "which alternatives are to be judged against each other?" and "what are the relative value of each?". 2) Absences are reacted to by schools, and are therefore causal through being meaningful parts of practice (Dreier, 2009). Theoretically, it contributes to our understanding of absence as causal though being intertwined parts of daily practice.

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Quantification, Psychology and Law: An Inter-Professional Comparison

Renato Moretti & Iván Grudechut.

This is a work on quantification, that we understand as 'to express in numbers what was previously expressed in words' (Desrosières, 2016, p. 184). As Desrosières describes, from the mid-19th to the mid-20th century the social sciences were gradually quantified, following heterogeneous paths. The heterogeneous practices of measurement rely on a heterogeneous group of settings, tools, rules and principles that makes that practices variable. For this reason, the concrete existence of techno-scientific measurement cannot be completely known outside the attributes of the process of quantification that entails it in a specific historical situation. This process has been documented, but there have been fewer comparative studies between social sciences from this view.

We will discuss the nature of measurement, comparing to two cases of social imbrication of 'social disciplines' and quantification. In the first case, Psychology, quantification has been largely reported, analyzed and criticized, but not so much in the second case, Law, a more loosely quantified practice. However, when we put the scope at the level of social interactions of these disciplines, the specific features of quantification appear concretely, making them comparable.

We will consider two processes of transformation from the qualitative to the quantitative through measurement: The evaluation of teacher's performance, in the case of Psychology, and the determination of money prices, in the case of Law. The comparison will expose the common and different features of measurement between disciplines. The exercise will also help to illuminate their differential contribution to the regulation of conduct in contemporary social settings.

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SYMPOSIUM.**Assumed Futures and Ruined Pasts: Using Bakhtin's *chronotope* as a counter-concept to refuse the agentic measured self.****Convenor: Dr Kesi Mahendran, School of Psychology, The Open University, UK.****Contact kesi.mahendran@open.ac.uk***Symposium Abstract*

This symposium introduces the idea of time-space *chronotope* (Bakhtin, 1981). It brings together four papers using dialogical approaches to explore how a sense of time-space (chronotope) can resist modes of governance which foreground measurement and responsabilisation (Wendy Brown, 2015). Gavin Sullivan opens by examining the United Kingdom Independent Party (UKIP)'s aim to withdraw the UK from the European Union. Sullivan combines chronotope and affective practices (Wetherell, 2012) to foreground faith in the UKIP leader and UKIP's ability to neutralise stigmatizing accusations of racist "white interest". Anthony English continues discussion of political dialogue looking at the Brexit UK landscape. He critiques *perspective-taking* - where the responsible individual takes the position of the Other. He proposes a dialogical self which takes certain *I*-positions and engages in positional exchange to sustain dialogue through moments of consensus and dissensus.

Also focused on stigma, Paul Sullivan reveals greater potential for creating dialogue within method. Taking the 'strange case' of Bradford, Sullivan reveals the spatial and temporal divisions between 'outsiders' and 'insiders'. Sullivan employs *chronotope* to resist the manipulation of 'reputation', assumed futures and ruined pasts. Finally, Kesi Mahendran returns to the EU examining *freedom of movement*. Analysing using *Chronotope* enables a reading of the public as engaged in freedom *from* movement, freedom *of* movement and freedom *through* movement. Mahendran uses Bakhtin's preoccupation with *answerability* (Bakhtin, 1993) where response-able selves stand for the Other (non-oppositional) rather than self/Other opposition. This symposium demonstrates how theoretical psychology can challenge stigma with counter-concepts for the emergence of creative and interdependent selves.

UKIP and Brexit voters: Towards an affective practices and Bakhtinian dialogical-chronotope analysis

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The United Kingdom Independence Party (UKIP) emerged as a political force campaigning on anti-immigration and anti-European Union policies. The rise of similar right-wing parties across Europe has been explained as a product of rising nationalism, manifestations of fear and anger about immigration in a globalized world, and as the impact of discourses of loss of identity and place. However, such structural and discursive explanations fail to adequately represent the diverse political identities of UKIP voters and how these are recreated in discussions about local and national forms of political issues and justifications for voting choices. In this paper, the results of semi-structured, longitudinal

interviews with 19 UKIP voters once before and twice after the 2015 United Kingdom General Election and 2016 European Union Referendum are reported. The results highlight the appeal of UKIP arguments, critical support for the UKIP leader, defences against shameful racism and "white interest" accusations, and the complex rhetorical positions and pictures which combined they use to justify reduced solidarity for refugees and, ultimately, underpinned voting for Britain to exit the European Union. In contrast to contemporary ontological security (Kinnvall, 2014) and discourse analyses in political psychology (e.g., Wodak, 2015), I outline the relevance of a combined Bakhtinian and affective practices (Wetherell, 2012) theoretical framework with interdisciplinary relevance which highlights the contexts in which people could "do" politics and share (or needed to regulate) their feelings about political issues in family or accepting communal spaces (i.e., to better understand underexplored dialogical and affective-practical features of the "demand-side" rather than the "supply-side" of right-wing political populist support).

Sustaining dialogue in polarized political contexts: Moving beyond Perspective-taking to explore consensus via Dialogical Self positional exchanges.

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The 2016 referendum on the UK's continued membership of the EU, has been one of the UK's most polarizing political events. This polarization has been observed in electoral campaigns among other European countries (Eatwell and Goodwin, 2018) and in the United States (Pew Research Center, 2014). This trend challenges psychologists to consider what factors could produce consensus in polarizing contexts. Social psychological studies on consensus via perspective-taking (Vescio et al. 2003), in which the self takes the position of the other, has produced mixed results in political contexts. Hence, the intention is to explore consensus during polarized exchanges within a dynamic, dialogical context. A key consideration here is to explore the role of dialogical I-positions during polarizing discourse; an I-position being a context-dependent voiced position (internal or external) with a specific perspective (Hermans, 2015). This research takes a dialogical approach, extending Gillespie and Martin's (2014) Position Exchange Theory to explore the role of dynamic I-positioning of the dialogical self during polarizing dialogue. This paper shall argue that an understanding of positional exchanges offers a means of understanding consensus/dissensus. Understanding how common-sense knowledge emerges during these interdependent contexts may also offer insight on how to sustain dialogue. Specifically, how such knowledge resources are used in conjunction with an interlocuter's personal mobility narrative (Mahendran, 2018). The paper concludes by offering a dialogical framework in which to better understand consensus/dissensus moments during politically polarized exchanges on the UK's global relationships.

Chronotope and Created Dialogues as methodological tools of dialogue: A case study of Bradford Politics

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Within this article I draw out the methodological implications of a dialogical analysis for our understanding of processes of governance through territorial stigmatization. The paper further develops investigations into territorial stigmatization within the context of Bradford politics (Sullivan and Akhtar, 2019). 'Chronotope' in this case-study highlights the dialogical interactions between 'outsiders' and 'insiders' and the spatial and temporal divisions within this distinction. These dialogical interactions revolve around the 'reputation' of a place and the ascriptions of personality types,

assumed futures and ruined pasts, to the inhabitants of Bradford by outsiders and insiders. Political change is complicated by the manipulation of reputation and the local emotional commitments to reputation. Everyday social reality can acquire charged emotional significance and layered meanings in this context but also lead to dialogical reflexivity.

Such reflexivity is showcased, methodologically, through 'created dialogues', which attempts to create a chronotopic space within the monological academic text for different participant perspectives to enter into dialogue with one another in relations of agreement and disagreement. This may still end up as a monological academic text but it's a start on thinking through the agency of our 'characters' in qualitative analysis and how best to use this in our research write-ups. Overall, incorporating a literary sensibility, via chronotope, into our perception of dialogical agency, involves expanding our understanding of method.

Public dialogue on *freedom of movement* within the European Union: From taking the perspective of the Other to *answerability* – standing by the Other.

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Social psychology has established that oppositional we/they categorization is central to dis/identification with European integration (Hewstone, 1986; Chrysoschoou, 2000; Mummendey and Walduz, 2004). As Europe faces fresh uncertainties, e.g. Brexit, this research reveals the multi-positional features of public opinion formation. The research initially examines perspective-taking research where the self takes the position of the Other often in oppositional we/they categorisation. We then, using Bakhtin's concepts of *answerability* and *outsideness*, introduce diplomatic non-oppositional forms when citizens speak about the general public in 'a public capacity' (Dewey, 1927) i.e. where citizens stand beside and for the Other. Two interview-led studies in England, Ireland, Germany, Scotland and Sweden (n = 100) brought participants into dialogue with the ideals of European integration. Chronotopic analysis reveals six dialogical positions on the general public – avant-garde, advocating, homesteading, distancing, segmenting and progressive. These rest on social representations of the public as having freedom *from* movement, freedom *of* movement and freedom *through* movement. In conclusion, understanding the public's multi-positional capacities and the interplay between self-world narratives and European integration narratives is one step away from polarized public opinion and towards public dialogue on Europe.

Psychologies of not knowing: On the (re)production of oppression via processes of not knowing

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Oppression is kept alive, among other, through psychological mechanisms. This premise has been at the heart of many social and liberation movements all around the globe at least since the late 1960s and it has also been a basic tenet of many critical and liberation psychologies. However, feminist and critical race epistemologies such as “feminist standpoint theories” and “epistemological ignorance” suggest that there might be different forms of not knowing involved depending on the social location of the (not) knowing subject. In this paper we suggest that the concrete psychological mechanisms involved in not knowing or outright ignorance differ according to one’s position in the social fabric of oppression and privilege. More specifically, we pose that these processes may be grouped heuristically into psychologies of epistemological ignorance from a position of power or privilege and psychologies of not knowing from a position of oppression or structural disadvantage. Drawing on various critical psychological and psychoanalytic reflections and studies we illustrate how social position is translated into lack of knowledge about systems of oppression and privilege. With our proposed heuristic of not knowing we hope to advance theoretical psychological understanding of the relation between systems of oppression and privilege, concrete experiences of oppression and/or privilege, knowledge or ignorance about these respective systems, and social change.

Johanna Motzkau for ISTP conference 2019 in Copenhagen

Dark Listening: an emancipatory methodology for a post-truth psychology

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There is a long tradition in feminist- critical psychology of problematizing concepts of ‘voice’ that imply ‘hearing’ as unproblematic and passive, and thereby obscure the inherent complexity/ambiguity of speaking and listening (e.g. Henriques et al 1984; Steadman et al 1985). Yet such critique is increasingly overshadowed by recent political discourses about ‘voice’ and ‘agency’, while ‘listening’ itself has been neglected.

This paper theorizes listening and the sonorous (Bonnet 2016) alongside discourse to consider new ways of challenging and transforming relationships between discourse and power. As part of this I will present a methodology I am developing based on the concept of ‘dark listening’ (Greenlaw 2011). Via examples from an ongoing research project (‘Cultures of Listening in Child Protection’), this paper discusses the use of audio diaries and audio collages for data collection and participatory analysis. Informed by process theory and feminist epistemologies of care (Haraway) it highlights the emancipatory potential of engaging practitioners (social workers/police) in dark listening.

Here listening becomes graspable as a-topological, a-subjective, a-singular (Deleuze); it is captured as the agentic murmur that at once envelopes and engenders the subject of post-truth psychology.

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Constructing moral selves in conflict and complicity

At a time of increasing social fractures and political polarization, there have been many attempts to use rigid psychological categories to understand individuals' moral and political behaviour and affiliations. This paper emerges from a broader European-wide project concerned with resentment and which seeks to produce more complicated and dynamic counterstories of moral and ethical subjectivity in everyday life. Our paper explores the construction of moral and ethical selves on the political "left," specifically examining dilemmatic spaces in social justice and activist work. We bring together theoretical perspectives from moral economy, the cultural politics of emotion, and postcolonial interventions in geographies of responsibility in order to discuss the production and circulation of moral sentiments, emotions and values, norms, and obligations in social space and for understanding political motivation and action in the face of complicity.

Pathology and community: mental distress in an age of an evidenced based rationality

Mental health in the 21st century has become an increasingly pathologised and evidenced based domain. Whilst the DSM grows in its size, scale and detail of 'mental health conditions' with each edition published, there is an emerging recognition that the standardisation and pathologisation of distressing experiences often overlooks and silences the individuals experiences of living with mental health 'conditions'. The communication of what it is like to experience mental distress has long been a challenge for academics, practitioners, and those living with distress. Further, public and professional understandings of mental health is often based on a medicalised dogma which leaves little space for the real, human, lived experience. However, in recent years there has been an emerging trend in research drawing on the arts to facilitate the communication of what it is like living with mental distress. This paper builds on this emerging body of research to gain an understanding into the ways in which utilising an immersive art instillation facilitated the expression of an individual's everyday experiences of living with a diagnosis of Bipolar ii. Data from the individual composer of the instillation will be presented to explore the ways in which 'bringing mental health to life' through the immersive experience was both emancipatory and uncomfortable for the individual. In addition, data will also be presented from those that experienced the immersive instillation to examine how a de-pathologised expression of living with Bipolar ii problematized and disrupted their previous understandings and assumptions of mental health/distress.

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Institutions, 'extitutions' and the displacement of mental health interventions¹

In the last few decades, most of the traditional modern institutions have gone through a crisis or, at least, a profound shift in their composition and practices. More precisely, it has been argued that a process of deinstitutionalisation has occurred and we should now rather talk of “extitutions” instead of institutions (Serres, 1994; Tirado & Domènech, 1998, 2001, 2013). In this context, psychiatric treatment stands out as a paradigmatic case of such emergence (Domènech, Tirado, Traveset & Vitores, 1999). This process of transformation entails a dis-placement of the psychiatric ward and psychiatric interventions away from enclosed spaces and professional’s practices and capacities, to a more community-based initiatives and locations that undoubtedly reshape the subjectivities of all those involved in the “recovery” process. Drawing on the authors’ involvement in a policy evaluation project of a programme aiming at allowing people living with mental health issues “to become active agents of their own health”, this paper addresses some of the effects this dis-placement has, such as the reorganisation of roles, practices and agencies of the mental health assemblage (Edquist, 2008; Duff, 2014).

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¹ Paper originally submitted as an individual contribution to the symposium “Pathology and community: mental distress in an age of an evidenced based rationality”, convened by Dr Paul Hanna

Psychotropic drugs between intensities of madness and rationality
Abstract for ISTP 2019

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According to Emily Martin the mania of bipolar disorder resonates with capitalist values, in as much as the frantic productivity, and seductive power of manic energy is celebrated in leaders and decision makers. However, the highs and lows of bipolar disorder take the individual subject spiralling both upward to the ravishing/ranting highs of mania or downward to the cataclysmic/catatonic depths of depression. In these extreme states affect is seeping through crevices, and the subject is 'losing herself', intensities flowing around and through the body, sticking and spilling in unforeseen, and maybe unwelcome, ways and places in the affective amuck run of bipolar highs and lows. Drawing on Agential Realism, Affect Theory, Anthropology, and Post-ANT, I propose to look at psychotropic drugs, especially Lithium, as an interface between madness and rationality.

The diagnosis of bipolar disorder may be seen as a normative apparatus, where socio-politico-discursive-material entanglements of affect are cut in particular ways. According to Martin, bipolar disorder is discursively saturated with intricate and crisscrossing binaries; rational vs. irrational; creative vs. unproductive etc. These binaries work in concurrence with underlying assumptions of the competent subject of modernity as centred, articulate, discretionary and autonomous. Thus, bipolar subjectivity is cut together-apart as measurements of tolerable or intolerable subjectivity.

I argue that drugs, such as Lithium, work as interface between madness and rationality, between creativity and unproductiveness, simultaneously conducting and cutting entangled intensities "down to size"; mattering certain welcome, less intense, less entangled degrees of affect, while unmattering the intensely charged, unbounded and unwelcome "larger than life" affects of bipolar extremes, particularly depression.

While mania and depression are always flickering in- and out of view, Lithium, works to even out the tops and bottoms of affect, thus actualising affect within tolerable limits for the affected subject and the surroundings alike, by cutting the intensity of affect to "fit in". The aim of treatment is not to eradicate affect, but to keep affect within tolerable limits, while all along madness and rationality keep flickering through each other.

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ISTP 2019 Symposium proposal

Education's measure: today's student, tomorrow's citizen

This session brings together leading international scholars in critical educational psychology (CEP) to expand the scope of inquiry and discourse in the field. From cultural division to pathological dissection, contemporary education is increasingly under threat and in desperate need of transformation. The first paper introduces the concept of psychologism as a style of reasoning dominating research in educational psychology. It is argued this psychologism sets the criteria for judgements of objectivity and truth, thereby determining what counts as relevant psychological phenomena and licencing the ways in which they can be studied. The second paper investigates how traditional educational psychology cultivates an explicit yet at times subtle brand of human being: neoliberal selfhood. Growth mindset, the belief that personal improvement is directly associated with effort, is analysed for how it enables and encourages neoliberal ideology. The third paper addresses increased global government concerns that have arisen as a consequence of perceived contemporary crises in student mental health. Drawing from an empirical study conducted in the UK, the discussion scrutinizes ways in which clinical discourse has been uncritically appropriated from health for application to educational practice in schools. The final paper in the session reviews prevailing theoretical provisions from school to prison pipeline research applied to an Australian example. This is contrasted with atypical ways of knowing/being promoting psychosocial justice. The session canvasses CEP's significant contribution to innovative scholarly exchange, broaching ontological, epistemological, and practical perspectives in aid of addressing how aspects of such transformation might be envisioned and warranted.

Contributors:

Jeff Sugarman (Simon Fraser University, Canada)

Stephen Vassallo (American University, USA)

Tom Billington (University of Sheffield, UK)

Tim Corcoran (Deakin University, Australia)

Chair: to be confirmed

Psychologism as a Style of Reasoning in Educational Psychology

An important project of critical educational psychology is to examine the suitability of epistemological assumptions, methods, and techniques of inquiry employed by educational psychologists. If psychological research is to have legitimate currency in informing educational policy and practice, its products must be warranted by epistemology and methodology appropriate to its subject matter. In this presentation, the dominant approach to psychological research in education is examined critically with respect to a fundamental issue that casts doubt on its value and that needs to be addressed if its relevance to educational matters is to be secured. This presentation examines “psychologism” as a “style of reasoning” that has dominated psychology over the past century and set the agenda for what counts as psychological phenomena and how they are to be investigated and understood. The presentation will begin by explaining styles of reasoning and their common features. This will be followed by describing characteristics and assumptions of psychologism that fulfil the requirements of a style of reasoning and how these characteristics and assumptions, along with particularities of the procedures of psychologism, create conditions of possibility in which psychological properties become articulated and attain ontological status. Psychologism is given critical treatment and illustrated with the example of self-regulation. It is argued that a style of reasoning adequate to educational psychology’s purposes must create a space of possibility for, and orientation to, persons acting in worldly contexts, in which key constituents of personhood that transcend the boundaries of an assumed psychological interiority can be accommodated.

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Neoliberalism and Educational Psychology: Dangers of Growth Mindset

Schools are charged with helping students develop qualities of self that serve particular functions. In contemporary schooling, policy and practice tend to be organized around the goal to cultivate a brand of selfhood that aligns with and validates neoliberalism implicated in the erosion of civic virtue and a number of psychological issues. Given these consequences, it is important to detect ways that this selfhood is endorsed in schooling so that teachers have the critical tools to reflect on ideological propagation in the classroom. Such reflection opens up different possibilities for resistance, relating to students, framing curriculum, constructing meaning, and shaping personhood. A problem, however, is that neoliberal selfhood can be endorsed and normalized in education discourse in subtle ways. One of those ways involves the formal integration of growth mindset. The underlying idea is that with hard work any person can progress and maximize their potential, productivity, and overall personal growth. This mindset is contrasted with a fixed one, which is characterized by the opposite belief that intelligence, ability, and talent are fixed entities that are beyond one's control. Three key features of self that align growth mindset and neoliberal selfhood are examined: the need for persons to continuously project themselves into the future, the commitment to perpetual improvement, and the requirement for self-assessments of personal lack. The point here is to show how the language used to describe features of those with a growth mindset aligns closely with articulations of and values for neoliberal selfhood.

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Mental health discourse in education

Anxieties are growing globally in relation to the mental health of young people. Concerns have increasingly been focussing on the field of education with frequent policy pronouncements which in the UK, for example, are beginning to impact on practice. This paper interrogates the spaces opened up by mental health discourse in education and, in particular, draws upon an empirical study of one such intervention in English schools which aimed to 'raise awareness' and provide training for teachers in respect of working with the mental health needs of young people in schools. Interviews and focus groups with service managers and practitioners from across education and health suggested the insertion of a clinical language into schools which was audacious in its restricted lexicon and lack of conceptual depth. The range and complexity of human concerns, expressed also in teacher and parent questionnaires, were in marked contrast with the training model itself which focused narrowly on revisions of 'attachment', 'attunement' and 'resilience'. The mantra of 'self-regulation', in particular, was delivered with great conviction and often received with enthusiasm but in its promise of providing an explanation for, and a solution to the dilemmas of everyday life in classrooms, it was but a thinly-veiled attempt, once again, to deny the complexity of human becoming at the expense of what ultimately degenerated into a simple behaviour management strategy.

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Psychosocial justice and the school to prison pipeline

It is recognised internationally that disproportionate rates of young people from disadvantaged backgrounds make their way into prison. Education, from the regularity of its availability to its managerial policies and disciplinary practices, is understood to be a central accessory linking schools and prisons. Despite concerted research and socio-political efforts geared to addressing such circumstance, the connection remains a primary concern for communities worldwide. This paper argues that dominant psychological theory and subsequent practice maintains and facilitates this association via ways of knowing/being. The discussion explains how onto-epistemological accounts become standardised within policy and practice via the employment of dominant psychological theory. The analysis focuses on how different ways of knowing/being can be constructed as after-the-fact and before-the-fact kinds of knowledge. The former serves four related onto-epistemological purposes: retrospection, solution, representation and reflection. The latter engages prospective, dissolving, orientational and diffractive purposes. Each are considered in relation to their capacity for uniquely affecting psychosocial justice. Substantial opportunities are made possible through critical educational psychology (CEP) applications. Immediately, transdisciplinary exchange is sought and achieved as conceptual obstacles no longer exclusively dominate onto-epistemological deliberation. In the pursuit of psychosocial justice, CEP questions the universal relevance of liberal discourse and recognises political conditions of oppression to engage indigenous and cultural knowledge sustained in and by community. Education is acknowledged as an unmistakable relationality continuously making anew people and practice. Consequently, CEP agitates to transfigure the school to prison pipeline, creating conditions whereby different ways of knowing/being can be anticipated and enacted in contemporary life.

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From off the shelf evaluations to theorising meaningful methods for measuring what matters for local communities

Marilyn Fleer, Monash University, Australia

Corine Rivalland, Monash University, Australia

Hilary Monk, Monash University, Australia

Liang Li, Monash University, Australia

Gloria Quinones, Monash University, Australia

Helen Hedges, University of Auckland University, New Zealand

Freya Fleer-Stout, Monash University, Australia

Hanh Le Thi Bich, Plan International, Hanoi, Vietnam

CHAIR: Hanne Værum Sørensen, VIA University College

DISCUSSANT: Ditte Winther-Lindqvist

Abstract

This symposium focuses on how researchers using cultural-historical theory (Vygotsky, 1987) pushed against standardized off the shelf evaluation protocols, and theorised and implemented with local participants, tools that measured what mattered to them. Charged with studying the impact of the work of NGOs for the Bah' nar children and their families living in the central highlands of Vietnam, we sought to identify holistically (Hedegaard, 2012) valued local characteristics for supporting children's development across settings (playgroups, families, schools). In using the metaphor of the chemical formula for water Vygotsky (1987) explained the importance of identifying the essence of the whole and not the decomposition of water into the elements of H₂O. This conception gave directions to the team. Vygotsky argued that focusing on the relational characteristics of the whole we "understand the characteristics of water as manifested in the great oceans or as manifested in a drop of rain" (p.45). It was through capturing and understanding the societal values and needs, alongside of the dynamics of the changing institutional practices, that children's development could be analysed in relation to what mattered for communities. Capturing the essence of the complexity of person and environment as a dialectical unit enabled researchers to unravel and then develop a counter-assessment culture that emphasizes complexity, emotionality, ludicity of human existence and everyday life for Bah' nar children and their families. This symposium reveals how researchers and community developed localised tools that drew upon Hedegaard's (2012) child development model and methodology for studying children (Hedegaard and Fleer, 2008).

Paper 1: Researcher intersubjectivity: theorising an interactive electronic early childhood quality involvement/rating scale

Marilyn Fleer, Helen Hedges, Freya Fleer-Stout and Le Thi Bich Hanh

Researching quality in early childhood settings has been operationalized in many ways, within and across countries. Nevertheless, despite some consensus on what might constitute a universally recognized view of what is considered essential for young children's development, there are strong indicators that locally developed assessment tools are likely to give more contextually relevant results. Yet, little appears to be known about how to develop localized tools for assessing quality, especially in culturally diverse research contexts. Background studies relevant to this presentation have shown that existing measures of quality for early childhood provision are problematic in diverse contexts, even when modified. Therefore, the focus of attention for this presentation is on the development of research intersubjectivity or shared understandings within a culturally diverse research team and with culturally diverse participants during the process of developing the rating scale. Further, it would seem that not much is understood about the ways researchers and research participants have worked together to achieve reciprocal outcomes. In drawing upon cultural-historical theory (Vygotsky, 1998), this presentation goes beyond the traditional binary of an emic–etic perspective and instead describes a dialectical model for creating conditions for generating research intersubjectivity. An example of how researchers and participants worked together to develop an interactive equality rating scale in Vietnam is presented with the research exchange methods of Dialogue through the technology, Capturing moments of localized quality, Community walk, and Research selfies. These methods together acted to underpin the methodology that foregrounds what we have termed research intersubjectivity.

Paper 2: Academic research across national boundaries and worldviews: Theorising opportunities and challenges for those working at these intersections

Corine Rivalland, Hilary Monk and Le Thi Bich Hanh

Cross-cultural exchange and work in the field of early childhood education has exponentially increased. This transfer and sharing of expertise and resources across national boundaries and worldviews comes with opportunities and challenges for those working at these intersections. The focus of this presentation is how a 4-day workshop held in Hanoi in April 2015 involving researchers from Monash University Australia, team members from PLAN Vietnam, and community members from the Gia Lai province, created the conditions for the development of measurement tools about what mattered to community. The aim of the workshop was to build on the *Gia Lai Early childhood quality involvement/rating scale* (Paper 1) and to contextualize four additional culturally responsive and localized tools (*Drawing and writing; Literacy and Numeracy; Community Walk and Talk; Social Play*) and processes, for which the community could take ownership while collecting data. Cultural-historical theory (Vygotsky, 1998) and in particular a holistic model of child development (Hedegaard, 2012) guided the contextualization of the tools, allowing us to capture the changing institutional practices of the community achieved through the work of the NGO. These localized tools provided a snapshot of children's development in the Gia Lai province. Development is locally situated and major threat to rigour in research in different cultural context is a failure to reflect the reality of the local community. The workshops provided a space for local minority groups to contribute to the development of the tools to capture what mattered to them.

Paper 3: Capturing and theorising multiple voices: A cultural-sensitive evaluation model through child-community-friendly report

Dr Liang Li, Dr Gloria Quinones and Le Thi Bich Hanh

Research has shown that children's voices are highly valued in achieving authentic research and meaningful evaluations. Yet, little research has focused on valuing the multiple voices of children, parents, teachers and community leaders, which enables to capture a holistic picture of child learning and development. Therefore, this presentation reports on a multi-layered research evaluation that includes children, parents, teachers and communities. The final stage of the evaluation was to design a child-community friendly report that values community perspectives and foregrounds multi-voices. The child-community friendly report was compiled based on previous evaluation research tools and outcomes. Such tools previously presented are an early childhood quality scale (Paper 1) and four contextualized culturally responsive tools (Paper 2). The child-community friendly reports specific to each highland community, made concrete and accessible to communities, meaningful results. In drawing upon cultural-historical theory (Vygotsky, 1998), a visual collection of community specific images is shown to explain the process of creating the child-community friendly report, theorised as new reporting approach for capturing and conceptualising multiple voices from community. Our approach illustrates a culturally-sensitive evaluation model, which gives agency to children, families and communities. As an authentic evaluation process, where both researchers and research participants need to collaborate effectively, new ways of thinking about reporting are discussed. The contextualised culturally sensitive evaluation model ensures an ethical relationship between research participants and researchers, and enables the capturing of the multi-voices of participants within and across communities of highlands of Vietnam.

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Development of self in fields of tension.

In a constant effort to handle her/his life a person tries to create a meaning of the episodes s/he experiences in order to take care of own interests. The maintenance and development of a self is part of this process and as such the self is not a stable entity but is negotiated in fields of tensions – a dynamic self. To understand the self and to plan for and intervene in these processes we have to understand both the micro-processes in a specific episode and the macro-processes across arenas and episodes in a longer time-perspective. The question of connection between micro- and macro-processes then arises: when and how will a micro-process influence a macro-process? Some micro-episodes will have influence where others will be forgotten and have no influence.

This symposium present theoretical developments within this frame and apply them on practice.

Presentations:

Maria Cláudia Lopes-de-Oliveira: “Semiotic complexes: a conceptual contribution to the microgenetic analysis of novelty in fields of dialogical tension”

Koji Komatsu: “Micro- and macro-processes of the construction of children’s selves in school education”

Mogens Jensen: “Conceptualising ‘golden moments’ and ‘the long haul’ in social pedagogical practice as interplay of micro- and macro-processes”

Discussant: Noomi Matthiesen

Semiotic complexes: a conceptual contribution to the microgenetic analysis of novelty in fields of dialogical tension

Maria Cláudia Lopes-de-Oliveira, *University of Brasília, Brazil*

Cláudio Márcio Araújo, *IESGO, Brazil*

Kelita Gonçalves Cunha, *University of Brasília, Brazil*

Semiotic complexes refer to micro-genetic processes occurring in-between developmental processes. Considering psychological development as a sequence of interdependent events of the meaning generation that creates a zone of increasing tension within the self-system, the notion of semiotic complexes represents an effort to include semiosis in a general theoretical frame for

psychological changes. From Vygotsky, we borrow the idea of 'complex', considering his elaborations on the construction of thought and language in infancy. As for Peirce, we were inspired by his triadic theory of signs and his ideas concerning the modes of inference in science (emphasis added to the *abductive* method), and the concept of *interpretant sign*. In retrieving the notion of complex, we intend to highlight the relevance and the genetic role played by those illogical processes—more related to affectivity than to rationality and distanced from the imperatives of materiality which can inflate imagination, creating a dialogical tension that drives self-projections towards the future. Thus the tension provoked by novel meanings paves the way for a new semiotic organization within and between I-positions, outer positions, and alterities, in a higher semiotic and psychological hierarchy. In this presentation, we illustrate the potential of this concept by means of the results of a longitudinal case study, which portrays a sequence of developmental ruptures concerning a young adult developmental trajectory in a specific institutional context.

Keywords: adulthood; dialogical psychology; human development; semiotic complexes.

Micro- and macro-processes of the construction of children's selves in school education

Koji Komatsu (Osaka Kyoiku University, Japan)

School education has important roles in the development of children's selves. For example, schools present the standards that clarify how we are evaluated and include social relationships in which we position ourselves. These processes are often discussed focusing on the conflicts or tensions they cause. In other words, they involve children's difficulty of finding out "who they are." In understanding such processes, many existing studies focused on relatively stable outcomes (e.g., job selection) and the dynamics of development are discussed in relation to them. However, at the foundation of these processes, children become "someone" in their everyday interactions and this involves the tensions at the micro level. From this perspective on children's everyday lives, and based on the theoretical framework of the semiotic approach in cultural psychology, I propose a hierarchical model on the development of children's selves in relation to school settings. The foundation of the process is the reunion with the similar environments. The stability of these environments relates to the constancy of our activities and reduces urgent survival needs, but it offers the redundancy of our interactions with environments. It works to accumulate the potential needs for new meaning concerning ourselves, as the experiments on semantic satiation suggest. In

this process, we can suppose the function of the material, affective, and semiotic traces of our interaction as the regulator of our stepping up to qualitatively different stage of interaction that also extends “who we are.”

Key Words: self, school education, interaction, semiotic approach

Conceptualising ‘golden moments’ and ‘the long haul’ in social pedagogical practice.

Mogens Jensen, associate professor, Ph.D., Aalborg University, Denmark

With applied interests we must focus on the processes through which a self is maintained. In every episode a person will try to create a meaning/understanding of the situation including an understanding of her/himself, and this understanding is influenced by earlier understandings and knowledge which can be revised or confirmed through the process and the process is influenced by both personal interests and interests of others. These interests form a field of tensions in which micro-processes take place.

If we look across episodes the meaning creation processes follow trajectories with a tendency to confirm earlier understandings but more or less open to revisions. With a metaphor from open systems theory processes can vary within the trajectory and at bifurcation points shift to new trajectories. Changes of trajectory can be understood as macro-processes and just like the micro-processes above both personal interests and interests of partners influence which trajectories the processes follow.

In social pedagogical work we often talk both of ‘the long haul’ as the struggle to prepare and enable change and of ‘the golden moments’ where a sudden change takes place. With the conceptualisation above the long haul can be understood as efforts where processes are influenced within trajectories and the golden moments are the bifurcation points where other trajectories are chosen.

These theoretical considerations are explained and used in understanding a case from social pedagogical practice at a residential care unit for severely neglected children.

Key words: dynamic self, social pedagogy, long haul, golden moment, trajectory

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Discussant: Noomi Matthiesen, associate professor, Aalborg University, Denmark
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Submission for the ISTP conference, Copenhagen, August 19-23, 2019

**Symposium:
Digitalization and Learning in a Time of Acceleration**

Chairs:

Ines Langemeyer & Ernst Schraube

Participants:

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Symposium abstract:

During recent decades we have experienced an extensive digitalization of nearly every corner of human life. The pace of the transformations makes it difficult to reflect about their meaning for contemporary society and individuals' conduct of everyday life. The symposium focuses on this discrepancy and deepens our awareness of the digitalization of educational practice. In particular, we incorporate recent critiques of the language of learning, including the pitfalls of subjectivist concepts of "student-centered learning" and the extent to which they reproduce instrumental and neo-liberal ideology, and develop a critical, situated, dialogical and participatory concept of learning. Therein, learning is understood as an activity of discovering, imagining and making meaning in the world. In a context of learning, digital technologies represent not only an external addition but a constitutive and integral element of the learning activity itself. In this vein, we ask to what extent digital technologies can help to expand and enrich learning practices. What is the significance and relevance of digital artifacts for students' learning activities? Where can digitalization enhance the learning process and where is it a hindrance? How can we theorize the power and politics of digitalization and approach the transformations of subjective and objective learning practices critically and constructively? Put shortly, the aim of the symposium is to trace the dialectics of digitalization with regards to learning in order to discuss vital elements of a psychologically informed theory of learning and educational practice which can contribute to a better grasp of human potential and agency in pedagogic settings.

Abstracts of the papers:

Ines Langemeyer, Karlsruhe Institute of Technology: *Digitalization, scientification, and emancipation*

Digitalization is not only a process of integrating digital media, information and communication technology into the fabric of everyday life. It is also a process of changing the mode of production through scientification. Scientification nowadays refers (among

others) to the comprehensive use of data stored in and produced with digital devices; in work processes, this requires scientific parameters and scientific methods to make data amendable and exploitable for other uses. Similar to industrialization processes, the scientification is not neutral. This paper deals with the power relations the digital scientification implies with regard to learning. I argue that there are discourses in education science that do not take the role of science seriously enough. “Knowledge society” is frequently invoked to emphasize the universal value and positive experience of learning. Simultaneously, learner autonomy is promoted as it enables individuals to learn at their respective speed and highlights the need for student-centered didactics. My paper argues that this discourse is less emancipatory as its purported goals might make us believe. While digital scientification is paramount, it requires clarification with regards to the ways in which individual learning processes are able to catch up with unpredictable and fast-paced scientification processes. In relation to this, what does emancipation mean for the relationship between science and individual learning? And what role do digital media and infrastructures of learning play here?

Martin Dege, American University of Paris: *Digitally Naïve: Working with Students and Digital Technologies*

In my talk, I will report from my experience in my own university courses. Technology in the classroom is both praised and despised; it appears as a threat to some, or a distraction at best. At the same time, the majority of us relies on technology for course administration, content management, and often also in-class presentations. Yet, the possibilities provided by digital technology reach beyond downloading pdf files, creating slides in Powerpoint, and writing shorter or longer papers in word. With my students I try to overcome an understanding of the digital world as an emulation of material objects. Rather than formatted text in a word file, we separate formatting and text. Instead of Word and Powerpoint we use plain text editors and various flavors of markdown. We interlink texts, make them easily searchable across many documents and attach them to our bibliographic references to explore alternative modes of writing beyond the linear document. My talk will reflect on this practice and how it has - in my experience - enabled my students to broaden their command of the digital limits and possibilities.

Ernst Schraube, Roskilde University: *Learning and the Politics of Digitalization*

In research on digitalization and learning, digital technologies (just as technology in general) are often understood as a neutral means at the free disposal of learners. What matters are only issue the ends for which (digital) technologies are used in individual or social action. Such a notion of digital objects as a *means to an end* points to an important insight. Rather than human agency and the learners’ learning being in some way causally determined by digital technologies, their use also opens up the possibility of relating to these digital devices and, in the process of acting and learning, employing them for self-chosen purposes. However: no means is just a means. The means-to-an-end notion of things remains one-sided and reductive, since not only do learners something with digital things, digital things

also do something with learners. For example, once I have chosen between a pen and a computer as my writing device, pre-decisions about the writing activity are made, which in the writing process itself can no longer be substantially altered. Digital devices, machines and systems do not simply represent neutral objects which are at the learners' disposal as they please, but contradictory forms of life, *political artifacts* embodying *pre-decisions* and particular *materialized actions*. Building on critical theories of digitalization, the paper explores the politics and materialized actions of digital artifacts in relation to the activity of learning.

Symposium for the ISTP Conference 2019
Copenhagen
August 19-23

Convener: Jensine I. Nedergaard

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ABSTRACT, COLLECTIVE

Communication in a Healthcare System; Overcoming Borders

Developing new theory in psychology with a focus on human communication in a healthcare system that often lack the time and knowledge in performing this approach; calls for a cross disciplinary cooperation. This symposium builds upon theory and knowledge from psychology, medicine, philosophy and classical music.

First Masakuni Tagaki will present an action research of disabled citizens in a Japanese suburb, who shared stories of their different disabilities. Next Peter Ettrup Larsen will introduce the new concepts of *sound-board*, *sound-field* and *the vibrant now* as the focus of understanding a conductor's work in a non-verbal field of communication. Third Sven Hroar Klempe will describe the before mentioned complex distinctions between sense-impressions in line with the inexhaustible aspects of the particular, *individuum est ineffabile*, as to argue that an analysis of particularities is a prerequisite for generalized and hypergeneralized meaning. Lastly Jensine I. Nedergaard connects these aspects in developing the *semiotic skin theory* as to overcome the difficulties of understanding and implementing concepts and procedures of complex verbal and non-verbal communication in healthcare systems. The need – we boldly claim – is to understand, describe and perform the *feeling* of communication.

Abstract Peter Ettrup Larsen

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Anticipative gesticulation in the Vibrant Now

Joint music making as seen in the symphonic context is a highly complex process that requires a specific set of context related skills such as instrumental mastery in case of the musicians, or body linguistic awareness in case of the conductor. In the *Vibrant Now* of a concert, the conductor is fundamentally expected to amalgamate all of the individual musicians in a unifying sound-making process.

On its own the physical execution of body linguistic movements however may easily result in a limited level of artistry, so in order for the auditory output to raise up and become more than just a unification of rhythm, tempo and pulse, an elevated communicational consciousness is required of the conductor.

Based on the conceptual differentiating of the conductor's work space into respectively the two-dimensional array of the *Sound-Board* and the three-dimensional array of the *Sound-Field* (Larsen, 2007) it is being conceptually explained and practically shown how a successful merging of the musician's individual Sound-Fields essentially is achieved through the use of conceptualized semiotic signal-giving.

In order for the conductor to facilitate an instant and simultaneous Sound-Field unification across the orchestra it is necessary to apply *Anticipative Gesticulation* that transcends the conceptual field of mere physical body movements and rather activates the *Semiotic Skin* (Nedergaard, 2016) in a process that essentially leads to an elevated field of awareness where elaborate notions such as "pulsation" and "energy" basically become tangible concepts in a communicational setting where subjectivity and inter-subjectivity merge and make verbal communication superfluous.

Abstract Sven Hroar Klempe

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The role of particularized meaning in a cultural perspective on communication

In cultural psychology, generalized meaning has often been presented as one of the most salient trait of meaning-making. With no doubt, generalized meaning is an inevitable aspect of the process of meaning-making in language. However, by dealing with non-verbal communication, some other aspects might be even as important, at least as a point of departure. These are nicely demonstrated by Nedergaard's theory of *Semiotic Skin*, and Larsen's concept of *Anticipative Gesticulation*, by which both point at the complexity and multiplicity of layers that guide the bodily-entrenched communicative process, at least initially.

Their examples are all in line with the old distinction between sense-impressions as representing the particular and thinking the general. Yet the aspect of complexity is also in

line with the old expression *individuum est ineffabile*, which refers to the inexhaustible aspects of the particular.

Thus in this paper, I will, by means of musical, and some other examples, argue that an analysis of particularities must be regarded as a prerequisite for talking about (1) cultural differences in general, but also for talking about (2) generalized and hypergeneralized meaning.

Abstract Masakuni Tagaki

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Researcher narratives as interventions in local disability policy-making

The purpose of this presentation is to examine the role of researchers in the management of a meeting for local disability policy, through action research, in a suburb city in Japan. The meetings were from 2002 until 2018 and consisted of residents with diverse disabilities, abled residents, local officials, and myself as an advisor. The meetings achieved three community organization goals: task, process, and relationship goals. The members shared their disability-related experiences despite the differences in their disabilities and developed solidarity and a disability identity. Although the meetings were initially led by the local officials and myself, the members with disabilities gradually became involved in management. The meetings developed many projects such as a campaign against illegally parked bicycles, an annual symposium on disability issues, and activities outside the meetings. However, they developed a sense of burden, and subsequently, apart from the 2013 symposium, the activities were downsized. Although I only attended the symposium, my involvement was “sense-making” of their statements in the meetings or clarifying the meaning of their experiences. I attempted to facilitate their discussions (process goal) and asked them to realize the significance of their activities in much broader contexts such as outside the local government or nationwide (relationship goal). Intervention in policy-making by academics is limited in Japan due to the strong administrative and political power of central and local bureaucrats. Nevertheless, their narratives might lead to more effective intervention.

Abstract Jensine I. Nedergaard

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Understanding the feeling of communication through the semiotic skin

Multifaceted dialogical references emerge in the communication between doctor and patient, which shows discrepancies in mutual understanding, and thus becomes difficult to interpret (Nedergaard, 2018). Complex processes of deciphering – which hold notions of sound, silence, embodiment and touch – as to make meaning and a following mutual willingness to share sincerity, becomes crucial in the relation. Establishing commitment between doctor and patient rise the foundation of communication on and through the border-zone between them. This border-zone is represented by the fluxes through the multi-layered and intertwined *semiotic skins* of the participants, which holds connections between psychological and physical aspects of verbal and non-verbal communications. Former approaches in categorizing and simplifying a theoretical description of communication and compliance in healthcare systems unfortunately bear the deception of implementing security and understanding of processes that are far more complex than indicated. This needs to be further theoretically explored and developed.

Musicians' non-verbal performances includes individual habits and ways of acting – internalized meaningfully through observations and interpretations of other musicians and the conductor – which is not only of tacit understanding. Poets and artists show their statements through bodily expressions and feelings, which needs (I boldly claim) to be represented in any new theory of human communication.

In order to understand and interpret the complex and embodied communicative processes between doctor and patient, it requests a cross-disciplinary cooperation. We need to understand the feeling of performing communication in order to relate.

Discussant:

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The Relevance of Chinese Marxist Psychology for the World

Chinese Marxist psychology has experienced three stages: the initial construction before the founding of the People's Republic of China, the twists and turns in the early days of PRC, and the continuous development since the Reform and Opening-up. Based on the construction of historical accounts, it is proposed that Western traditional psychology, as an integral part of social production, is institutionalized in the professionalized division of labor on which it is reproduced. Along with the general production of this kind of psychological knowledge and its introduction into China, there goes the double psychological penetration, namely, on the one hand psychology itself produces the objects it purports to study, and on the other hand objects of this kind are continuously being reproduced in Chinese people's daily experience. We need to strengthen the study of psychological thoughts of classical Marxist writers and create ontology, epistemology and value concerns for Marxist psychology. This requires us to clarify why both the theoretical basis and practical norms of psychology are the products of given historical conditions, and only have sufficient applicability to these conditions and within these conditions; to grasp the social relationships between people as objective abstraction using the method of rising from the abstract to the concrete; to develop the emancipatory relevance of psychology and practical actions to change the world from the subjective standpoint, based on the objective analysis of the internal relations between capitalism and psychology

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The seducer as rebel – Motivating the revolt

“Someone ought to do something about this!” Then why doesn’t anyone? A politically motivated psychology should be able to explain how people begin to revolt against systems they find unsatisfying, but also why they sometimes do not. The concept of desire will function as the prism for understanding this problem by asking the question: How do we make people desire the revolt?

The paper begins by synthesizing a conceptual structure of what it means to desire an object like the revolt (which, like the object of “change”, is more negatively defined than positively). The paper then looks into the philosophy of Bernard Stiegler and social theory of Hartmut Rosa as it seeks out to establish how such structures of desire are negated or re-routed, thus making the desire of the revolt impossible. However, it is theorised that it is possible to combat the system that negates the structures of desire by way of mutual interpellation (Nissen, Althusser). The paper attempts to develop these theories further by appropriating concepts of performance, but translating the performative into a practice of seduction (Butler, Lacan, Laplanche). In summary, the paper argues that a mutually interpellative practice of seduction can make possible the desire of the revolt and it is further argued that such a desire is necessary for any revolt to take place at all.

Lisa Malich* & Tanja Vogler†

»Critical Psychology, written with a lower-case q«: Intersections between theories of the Berlin school of Critical psychology and queer-feminist approaches

This paper aims at connecting the Berlin school of Critical psychology with queer-feminist theories by focusing on the concept of the analysis of conditions-meanings-explanations (German: “Bedingungs-Bedeutungs-Begründungsanalyse”, BBBA). To this end, we will firstly exemplify basic aspects of the BBBA-concept, which forms an important analytical tool of Critical psychology. This Critical theory, which is written with a capitalized ‘C’ to differentiate it from a broader range of critical psychologies, was suggested by Ute Osterkamp and Klaus Holzkamp in the 1970s and 1980s and is relatively popular in the German speaking context. Thereby, ‘conditions’ (“Bedingungen”) refer to the material and structural conditions that exist in a society, ‘meanings’ (“Bedeutungen”) refer to the cultural meanings of concepts and narratives and ‘explanations’ (“Begründungen”) refer to subjective explanations of personal behavior and lifestyles. Secondly, we will present possible connecting lines to queer-feminist approaches. In so doing, we will argue that the concept of conditions offers links to feminist theories of New Materialism and critical economy. The concept of meaning contains parallels to the Foucauldian concept of discourse, which is central to many queer-feminist approaches. In turn, explanation-analysis provides an opportunity to understand why subjects who live in similar material conditions and social constellations of meaning behave differently. The example of single mothers serves to illustrate the facets of the BBBA-concept and the conditions-meanings-explanations-analysis. In this way, we will emphasize the potential of Critical psychology for queer feminist approaches.

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Title: "Consider If This Is a Person": Resisting the Ethical Miser in an Era of Acceleration

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In *Survival in Auschwitz* Primo Levi commands the reader to maintain a constant consideration of the conditions that can enable dehumanization. Yet, such a demand works against what Daniel Kahneman describes as "the pleasure of cognitive ease". Indeed, as Fiske and Taylor have noted, people tend to be miserly with their cognitive resources, preferring simple, speedy heuristics to time-consuming effortful deliberation. I propose that this miserly tendency is also true of ethical consideration and is exacerbated by an ethos of acceleration resulting in moral and ethical shortcuts that could threaten the humanity of the other and the self. For example, when acceleration and optimization are ascendant values, measurement often becomes truncated, dichotomous, and co-opted by prevailing stereotypes. This was obvious in Nazi scientists' methods of determining Jewishness and in Nazi physicians' selections at concentration camps, but is also discernable in physicians' diagnosis and treatment of mental disorders today and in rapid-fire swiping left or right on dating apps like Tinder. In this paper, I will critically examine the impact of acceleration on our tendency to be ethical misers, particularly in the domains of social media and mental health. I will also outline the dehumanizing implications that ensue when we fail to exert ethical effort to consider the personhood of others. Finally, I will note several ways in which theoretical psychologists are uniquely qualified to address this significant societal and disciplinary challenge and to remind colleagues and the lay public that we must never forget to consider the humanity of others.

THE CONCEPT OF MORAL INJURY: A CRITIQUE

In an era of wars, terrorism, financial crises, and environmental emergencies, psychological questions regarding trauma and resilience have taken on a new sense of urgency. The established way of thinking about trauma, enshrined in the PTSD diagnosis, is facing growing resistance from those who argue that this psychiatric perspective underestimates the resilience of human beings. Others claim that the diagnosis has drained the trauma concept of its moral and existential meaning. “Posttraumatic stress disorder,” these critics point out, originally addressed the rage, shame, guilt, and depression experienced by many American veterans returning from Vietnam. Today, however, PTSD has become fully incorporated into a reductionistic diagnostic apparatus of quantifiable symptoms and measurable improvements. In response to this medicalization of trauma, “moral injury” has emerged as a counter-concept to PTSD, seeking to reclaim the earlier understanding of traumatization as a *moral* form of suffering. The concept captures the notion of being haunted by one’s past, and the sense of having been diminished by the horrible things one has seen or done or suffered. In this paper, we explore the theoretical foundations of “moral injury.” We argue that the psychological mechanism in moral injury is too narrowly defined, as cognitive dissonance between moral beliefs and action. The moral psychology of violence cannot be understood in strictly cognitive terms. Dissonance is not simply an internal tension between beliefs and action, but reflects the many forms of discord in one’s complex relations with other individuals and groups that make up the emotional responses to violence.

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Ethics, expertise and scientific definition

As a microcosm of contemporary western society, the corporatization of today's university is inhospitable to good research. The conference's theme correctly implicates academic psychologists as both victims and perpetrators of this climate. These conditions make the task of trying to move mainstream psychology away from its positivist moorings doubly difficult. Such conceptual shifts require an investment of time on the part of those shifting; they also require a willingness to shift. Unfortunately, the mainstream is not so willing. In fact, their aversion to renouncing certain positivist practices was entrenched well before the corporate university's demand for "fast knowledge". I address one example of the mainstream's aversion. It concerns their neglect of scientific (conceptual) definition. In contrast to the "operational definition", *scientific* definition is not a subject that has been addressed in the psychology literature, despite it being foundational to the research process and having clear empirical implications. I outline what scientific definition is, why it is necessary, and recent unsuccessful challenges to it from philosophy. I then turn to the ethical consequences of the mainstream's silence. Expertise in *what* is being measured, explained, replicated, etc. depends on the development of scientific (not operational) definitions and it is here that psychology's "expertise" typically rests on an array of confusions and confluences. This speaks to the integrity of psychology as an academic discipline. In the past, theoretical psychology's attempts to affect any shift in mainstream practice have been largely ineffective. Plainly, a very different tack is needed.

Symposium Title: Subjectivity in an Era of Accelerated International Migration: A Person-Centered Reframing of Migrant Lives

Joint Abstract: Observing increasingly accelerated, voluminous, and politicized global migration contexts, this symposium examines the psychosocial development of new migrant subjectivities, as well as the ways critical and sociocultural psychological studies can help expand and reframe current understandings of migrant lives. Through discussions of qualitative research with unaccompanied minors in Norway, forced migrants in Denmark, and undocumented immigrants and refugees in Canada and the United States, we will trace the ways shifting social and political circumstances around the world catalyze unique forms of precarious, liminal, and uncertain subjectivities, and in this contribute to new forms of human suffering. At the same time, our discussion deliberately avoids ‘top-down’ explanations of migration experiences that risk reducing persons who flee their homelands to victims or effects of broader social and political operations. Instead, we seek complex accounts of human experience that help to illuminate how migrants variably make sense of their lives, envision futures for themselves and their families, and creatively respond to and resist challenging and uncertain circumstances. To this end, we consider how critical and sociocultural psychological theory can be used to identify the possibilities that exist for migrant agency and resilience within new contexts of immigration. We propose critical concepts (e.g., “hyper-precarity”), theories (e.g., migrant “illegality”), and methodologies (e.g., phenomenology) that can help deepen current understandings of migrant experiences, drawing critical attention to how these experiences are constituted not only by the operations of sociopolitical power, but also the power of migrant dignity, hope, and resilience.

Chair: Basia Ellis, Ph.D., College of Education, California State University Sacramento
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Presentation #1: *Struggling for dignified lives - Hyper-precarity in the Danish integration program and beyond*

- (1) Ditte Shapiro, Ph.D., Department of Social Work and Administration, University College Absalon dish@pha.dk
- (2) Rikke Egaa Jørgensen, Ph.D., Department of Social Work and Administration, University College Absalon, riej@pha.dk

Presentation #2 *‘Do you need to talk to someone?’ – Professionalising and outsourcing dialogues about psychological pain at residential care institutions for unaccompanied asylum-seeking young people*

- (1) Guro Brokke Omland (presenter), Ph.D. Candidate, Department of Psychology, University of Oslo; g.b.omland@psykologi.uio.no
- (2) Agnes Andenæs, Ph.D., Department of Psychology, University of Oslo

Presentation #3: *The Psychology of Migrant “Illegality”: Learning from the Experiences of Undocumented Migrants in Canada and the United States*

- (1) Basia D. Ellis, Ph.D., College of Education, California State University Sacramento; basia.ellis@csus.edu

Presentation #4: *Lived Experience of Migrants, Refugees and Asylum Seekers: Reflection on Suffering and Subjectivity – Call to Social Action*

- (1) Mary Beth Morrissey, Ph.D., Fordham University Global Health Care Innovation Management Center; mamorrissey@fordham.edu

Discussant: Athanasios Marvakis, Ph.D., School of Primary Education at Aristotle University of Thessaloniki, Greece

Presentation Abstracts

Presentation #1: *Struggling for dignified lives - Hyper-precarity in the Danish integration program and beyond*

- (1) Ditte Shapiro, Ph.D., Department of Social Work and Administration, University College Absalon dish@pha.dk
(2) Rikke Egaa Jørgensen, Ph.D., Department of Social Work and Administration, University College Absalon, riej@pha.dk

The continuous tightening of the legal framework that regulates the connections between forced migrants and the Danish state constitutes a fundamental uncertainty in the everyday life of forced migrants. This uncertainty continues throughout the ‘integration program’, which is mandatory upon receiving a temporary residence permit. The program aims at self-reliance through employment, obligating forced migrants to attend Danish language classes and various short-term work placements, while they are receiving a limited ‘integration benefit’. Research shows that involuntary displaced persons are exposed to work precarity as well as precarization of most aspects of their everyday life in western countries, a process referred to as hyper-precarity (Strauss, 2017; Lewis et al, 2015). To explore how forced migrants in the process of hyper-precarity are actively struggling to conduct their everyday life in rapidly changing social and political settlement terrains, we draw on the concept of social navigation (Vigh, 2009; Nunn et.al, 2017). Social navigation coins the idea of “motion within motions” thereby focusing the analysis on “the interface between agency and social forces” (Vigh, 2009). In an ethnographic fieldwork in a work placement program, including 35 semi-structured interviews with migrants, social workers, NGO-staff and volunteers, we have explored the processes of hyper-precariation in a Danish context. The study shows that the long and potentially disempowering process of displacement, asylum and rebuilding of everyday life in the context of an ever-changing legal framework conceptualized as hyper-precariation, holds the potential of producing social spaces and subjectivities of not only victimization and despair, but also of participation, hope and resistance (Jørgensen, 2015).

Presentation #2 *'Do you need to talk to someone?' – Professionalising and outsourcing dialogues about psychological pain at residential care institutions for unaccompanied asylum-seeking young people*

- (1) Guro Brokke Omland (presenter), Ph.D. Candidate, Department of Psychology, University of Oslo; g.b.omland@psykologi.uio.no
- (2) Agnes Andenæs, Professor, Department of Psychology, University of Oslo

Residential care for unaccompanied asylum-seeking minors in Norway has been described using terms such as 'compartmentalized care responsibility' and the 'outsourcing of care tasks'. To shed light on the challenges of securing the young people's welfare and development in such a care landscape, 17 unaccompanied refugee minors and their professional caregivers at the residential care institutions were interviewed about the minors' everyday lives. The data was analyzed from a cultural psychological approach, and to increase the analytical sensitivity, research on how care is practiced in 'ordinary' families in Norway nowadays provided a contrastive-comparative element. The researchers found that a range of struggles experienced by unaccompanied refugee minors—including worries and deep longing for their families, traumatic experiences from the past or during the flight, and anxieties and unrest—were typically categorized by the caregivers as belonging to 'the psychologists' domain', and accordingly, the caregivers would ask the minors if they wanted to talk to affiliated psychologists. As such, the professional caregivers seemed to disqualify themselves as supportive dialogue partners, but were still responsible for 'daily care'. We argue that such a way of splitting up care into separate elements, constitutes a particular type of care provision. Specifically, such a technical approach to caring implies a technical notion of the young people's subjectivity, or, put differently, constitutes an objectifying notion of them. This is discussed in light of current cultural ideas in the Norwegian setting about what care for young people entails.

Presentation #3: *The Psychology of Migrant "Illegality": Learning from the Experiences of Undocumented Migrants in Canada and the United States*

- (1) Basia D. Ellis, Ph.D., College of Education, California State University Sacramento; basia.ellis@csus.edu

This paper draws upon three years of ethnographic research with young undocumented migrants living in Toronto and in Chicago to propose a critical psychological theory migrant "illegality." Critical migration scholars study migrant "illegalization" as a socio-legal process and "deportability" as the sociopolitical condition produced by this process. Building upon this work, I employ a sociocultural psychological lens to trace the psychosocial dynamics of "deportable life" and the ways "illegality" produces patterned modes of subjectivity. Interview and participant observations in both contexts reveal how migrant "illegality" is not only characterized by common barriers and threats, but also the development of common psychological and social tactics conducive for surviving varying conditions of deportability. I describe these dynamics as "cycles of deportability," which I argue are common to undocumented migrants across borders. Yet, only undocumented

migrants who arrived to the US as children and subsequently grew up there adopted “undocumented” as a unique form of identity; this was not the case for young adults who arrived to Canada as young adults and subsequently lived there. Comparing the unique trajectories and experiences of these two groups, I explore the meaning of undocumented identity and the social conditions necessary for its development. I conclude by discussing how national-level differences in immigration contexts shape the possibilities for the psychosocial development of migrant “illegality”, giving special consideration to the development of undocumented identity in the United States.

Presentation #4: *Lived Experience of Migrants, Refugees and Asylum Seekers: Reflection on Suffering and Subjectivity – Call to Social Action*

- (1) Mary Beth Morrissey, Ph.D., Fordham University Global Health Care Innovation Management Center; mamorrissey@fordham.edu

The challenges posed in our contemporary world by the global migration crisis – and the lived experience of suffering of persons we call immigrants, refugees and asylum seekers, remind us of the fragile limits of our knowledge and capabilities for meaningful reflection and expression, and development in the modern world. The word “migration” itself is dehumanizing, and symbolic of the depths of human suffering that remain elusive to us, but to which we are called to bear witness. Through the story of migration, we are called to intervene in the migration-climate change-globalization constellation of relationships. A turn to phenomenology and its methods in engagement with processes of systematic reflection on suffering of those who are forced to leave their countries, homes, and families in a quest for human dignity and relief from suffering may yield insights about both suffering and consciousness of suffering in the Anthropocene. Phenomenology suggests ways in which maternal dimensions of existence can be reconstituted in the face of radical disruption and new forms of suffering, grounding agency and dignity and more attentive and compassionate care to all persons. Through phenomenology and a deepened understanding of subjectivity and its processes of world constitution, the possibility looms for creatively transforming consciousness of suffering experience and intentional life contributing to a global ecology of suffering. The reframing of suffering as socially constituted may be fruitful in building solidarity and maternal environments that may enhance the flourishing of human persons in the midst of suffering, especially in this Anthropocene.

Symposium proposal with 3 paper presentations

Any good reasons for engaging with digital communication? Sociomaterial psychological conceptualizations of digital everyday life from the standpoint of the subject

General symposium abstract

Human subjects and their everyday lives are increasingly being datafied and thereby surveilled, sousveilled, accelerated, alienated, colonized, governed, exploited, mined, profiled, optimized, brokered, etc. via their ceaselessly increasing usage of digital communication devices and platforms. But what is in it for the subject? Why are digitization and digitalization processes seldom a reason for collective protest and resistance on behalf of the citizens? Is it because it is a human need? An unavoidable premise for acting in everyday life? Or is it just infinitely entertaining? Where does the fascination lie in liking, in posting, in clicking buttons, in being always on, in the digital mediation of everything and everyone?

Critical sociomaterial psychology from the standpoint of the subject has started investigating these questions dialectically from within everyday life lived and across various arenas of human praxis. This approach engages in co-research with other participants in order to dialogically explore the contradictoriness of our self-understandings and reasons for conducting everyday life in uniquely different and yet apparently rather similar ways, i.e. the subjectivity that our historically specific, phylogenetically and sociogenetically materialized conditions afford. Up to now, however, the role of digital communication devices in these dialogical processes, its ontological, epistemological, methodological and ethical implications for human sociogenesis and subjectivity, have only been marginally studied and conceptualized. Therefore the symposium gathers a variety of papers on the subjectivity-digitalization relationship that are strongly inspired by critical sociomaterial psychology, but also seek to trouble and critically expand on its conceptual premises.

Participants:

Martin Dege (American University of Paris, France)

Niklas Chimirri (Roskilde University, Denmark)

Stephan Sieland (Roskilde University, Denmark)

1. Digital media at hand/out of hand: Intensified contradictions of imagination
Stephan Sieland (Roskilde University, Denmark)

In today's modern life hardly any everyday practice is immune to digital hybridization due to the domestication of mobile digital media such as smartphones, laptops and tablets. How we construct our lives and imagined futures have therefore been transformed by the historically unprecedented *intensity* which digital media bring into our lives: experiences and activities can be instantaneously searched, exchanged, streamed, texted, tweeted, tracked, snapped, prompted, notified – enabling engagements in a multiplicity of news platforms, TV-shows, movies, games, blogs and microblogs, podcasts, large and spatial-temporally dispersed networks and communities, and so forth.

However, the intensity of digital media is capable of creating, not only contradictions, but intensified contradictions. Being at hand, the intensity may allow us to expand our imagination immensely at a radical pace and transcend current activities by a vast multiplicity of imagined actions, from mundane activities to the (re)creation of hopes. Reversely, as research and lay lamentation is indicating, the same intensity is also experienced as being out of hand: devouring our imagination and activities by continuously directing them towards digital media *themselves*, creating new forms of procrastination, addiction, and distraction.

To enable research to create movement in people's digitally hybridized lives, this paper therefore argues that concepts which grasp contradictions and intensities simultaneously are needed. These concepts are found in German-Scandinavian critical psychology and in affect and non-representational theory, but only respectively. Through critical dialogue between these theories, the presentation proposes a conceptualization which integrates contradictions and intensities into the relation between imagination and digital media.

2. The quantified self – or how we came to understand ourselves as a product of measurement

Martin Dege (American University of Paris, France)

Thanks to personal smart watches, fitness trackers and smart phones, an increasing number of people actively track their daily activities. From heartbeat to steps per day and workouts, food consumption, sleep patterns, even sexual activity everything can be quantified and compared – inter- and intraindividually. We willingly answer questions about our most private needs and desires to create 'personality profiles' and to find 'matching partners'. At same time, many people are skeptical of such practices, disapprove of data collection – often with the argument that they don't want to know 'so much' about themselves – and refrain from talking openly about their own digital practices of self-understanding, as if it was a shadow-like practice, something to be ashamed about.

Far from placing any judgement on such practices, my talk aims at a more genealogical question: I want to understand how it became possible for us to think about ourselves in terms of complex interrelated quantities. I want to shed light on the birth hour of such digital/energetic thinking – which I will identify in theoretical advancements during the post 1848 era in Germany's academia – and thereby explain the Freudian uncanniness when we face our digital counterparts.

3. A speculative ethics for studying digit-analogue encounters? Indeterminacy and affirmative differences as constitutive aspects of a sociomaterial psychological co-research

Niklas A. Chimirri (Roskilde University, Denmark)

Digital artifacts are never only digital: materially speaking, they are at least entangled with, if not entirely embedded in, analogue everyday life. Drawing on praxis philosopher Marx Wartofsky's artifact theory, meanwhile, it can be stated that this material, primary modality of digital artifacts is more present in public discourse than the secondary (communicative-discursive) and tertiary (imaginary) modalities. Accordingly, and therewith in line with van Dijck's observation that turning everything into data has become an ideological fad, the logics of the digital come to increasingly dominate analogue everyday life in terms of how human beings speak of, think of and imagine everyday life, and of how they consider their own and others' self-world relations. Modernist visions

of digitalized futures and their promises of linearity, visibility, and predictability have thus turned into individually consumable goods, both fascinating and dangerous commodities that cannot (and perhaps even should not) be outflanked.

The presentation suggests that psychology from the standpoint of the subject, with its practice co-research approach to inquiring psychological phenomena from within everyday life, proposes an alternative understanding of how the encounter with the digital can be situated in analogue practice. While its dialectics build on modernist ideals, they transcend the linearity, visibility and predictability and instead posit *indeterminacy* and *affirmative differences* as collective visions throughout its research engagements. The speculative ethics engrained in this psychological approach will be exemplified by juxtaposing robots that 'digitally' simulate human behavior with robots that invite for exploration and sympoiesis/collaboration in the spirit of subject-scientific co-research.

Outsourced agency

– an exploration of the implications of outsourcing everyday life tasks

People navigate a social realm characterized by an abundance of (often constricting) normative ideals about the good life. Living up to these ideals of being the good student, the good employee, the good partner, the good parent - and the list goes on - often cause stress in busy, everyday lives. As a result, a proliferation of options or technologies that allow us to outsource particular basic and fundamental everyday life tasks such as cleaning, grocery shopping, cooking, child sitting etc. have recently been introduced and continue to do so. Outsourcing these tasks allow us to get closer to living up to given ideals in a point in time; short on time but endless on demands. We discuss how outsourcing key everyday life tasks might simultaneously drain everyday life from basic but also necessary and important content.

We seek to explore the question; what are the implications of outsourcing basic tasks and does it also entail outsourcing agency? Using a sociocultural theoretical framework, we explore different outsourcing technologies and investigate how they affect everyday life of the people who employ them. We propose the term “outsourced agency” in order to fine-tune understandings of some the intended and unintended effects of such practices. This entails an exploration of implied rationales that afford outsourcing technologies as well as an investigation of the multiple (shadow) effects; in relation to human agency, interpersonal relations and social coherence.

Erasing subjectivity in the Era of Acceleration: The role of values based on efficiency

The ethos of acceleration at the time of increased reflexivity (Archer, 2012; Habermas, 1984) leads to indubitable acceptance of values associated with efficiency, including objectivity, rationalism and scientism. In this paper I argue that leisure and hobbies that do not serve a 'greater purpose' (e.g. networking or improving some skill) become modern-day sins: they are waste of time. In the Era of Acceleration, lives are structured not with efficiency in mind, but with efficiency increasingly becoming the end-goal, serving as the sole directive for action and relegating the subjectivity of human existence into the realm of to-be-controlled nuisances. Thus, the scientific, rational approach is embraced to measure and evaluate lives, to solve them as scientific problems. I suggest that mainstream psychology, embedded within the existing framework, accepts the values prescribed by the Era of Acceleration and further validates them by developing theoretical/practical knowledge, informed by epistemic grandiosity (Teo, 2018), within psychology to help individuals adjust to the context. Using examples from the psychological literature, I demonstrate that psychology acts as a seemingly apolitical agent devoid of the need to consider the sociohistorical context and absent from the public discourse, and as a complicit agent within the current structures. It is concluded that psychology needs to take a proactive stance, question the viability of the current framework and develop theoretical/practical approaches to help individuals recognize that it is in the long term counter to their well-being to organize their lives solely based on the values associated with efficiency.

The Masochism of Measurement

This paper will discuss the effect of measurement on the agency of the individual. It will attempt to show that the individual, while situating themselves in relation to the rest of society, willingly submits themselves to be measured by it. The loss of agency experienced is offset by the masochistic enjoyment of undergoing the measurement; this loss in agency being inversely proportional to the *jouissance* experienced in the masochism of measurement. However, one may become lost in the measurement resulting in new pathologies, but the opposite acceptance of the measurement would again lead to a sense of control that they may never have had. Measurement, experienced as masochism, whether from a machine or a sociocultural entity will be considered in the varying lights of Freud, Deleuze and Lacan, to determine which, if any, can further elucidate this phenomenon. The apparent increase in not just the actual culture of S&M but the fantasy of it, in modern society, will also be discussed. Perhaps the individual will need to navigate the paths of apparent freedom with a new masochism, preparing themselves for this era of acceleration. Or might the normalization of this masochism, previously pathologized, result only in the illusion of control and thus ultimate loss of agency? Would the only 'healthy' attitude today then be one of a fantasy of masochism in place of an 'unhealthy' dose of anxiety, stress and eventual depression? Additionally, future trajectories of masochism will be considered such as cyber-psychology of self-defeating machines, power dynamics of the measured self and the use of a measured masochism in new forms of therapy, machine control and ego development.

Keywords: masochism of measurement, era of acceleration, new pathologies, cyber-psychology

**Laughter as inter-cultural communication:
M.M. Bakhtin's dialogism and the methodologies of comedies**

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This study employed the notion of laughter, which was developed by M.M. Bakhtin, who connected these ideas theoretically with his dialogism in order to depict the citizen's ideological freedom conflicting over opposing backgrounds.

Poole (1998) indicated that Bakhtin was inspired by the ideas of British philosopher Anthony Ashley Cooper, Earl of Shaftesbury, who admired the people's power of humor as the comic mirror that tests the rigid and refined discourse of authorities from the perspectives of vulgar everyday experiences. This idea of Shaftesbury was deeply inspired by Aristophanes' comedy, which tested the flexibilities of the philosophy of Socrates (Anselment, 1978). Shaftesbury indicated that the real authoritative discourse was expected to react any attacks of humor, and to create new side of interpretations through reflecting on the viewpoints that comedian bring.

According to Poole, Bakhtin seemed to cite Cassirer's work "Die Platonische Renaissance in England und die Schule von Cambridge" (Cassirer, 1932) that treated Shaftesbury's analysis on humor in order to expand his ideas on laughter. Bakhtin (1984) introduced the figures of the "rogue, clown, and fool" as the concept of role models that cause laughter between people who have different backgrounds, and admire the power of "wise ignorance" that tests existent values nurtured in each cultural context.

In this study, I analyze the structure of laughter observable in traditional European comedies, and develop the reading of Bakhtin's ideas of laughter and carnival as concepts, which seek productive dialogues beyond the thresholds of different culture today.

The depolitization of affects in the era of emotional capitalism

In the 20th century, subjects were encouraged to focus on their emotional life both in the workplace and in their family life, creating a new form of sociability in which emotions and the market were intertwined (Illouz, 2006). In doing so, the capitalist system created the conditions for subjects to strategically modulate their emotional sensitivity, in order to respond to the new emotional demands of the economic system. In this way, an instrumental relationship with emotions was promoted in which psychology plays a fundamental role when contributing concepts such as "emotional self-regulation". Thus, psychology has surreptitiously stated that the problem focuses on the lack of control we exercise over our affects, without making visible why this demand is posed to the subjects in late capitalism. In this context, it is necessary to construct new ways of understanding emotions from the point of view of psychology, which politicize the affective dimension of the human that has historically been presented as outside the field of power. To this end, it was proposed to establish a dialogue between psychology and different disciplines in order to reveal the cultural character of human emotions and the complexities embodied in their approach in the capitalist era. For this purpose, a comparative review of the literature was carried out that considers authors like Ahamed(2004), Illouz(2006/2008/2014), Hoschild(2003), Scheer(2012) Stearns(1985) and Reddy(2005).The preliminary findings allow us to affirm that the exercise of the affects is crossed by ambivalences between what is promoted to feel and what is felt.

TIME OF THE END: Historical differences in psychological survival of spiritual martyrs

Rosa Traversa, University of New York in Tirana (Albania)

Death seems still to be a taboo in contemporary society, and in Psychology as well. Crucial debates around the end of life are emerging in a variety of clinical, cultural, and philosophical realms in relation to the meaning of consciousness and near-death experiences. The present contribution aims at questioning Psychology in its core empirical split between body & mind and at getting familiar with different thanatological perspectives, such as Eternalism.

The space/time grounding of human consciousness seems to be particularly affected by contemporary acceleration processes until the point that shaping and re-shaping perceptual selves represents a threat to becoming and historical processes. How can we still think *historically*, then? How can Psychology elaborate time in a disembodied era of constant making-memories of who we are, what we feel, etc ...?

My arguments will be interrelated to the discussion of a case-study about Santa Scorese, a young Catholic woman assassinated in Italy in 1991 by a stalker and in the process of beatification since 1998. Santa Scorese has been described as a unique example of *martyr for women's dignity* of the present era and I am going to argue how she was passionately in love with God and with beauty while repressing her body at the same time, as it is narrated in her post-mortem published diary and in an interview I recorded with her sister (currently highly committed in the complex Catholic process of beatification). I will, moreover, compare how different historical practices of storytelling, such as diaries and interviews, enable different temporal and political readings of the same story.

Paper Submission, Measured Lives: Theoretical Psychology in an Era of Acceleration

Levinas in an Era of Digital Mediation

Gretchen Monson and Nicole Spaulding

Subtle moments have enormous impact on a message but aren't explicitly stated. In Levinas's conception of 'saying' and 'said' he connotes that language is explicitly stated and articulated in the philosophical term, 'said', while context, historical consciousness, and detail of message are in the underlying, unspoken, part of language of the philosophical term called, 'saying'.

In the age of acceleration and digital mediation, implicit communication is heavily affected by an era of reducibility, explicit communication of text, and data. Information is gathered on individuals as though these individuals will be predictive points of informational data. Memes and emojis are common communication tools in order to express common points of complex emotional states of Being to express feeling to the Other though communication without face-to-face interactions. Levinas stated that face-to-face interactions were necessary both in the formation of language and the stoppage of violent actions from one human to another.

Yet, still, there may be a new concept of language of its own forming through technology, a new implicit kind of 'saying' that can be accounted for. For example, while an emoji is reductionist, it is also a tool. While texting, an emoji can be used to express intonation of true intent when the facial expression is missing. Such as a smiley emoji or "lol" would express, "This is not a hostile communication."

This presentation seeks to evaluate the subtleties and impact of implicit and explicit communication through technology in the theoretical psychological community today.

ID51

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“Being” in the era of acceleration

This project explores the double-edged sword of technological advancements (such as the transition from mainframe computers, to desktops, laptops, and handheld devices, increased internet speeds, data capacity, and accessibility) and its impact on everyday environments and experiences. Within this context this presentation explores aspects “being” that have and have not undergone acceleration and transformations in time/space relationships. This project proposes different modes and nuances of “being” ranging from “being-there” (*dasein*) to “being-over-there” (*dortsein*) in a literal and figurative sense, and technologically mediated “being”, revisiting Günther Anders’ ideas of *Herstellungskraft* (productive power) and *Vorstellungskraft* (imaginative power), as well as the impacts on health/well-being, environmental justice, and sustainability. This project further explores different ways to navigate the era/error of acceleration including strategies of taking time/space.

**Feminist ethics of techno-care: Accompanying robot-care on a nomadic journey
through global economic terrain**

PARO is a companion and therapeutic robot, fashioned in the guise of a baby fur seal and designed to care, interact and bring comfort and companionship to the lonely, sick and elderly. This paper follows PARO's nomadic journey through a global economy where care and she are increasingly sold on the global care market. We consider PARO's position as commodified object and trace her philosophical beginnings and becomings in rural Japan along with her embodied assembling of global neo-liberal production, her subjugation and her trafficking into western service industries. Drawing on Braidotti's (2006, 2012) feminist nomadic thinking of advanced capitalism, we consider how PARO's pathways are enabled and inscribed by technological advance along the way. Following Braidotti's (2012) suggestion, this journey-tracing intends a nomadic intervention that can "reterritorialize dogmatic and hegemonic centres of the contemporary global world" (p. 19). We argue that PARO's ethical positioning in western care settings enables glimpses of the possibilities for 'reterritorialization' through following stories and pathways woven around her. We ponder how her paradoxical becoming(s) can help us rethink care ethics and care as not only a moral human concern, but also experiential in relation to becoming more-than-human within a technological age.

Authors: Ann Rogerson (presenter), Mandy Morgan & Leigh Coombes

Affiliation: Massey University, Palmerston North, New Zealand

Symposium

Meta-Methodology: Assumptions, Practices, Critiques, and Alternatives.

Chair: Christopher D. Green

Abstract: If methodology means a theoretical reflection on method, then meta-methodology involves the theoretical reflection on methodology. We are investigating the degree to which epistemic reflexivity may be limited if it does not step outside of method. It is suggested that methodology needs ontological, epistemological, and even ethical analyses in order to claim legitimacy, or out concisely, *methodology requires theoretical inquiry*. Because traditional methodology can often seem self-justifying, a theory-driven meta-methodology, by contrast, generates a skepticism towards, and critique of, traditional methodology, especially of methods as actually practiced rather than the idealized form that is typically taught. In this symposium we discuss, using a variety of epistemological frameworks that range from soft to hard realism the difference between methodological intent and research practice, conventional assumptions and critical solutions; we re-theorize methodological principles and analytically target traditional quantitative, as well as alternative qualitative methods and methodologies, using and applying theoretical tools that have been developed within the subdiscipline of theoretical psychology. Epistemic mistrust and theoretical arguments apply not only to big data, but also to traditional accounts the replication problem, and to the analyses of implicit and explicit ontological commitments, all of which are widely misunderstood in the discipline. Despite the heterogeneity of theoretical problems in methodology, the participants share the idea that in order to solve methodological problems, theoretical reflexivity is needed to step outside the traditional boundaries of research methodology.

(1)

Title: Perhaps Psychology's Replication Crisis is a Theoretical Crisis that is Only Masquerading as a Statistical One

Author: Christopher D. Green, York [University](#), Canada

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Abstract: Discussions of the “replication crisis” in psychology are pervasive today. Established scientists appear to be misusing standard forms of statistical analysis in order to attain “significance.” Exacerbating the problem, most academic journals refuse to publish research that does not attain “significance.” This toxic combination results in journals publishing many Type I errors but refusing to publish many correct failures to reject H_0 . In response, there have been urgent calls that studies be registered in advance so that their rationales, hypotheses, variables, sample sizes, and statistical analyses are on record, leaving little room for post hoc tampering. Further, it is argued that journals should decide whether to publish based on these pre-registration materials, not on whether the results are “significant.” In this talk, I will argue that this approach is insufficient because the null hypothesis significance test (NHST) always was a poor criterion for scientific truth. NHST was adopted by a fledgling psychological science without a solid theoretical justification. The root of the current problem is that psychology never

grew out of these theoretical diapers. For decades it was satisfied testing weak theories that predict only the directions of effects, rather than their sizes. Indeed, uncritical acceptance of NHST may have stunted psychology's theoretical growth by giving researchers a way of building successful careers without developing models capable of precise prediction. Improving our statistical and "publicational" hygiene would be a good thing, but it is unlikely to resolve psychology's core credibility problem until our theoretical practices mature considerably.

(2)

Title: On the Importance of Foregrounding Ontological Considerations in Qualitative Research

Author: Kieran O'Doherty, University of Guelph, Canada

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Abstract: The importance of epistemology and ontology in qualitative research is commonly noted. Textbooks on qualitative methods often emphasise the importance of considering the different epistemological frameworks and ontological assumptions inherent in different forms of analysis. In these discussions, both labels for methodological frameworks and labels for ontological positions are often implied to be associated with widely agreed upon ontological commitments. However, contrary to some textbook treatments, typical labels of qualitative methodology (discourse analysis, phenomenological analysis, narrative analysis, etc.) and typical labels for ontological orientations seen to underpin them (realism, relativism, social constructionism, critical realism, etc.), are not associated with singular coherent philosophical positions. In this paper, I argue that qualitative inquiry requires clear and deep engagement with ontological considerations, beyond mere association with methodological labels or broad theoretical orientations on at least 3 levels: (a) Broad recognition of the kinds of human phenomena deemed to exist: Thoughts? Feelings? Behaviours? Relationships? Races? Genders? Personality types? Self-esteem? (b) The ontological foundation of the objects and forces that are recognised: Biological? Social? Cultural? (c) Explicit consideration of the objects that are recognised or constructed through the particular methodological approach I am taking. What is the ontological foundation of these objects? (e.g., themes, discourses, narratives, etc.). I argue that engagement with the 3rd level, in particular, is hampered by journals and researchers who insist that qualitative research needs to be justified in part by associating it with particular methodological labels (i.e., discourse analysis, narrative analysis, etc.).

(3)

Title: The "Trust in Databases" Problem: Reinforcing the Biases of Systems Used in Ignorance

Author: Jeremy Trevelyan Burman, University of Groningen, Netherlands

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Abstract: What I call "the trust in databases problem" is an extension of Porter's (1995) "trust in numbers" problem. Briefly: we assume that the databases on which we rely provide an objective and unbiased window to the phenomena they describe, and do so in a way that allows for "distant readings" to be undertaken (following Moretti, 1994-2009/2013). Yet this simply isn't the case, as I recently showed with PsycINFO (Burman, 2018a). The PsycINFO case is methodologically

illuminating: distant readings are possible with certain time slices, but periodic changes in its scope and mandate make comparisons between different eras problematic. That said, PsycINFO isn't the database most often used for distant readings of science. It is, instead, the data behind the Journal Impact Factor (JIF) system. These data are reported in *Journal Citation Reports* (JCR), which provide sufficient detail for critical studies to be undertaken. I undertook such an examination, using the journal-to-journal citations from articles published in the three primary history of psychology journals, and to them, to provide a series of insights about the specialty (Burman, 2018b). Such studies take advantage of the vetting done initially by Thomson Reuters and now continued by Clarivate Analytics. But the citation counts reflected in the JIF are, by intention, conservative: a small but significant number of real journal-to-journal citations are dismissed due to policies intended to prevent citation inflation in JIFs. Studies using these data then produce misleading conclusions if too much trust is placed in the numbers that inform them.

(4)

Discussant: Thomas Teo, York University, Canada

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ID17

Title: The untenability of evidence-based practice

Name: Francois van Zyl

Name: Vasi van Deventer

Affiliation: Department of Psychology, University of South Africa

Abstract:

An approach becoming increasingly pervasive in the current era of acceleration, increased efficiency and quantification is evidence-based practice. Evidence-based practice means interventions must have quantifiable outcomes to show their effectiveness. The advantages and disadvantages of evidence-based practices have been debated extensively, and the purpose of this paper is not to contribute to such debates, but rather to show the untenability of a fundamental assumption in evidence-based models, namely the assumption that the object of intervention is real. Evidence-based models are structured in terms of intervention method, an object of intervention and intervention outcomes. In psychological practice the object of intervention is the disorder (experienced/behavioural difficulties) targeted by the intervention. The object of intervention is assumed to be real and constitutive of the subject who presents the disorder. The problem is that the subject is not simply constituted by the disorder. The subject is a witness to the disorder (i.e. present at the time of the disorder), and also a witness of the disorder (i.e. reconstructing/re-enacting the disorder). What is real is not the object of intervention, but the subject's testimony of the object of intervention. This raises the question of the reliability of the witness. Using recent conceptualisations in relational ontology we argue that any attempt at accessing reality beyond the testimony of a witness is futile. Therefore the assumption of the reality of the object of intervention is untenable in principle, and because the object of intervention is a core component of evidence-based practice, the entire practice becomes questionable.

Symposium

Subjectivity and its discontents: The dialectics of the personal and the societal, and beyond.

Chairs: Adriana Kaulino & Thomas Teo

Subjectivity has been a hidden source of psychology's research, theory, and practice and has provided the implicit boundaries for a unique subject matter. At the same time subjectivity has been denied and excluded in traditional academic psychology and engendered critiques of psychologization and individualization in critical psychology. One stream of reflection challenges the practice of isolating subjectivity from context and power and, in doing so, psychology loses its critical credibility and what is unique in human mental life. On the other hand, an emphasis on context, so the argument, underestimates internal, idiosyncratic processes that are not determined by the outside. In this symposium, we theorize subjectivity, rethink it in a way that does justice to the external or internal, understand its nexus in order to develop theoretical and practical recommendations based a renewed focus. A theory of subjectivity needs to be able to address some of the current socio-historical processes and its relation to the person, the dialectics of subjectivity of the individual and society, any temporality that is closely connected with subjectivity, personal uniqueness, and the acceleration of subjectivity in a global and neoliberal, but also particularized world.

(1)

Title: Subjectivity and?

Author: Ole Dreier, University of Copenhagen, Denmark.

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Abstract: Critical Psychology, as founded by Holzkamp, conceives psychology as a science of the subject from her first-person standpoint and perspective in her immediate situation in a societal structure. It challenges mainstream psychology's reduction of the psyche to internal attributes (with separate general characteristics) in a causal interplay ultimately determined by an attribute of the environment (the stimulus) in an experimental situation isolated from the nexuses of societal practices subjects live in. The psyche is here determined by a thin abstraction of a world almost lost whereas a conception of subjectivity must go hand in hand with a rich, concrete conception of the world. All psychic and subjective processes unfold in a situated nexus of the world as part of connecting to it and living in it. They hang together with the world in the world, in the socio-cultural, historical nexuses of practice of human subjects. They also hang together in and with subjects' activity as participation in situated nexuses of social practice. By insisting on their inextricable nexus in human activity as situated participation of embodied subjects in social practices, we do not relapse into a dualist juxtaposition of the internal and the external. And by conceiving human subjects as relating to, and living by, their scope of possibilities in complex, more or less restricted, contradictory and conflictual societal nexuses of practice, we do not relapse into external determinism. This approach to subjectivity has far-

reaching implications for psychological theory and practice and for socially relevant and critical research. My presentation elaborates this conception of subjectivity.

(2)

Title: Time, Subjectivity and Inequality: Toward a Critical Research Program

Author: Adriana Kaulino, Universidad Diego Portales, Chile.

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Abstract: Since the beginning of the twentieth century, transformations in life's rhythm have been subject to psychological reflection. However, as any socio-cultural production, there is a dynamic relationship between social time and subjectivities. Moreover, the rhythms and senses of social time are differentiated according to socio-economic situation, gender, life cycles and specific socio-cultural contexts. Thus, contemporary acceleration of time is not symmetrically experienced. Consequently, understanding socio-historically embodied subjectivities requires empirical research to enlighten how rhythms and distribution of social time is experienced by people in context. For targets of public policy in Chile, time moves very slow. For example, to get out of poverty requires six generations. This is particularly dramatic for children who are subject to social programs. The time for processes that affect them – in terms of health, education, legal situation, etc. – are usually lengthy. What do we know about these children's subjectivity who experience such long waiting times? There is no empirical research in Chile to address this question. However, there is enough evidence about the negative consequences of waiting time and delayed changes in children. So, we could turn our empirical research to identify systemic failures that produces this decelerating time. A complex and critical theory of subjectivity should be able to ground this type of research. The presentation exposes some research results focused on the failures of social programs of childhood protection and its impacts on children's life trajectories.

(3)

Title: Revising the Oversocialized Conception of the Subject: Individuality, Interiority and Disjunction in "Cardiovascular Risk" Subjectivities

Author: Suzanne R. Kirschner, College of the Holy Cross, USA

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Abstract: In "The Oversocialized Conception of Man [*sic*]" (1961), sociologist Dennis Wrong argued that then-dominant functionalist sociology gave short shrift to the essential tension between individual desires and motives, and the civilized social order. Constitutive sociocultural approaches (such as hermeneutic, narrative, relational, historical-ontology, and some activity, critical and discursive traditions) are different from the functionalism Wrong decried, not least because most are, in one way or another, critical in their intent. Yet many of them evince an analogous inattention to or disavowal of the complex and divisive dynamics that characterize inter- and intra-subjective being. Psychological theories of subjectivity need to go beyond recognition and representation of resistance, counter-conduct, agency and improvisation. They should attend more deeply and with greater clarity to the ways that the sociocultural and political-economic systems out of which persons emerge do not only constrain, produce and

provoke us, but also – paradoxically -- “do violence to certain of our strongest inclinations.” (Durkheim). Theories/methodologies that attend to such fundamental disjunctions between individuals and their sociocultural contexts, and the role these cleavages and conflicts play in the formation and enactment of individual subjectivities, include psychosocial approaches and person-centered ethnography. In this paper I draw on material from a pilot interview study to discuss how those approaches illuminate the complex and layered subjectivities of individuals living under the description of being “at risk” for cardiovascular disease based on their “cardiac risk ratios” and other metrics currently used to incite self-management of risky health identities in late modern societies.

(4)

Title: A theory of subjectivity and socio-intentionality

Author: Thomas Teo, York University, Canada

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Abstract: Subjectivity from a critical-psychological point of view requires a theory that encompasses the societal (socio-subjectivity: culture, society, history, etc.), the interpersonal (inter-subjectivity, friends, groups, peers, organizations, teachers, parents, etc.), and personal dimensions (intra-subjectivity such as embodied practices, thinking, feeling, and motivation) in their nexus and in connection with the material worlds. Subjectivity is understood as the first-person “sitpoint” in its interconnection with social reality. Subjectivity takes place in work, relations, and in the self. Traditional theories of subjectivity have no conceptual place for socio-subjectivity although it seems trivial that when and where one grows up, has influence on one’s mental life. It is argued that *being-in-the-world* requires a detailed description of what the world looks like, and for some reason the *in-the-world* part of this term has been neglected in psychology. A critical theory needs to make significant efforts to describe this world. The concept of *socio-intentionality* characterizes this being-in-the-world from the horizon of the subject. Extending Brentano, I suggest that every mental phenomenon makes reference to an object that is socio-historical: thinking means thinking within this society as an object and subject; feeling is always feeling within this culture; agency is always directed toward socio-historical meanings. If we did not have this socio-intentionality human beings could not exist in any society, let alone advanced societies. Accepting the idea that a personal mental inner life is always connected to something societal, even if not experienced that way, does not mean that psychologists do not need to think about unique internal processes of particular individuals. Yet, the concepts we have to describe inner processes reflect themselves socio-historically constituted ways of thinking about them.

(5)

Discussants

(a) Charlotte Højholt, Roskilde University. Email: charh@ruc.dk

(b) Ernst Schraube, Roskilde University. Email: schraube@ruc.dk

Phenomenology beyond the individual: theorising group-level experience

Prof Darren Langdrige
The Open University, UK

A common criticism of phenomenological methods in psychology has been that there is a singular focus on individual experience at the cost of broader group level phenomena. This is in contrast to more psychosocial methodologies that have been developing radical new methods for capturing group level phenomena in recent years. To a large extent, this is a necessary consequence of the Husserlian foundation of phenomenology and focus on individual consciousness. In this talk, I explore the possibility of a phenomenology that can account for group level phenomena beyond that accessible to individual consciousness alone. Key to this initiative is moving beyond Husserlian first philosophy through an exploration of the work of alternative theorists in phenomenological philosophy. To this extent, I first outline and discuss the philosophy of Max Scheler and Edith Stein and key notions of group personhood and empathy. I then move to explore contemporary phenomenological philosophy concerned with social cognition, particularly the work of Thomas Szanto. I will argue that many of the problems raised about the individual focus in phenomenological methodology can be addressed so long as we broaden and deepen the philosophical foundations of phenomenology beyond Husserl alone. This is not without difficulties and tensions however, albeit none that are intractable, but this argument does raise some fundamental questions concerning our determination of what is (and what is not) phenomenology itself as well as new challenges for methodology.

Toward a non-representational approach to individual experience:
Problems of representationalism in memory studies

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Despite its theoretical and methodological variety, most of psychological memory studies can be categorized into representationalism. In this approach, human memory is understood as social and individual processes in which representations of past events are generated, retained, transformed, verbally or physically expressed, and shared among society members. Representationalism in memory study includes cognitive approach, social constructionist approach, and collective memory studies. Although the problem of individualism and lack of ecological validity in memory study was severely criticized in the 1980s, the problem of representationalism has not been discussed well enough. The biggest difficulty with representationalism in memory studies is that it becomes a serious obstacle to approaching aspects of individual experience in human memory. This is because the memory representation is not a pure reflection of individual experience, but a secondary product obtained by processing individual experience into a socially comprehensible form. This characteristic of memory representation gives rise to particularly difficult problems in evaluating the credibility of the confession and the eyewitness testimony in criminal court in which the presence or absence of personal experiences related to crime is seriously questioned. When evaluating the confidence of confessions and eyewitness testimony in the framework of representationalism, the discussion

about the existence of experience related to crime always replaces the problem of social intelligibility of statements. In this presentation, I will examine the problem of representationalism in the psychological study of memory more concretely using the case of statement credibility assessment in Japanese criminal court and propose a non-representational approach to the human memory that can avoid such problems based on J. J. Gibson's ecological theory of human mind.

ID231

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Overcoming Bias in Phenomenological Research

In this paper, I address a critique leveled against “applied phenomenology,” by which I refer the phenomenological study of particular classes of subjects, rather than the study of subjectivity in general.

This critique is most clearly formulated by Judith Butler. She argued that phenomenology’s starting point—the purportedly “universal subject”—is implicitly masculine. And, because this implicitly masculine subject constitutes the “norm” of experience, phenomenologists will inevitably characterize feminine ways of experiencing in inaccurate (or negative) ways. This kind of critique now echoes across diverse areas of applied phenomenology, including studies of race and disability, where it’s argued that phenomenology also produces inaccurate accounts of non-white subjects and dis-abled subjects because phenomenology takes the white (or European) and able-bodied subject as the privileged norm.

In response to these critiques, I sketch an alternative approach to phenomenological research that is not inherently biased. Key to this approach is a distinction between a “universal subject,” on the one hand, and an “essence of subjectivity” on the other. To illustrate this distinction, I take Iris Marion Young’s famous analysis of feminine embodiment in “Throwing Like a Girl” as my primary example of a universal subject approach. Drawing on Young’s own self-critical remarks, I demonstrate how this approach inevitably biases the foundations of a study. I then demonstrate how to found an applied study on an account of the essential structures of subjectivity and argue that this approach avoids the biases we find in the work of Young and others.

Insight, inner speech and becoming: why the ethos of capitalist acceleration is at odds with what works in psychotherapy

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Abstract

A recent meta-analysis has shown that insight is a significant factor, common to different clinical orientations, that can explain an important part of psychotherapy's outcome ($R = .31$). In their work the authors define insight broadly as "the patients' understanding of associations between past and present experiences, typical relationship patterns, and the relation between interpersonal challenges, emotional experience, and psychological symptoms" (Jennisen et al., 2018, p. 1). However, it does not immediately follow from this definition why this would be relevant for change. A conceptual alternative that we seek to construct here relates to the notion of inner speech as the material medium of consciousness, idea championed by Vygotsky, Voloshinov and Larrain & Haye. If this follows, insight should be thought of as an alteration in the way the patient "speaks within himself" (produced of course by the therapeutic discursive interaction). This is a quite different way of approaching the concept of insight since it does not consider understanding as the key element, but rather putting its emphasis on change. However this change, we will discuss, as grounded on the specific dynamics of consciousness understood as inner discourse, is at odds with the *furor curandis* of capitalist acceleration. To argue this we will draw upon Bergson's distinction between abstract quantitative multiplicities and the qualitative multiplicities of consciousness, to show that quantification cannot but betray inner discourse dynamics as a living process of becoming, and therefore precludes an understanding of the complex process of differing involved in the production of insight.

ID27 og ID28

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1)

REFLECTIONS ON “PSYCHOTECHNICS”: measuring lives in the beginnings of Psychology in Brazil

In its first part, this paper discusses some results of a historical research focused on the role of the Swissman Robert Mange to introduce psychotechnics in Brazil in the beginning of the 20th century. Through this work it was possible to identify: 1) the aims and values linked to the adoption of psychotechnics in the country; 2) measurement as the basis of Psychology, presented as a new scientific field, specially intertwined to educational and industrial demands – against a philosophical approach of the human phenomena; 3) the role of Psychology for organizing work in the Brazilian industries; 4) the place of the Brazilian psychological practices in the global specialized market; 5) how the measured perspective, but also the critics and changings in the inner psychotechnics area, composed the profile of the Brazilian Psychology, conducting to the legalization of the profession in the 1960’s. Whether measuring the human activities was in the core of the public recognition of the psychological field, the critic of this history is important in order to understand how Psychology took part in building our current way of life. Moreover, in a reversed way, understading this movement inside the field can help psychologists today in their work to reduce suffering, but also to change this rationalized state of things (responsible for the suffering production). Such transformations implies in refusing consolidated models for thinking and researching in Psychology, in favor of more interdisciplinary, critical and speculative approaches.

2) EXPERIENCE AND READING IN DIGITAL SCREENS: the new rhythms of education

Reading has been a central activity in the Modern Western societies, contributing to compose the ideal of the bourgeois educated and illustrated man. However, the digitalization of culture has changed the way as we read written texts in many aspects. The main purpose of this paper is to discuss in which manners reading has become a different activity while mediated by digital devices. First, some characteristics of the digital devices will be described, focusing the technological conditions in which texts use to appear for readers in a screen. Then, the analysis will lie in the consequences of these transformations for our experience of reading. Issues like distraction, cognitive strategies and aesthetical possibilities will be raised. Dialoguing with a critical theory of the experience, I will establish some relations between the experience of reading

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and the experience in general designed in Digital Era. Following these tracks, some questions are suggested for discussion: Is it true that reading has become a faster activity in the Digital Era? What are the consequences of this particular (de)acceleration? What we can say about the qualitative changings of our experience nowadays? How the Digital Era takes part in the Era of Acceleration? Finally, some reflections on the ongoing conditions of education and reading are presented in order to value our autonomy of thought. Autonomy addressed, on the other hand, to the essential basements of democratic societies and individual subjectivities.

Athanasios Marvakis

Neoliberal Framing of Psychology

In our transitional epoch of historical proportions, the class compromise of Fordism was discontinued 'from above' and a new model of social organization is being enforced: *neoliberalism*. 20th century Psychology was helpful in developing/using the productive force of individuality for Fordism; neoliberalism requires particular efficient/profitable forms/configurations of subjectivity, new historical normality matrices.

Fordist psychology *homogenize* (control *and* help) people along certain socially produced patterns: the modal/average worker/sex operate as norm. Neoliberalism no longer needs homogeneity that much. '*Differentiality*' is its modus operandi: everyone can (but must also!) prove individually his/her usability – and people's individual 'peculiarities' may possibly better serve the subjects' usability.

For neoliberalism, collectives smell of homogeneity. And exactly here lies the trap: critique about Fordist psychology boiled down to questioning homogeneity - and exposing individuality. Homogeneity is though not only *submission to a 'norm'*, but it meant or promised also *social protection*. The dialectic of homogeneity and protection forces to historicize the 'relevance' of our critique – otherwise the sting against Fordist homogeneity will turn a knitting needle for the straitjacket of neoliberal differentiality.

However, neither Fordism nor neoliberalism was/is the same everywhere and for everyone in our societies! There never has been a single mode of working, living and desiring - neither intra-socially, nor inter-nationally. The relationships of existing structural contradictions (such as class, gender, 'race', ...) shape sociability. And pending on the confrontation with these contradictions particular geo-politically psychologies emerge: as scientific object, as academic disciplines, and as professional work.

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Paper title:

From cognitive dissonance to cognitive Polyphasia: A sociocultural approach to understanding meat-paradox

Authors:

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Abstract:

Cognitive Dissonance Theory seeks to understand inconsistency by situating it within individual cognition. By doing so, it overlooks the role of the social context in the experience and management of inconsistency and dissonance and fails to capture the processes through which it is negotiated when it appears. On the other side, the cognitive polyphasia hypothesis together with a dialogical approach on Social Representations provide a socioculturally situated, process-oriented understanding of inconsistency. In this paper, meat-paradox, the phenomenon of simultaneously declaring love and respect towards animals and also consuming animals, mainly studied through Cognitive Dissonance Theory, is used in order to highlight the merits of a sociocultural approach to inconsistency. Four relevant empirical examples from interviews and focus groups with meat-eaters and vegetarians in Cyprus are used to illustrate the approach. The examples illustrate how meat-eaters manage dissonance in ways that exhibit coexistence of contradictory representations and ways of thinking. Three different modalities of knowledge coexistence are identified, as proposed by cognitive polyphasia researchers: displacement, selective prevalence and hybridisation. We discuss the importance of a sociocultural approach to studying paradoxes, the epistemological and methodological implications of such a theorisation and we suggest other life contexts in which such an approach can be applied.

Human enhancement and the contemporary psycho-molecularization of the energy metaphor: Unlimited performances in depressive times

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When it first emerged in the 19th century, the energy metaphor conceived the human body at the *molar* level. At this scale, life was supposed to be framed by rigid physiological parameters. In terms of the capacity to spend energy, this meant that the human body could only do a certain amount of work, beyond which life was endangered. Therefore, this metaphor problematized human life in a way that fatigue—and its psychopathological coding as neurasthenia—represented the objective limit for human activity, while rest was conceived as a vital need to recover energy. Nevertheless, as Nikolas Rose has shown, the new *molecular* metaphor of human enhancement, linked to the biotechnological developments of the last three decades, has had a wide cultural diffusion. This new matrix of intelligibility conceives the normative parameters of life as transformable, which means that, at a molecular scale, there are no more physiological limits for human activity, thus enabling the dream of unlimited performances. This paper seeks to analyse how the human enhancement metaphor has changed the energy one: if there are no longer objective limitations for the availability of energy, then what we understand by human energy, optimal performance, fatigue and rest, must have acquired new meanings. The main hypothesis of the paper is that this transformation implied a process of psycho-molecularization of the energy metaphor. To illustrate it, the paper analyses the contemporary epidemic of depression as the psychopathological coding of this new matrix of intelligibility.

Accelerations and decelerations of social knowledge: the case of children's understanding of death

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Based on the data obtained in a research on the development of children's understanding of human death, we will present and discuss the following hypotheses: a) knowledge about death is not reduced to the understanding of its biological aspect, but refers to a polyphasic zone in which different belief systems and the production of senses participate; b) this knowledge does not refer to a supposed virtual instant of passage between life and death, but to the previous moment (the reasons for the occurrence of death) and the subsequent moment (the after or beyond death); c) both moments constitute the diachronic dimension of death as object to be known; d) the extension of those two moments is variable in function of the development of the subject, but, fundamentally, in reason of the accelerations and decelerations imposed by the practices and beliefs of the group of belonging. From these statements we will discuss two possible theoretical consequences for the study and modelling of the development of social knowledge. On the one hand, the functional relation that exists between the temporal extension of the practices and social representations of a group and the temporal extension of that parcel of the real that we call "object of knowledge". On the other hand, we will try to show that the temporal dimension of a social object is always the result of an interference between different systems of belief and meaning that do not advance towards the elimination of contradictions.

Symposium Title

Critical explorations into the rhetorics and ethics of subjectivity: Counter-(re)productive effects of discourse and power in everyday life.

Chair

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Joint Abstract

Some features of everyday life, such as the power of common-sense rationalities, the feeling of familiarity, the experience of a stable world of things and images surrounding us, and the normativity emerging and operating in daily conversations, are striking in spite of all efforts from reproduction theories. Everyday life is, according to Heller, the process of social reproduction of life, and thus of the stabilization of subjectivity and objectivity through particularization and generalization. The daily building up of quotidian experience, however, involves both productive and destructive operations of discourse, and this second, “negative” aspect of reproduction, can be shown to be especially important to account for subjective effects. Within the frame of the critiques of everyday life (Gardiner), and particularly inspired by a dialogical perspective about discursive practices (Volosinov), in this symposium we sketch four psychological theoretical inquiries, based on empirical case studies, concerning everyday life phenomena in which (re)production is troubled, revisiting classical notions of ideology, memory, and habits. The symposium communicates lines of thought and results of a collective work developed by the authors in cooperative reading and discussion. In different domains, from collective cooking to legal argumentation, and from the public memorialization of political violence to the habituation of violence in daily conversations, these studies all show an inextricable articulation of discourse and power in the performative building of everyday experience. We discuss how “ordinary” rhetorics (Billig) and ethics (Lambert) make visible the counter-(re)productive aspects of the normativities, rationalities, images and feelings that populate everyday life.

Judicial genre and ideology in everyday life: The enthymeme of the subject.

- Iván Grudechut Pezoa, Universidad Alberto Hurtado and Pontificia Universidad Católica de Chile, igrudechut@uahurtado.cl

Everyday life is a set of specific actions aimed at producing both those who operate in relation to these practices, as well as the conditions for the reproduction of everyday life (Heller, 1984). Within these practices we find rhetoric. For Aristotle, it is understood as the ability to theorize what is appropriate in each case to persuade, so that it refers to practices to convince social agents about the verisimilitude of discourse in everyday space. This is

done through the enthymeme, which is conceived as the syllogism in which a premise or a conclusion has been suppressed, as it is a commonplace. One of the spaces mentioned by Aristotle in which the rhetoric is put into practice, is the judicial genre, since in it means of persuasion are used to be able to formulate accusations and defenses that are heard by a judge.

In the field of the everyday life of the Chilean judicial system, the hegemonic genre is the State Justice, through which public and private officials (judges and lawyers) interact through documents and argumentation about the veracity of facts that affect any of the parties that have hired a lawyer. How does the enthymeme operate in the local judicial space? Using ethnographic material, it shows how lawyers use commonplaces about subjectivity to persuade the judge about the veracity of their cases. Argumentation becomes persuasive by means of individuating interpellation: assuming individuality, independent functionality and identity to subjects. The relationship between enthymeme and ideology is discussed.

Everyday ageism as a rhetorical habit: The negation of ageing through laughter, and pitying older persons for political purposes.

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It is an achievement of liberal thought that speaking of others in devaluing manners because of their race or sex is customarily judged. Nowadays, sustaining (most) racist and sexist discourses demands a blatant justification of it as reasonable (Billig). We now face rather ‘micro’, implicit forms of these prejudicial treatments and their structural consequences. But explicit ageist speech is still an everyday occurrence, and rarely it provokes a critical response. Devaluing older persons do not require a negation of prejudice, an anticipated defense against criticism. How is it that ageism subtly pervades customary discourse? Why, instead of troubling our habitual thinking, we can use it to justify our statements and behavior? We build on classic pragmatic theories about habit and social custom (James, Dewey, G.H. Mead) and rhetorical psychology (Billig, Tileaga) to offer a theoretical approach to ageism as a subtle discursive achievement and as a discursive tool in everyday life. We exemplify with two cases. One, on the use of laughter by Chilean ‘third-age’ people to hide or deny ageing or their identification as ‘old’. The other, on the use of pity towards older persons by Chilean parliamentarians to justify amnesty for individuals convicted of crimes against humanity and human rights abuses — and how respondents (don’t) deal with it. We finally discuss the potential relations of these rhetorical common-sense, everyday actions — hiding and denying ageing, and devaluing older persons to political ends — with liberal thought and other ideological traditions.

Towards a micropolitics of violence in everyday life: A case analysis of collaborative cooking.

- Pablo Herraz, Pontificia Universidad Católica de Chile (Centro de Estudios Interculturales e Indígenas, CIIR) and Universidad de Chile, pcherraz@uc.cl

This work presents a reflection on violence in social interactions. It puts in relation the productive character of the violence with the effects of damage, annulment and subjective destruction; and offers an understanding of violence considering these dissimilar aspects together. To do this, we first propose a question about the way violence is presented, the operations through which it occurs in the course of social interactions and its effects. Second, we propose an approach from a perspective of the *rest*, placing the focus of empirical observation and analysis on what is *excessive* and at the same time *residual* violence; specifically attending to the *remains* left by violence when it occurs within the framework of social interactions. In the third place, we present a case study from which we have extracted and isolated what we have called a violent interruption in the course of the interactions given in the framework of a collaborative activity. From the analysis of the way violent disruption occurs and the characteristics of the operations that compose it, we focus on its productive effects and, at the same time, in its residual effects on subjectivity. Finally, we discuss the relationship among the particularly non-aggressive way in which violent interruption occurs, its ability to restart collaboration, and its subjective effects. We argue that violent interruption produces waste of subjectivity, at the same time that subjectivity operates as a place of waste.

Forgetting as alteration: The case of the memorial site *Londres 38*.

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In order to shed light into the counter-cultural potentialities of forgetting, this presentation discusses theoretical reflections on data from a qualitative research (2016-2018) led by the author in a memorial site of the Chilean genocide. Located in the middle of Santiago's downtown, *Londres 38* is a former extermination center of the last right-wing dictatorship (1973-90), geared along with survivors and professionals since 2010.

The main results suggest that the site, from a subtle museography that uses an empty house concept and offering unexpected rambling routes, invites their visitors to imagine what transpired from the void and yields to them a wandering disposition that mediates any expectation of receiving ready-made data as truths about the dictatorial period. Confronting through dialogue the memories that each of the visitors carries about our recent past, the moving scenario of the site turns its image un-appropriable by the participants' habits of remembering. This representational impotence would acknowledge receipt of the irrecoverable that are the loss of those who were annihilated, while points out that the conditions of production of the participants' memories have been partially the very effects of the State terrorism executed. A counter-reproductive effect is in this way proposed, since the quotidian habits of remembering are challenged once are exposed their sources in the inherited neoliberal structures, whose condition was the very genocide there once harbored. Habits then partially *forgotten* by the

experience of this 'lack of image' offered by the memorial site, which paradoxically renders visible the social genesis of the present.

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SYMPOSIUM ISTP 2019

Approaching senses and experience in the wild. «New» methodological trends

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The aims of this symposium are to reflect upon multiple directions or trends in qualitative research in order to explore human experience and existence in the wilderness of everyday life settings, while inviting the attendants to consider different possibilities for innovating psychological methodology. The first and second presentations will explore visual methodologies. Brady Wagoner and Ignacio Bresco de Luna will present upon memorials and grief, exploring different ways in which subjective cameras (which record first person video and audio) can be used in research. Then, Sarah Awad will guide us through now another visual method, that of studying urban images in public spaces of Denmark. The third and fourth presentations will explore the possibilities of language and poetry as a source to explore affective processes and positioning. Kyoko Murakami will explore the possibilities of Dialogical Self Theory in analyzing literary practice through a poem. In addition, Olga Lehmann will present on the possibilities of writing courses -and poetry in particular- as a source to meaning making and affective processing among older adults in Norway. After these presentations, all authors will take the role of discussants, offering an integrative approach to qualitative research in everyday life, analyzing the implications for the methodology cycle, and for theories in Cultural Psychology, especially for the emergence of theories that target at understanding the complexities of the affective domain. In particular, we will address the possibilities for theoretical integration of meaning making and affect, and whether or not these methodologies can facilitate the study of the affective nuances in meaning making.

Studying the stream of consciousness at modern memorial sites: The subjective camera methodology

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From William James to many contemporary approaches, theories in psychology have frequently emphasized people's embodied, situated and lived stream of experience. However, little has been done to translate these ideas into concrete methodological strategies for making theoretical advances with empirical research results. This presentation discusses and reflects on the use of a subjective camera (which records first person video and audio) through examples taken from a study of how people experience and relate to modern and traditional memorial sites. The subjective camera methodology allows the research to capture the people's contextualized and evolving experience exploring various memorial sites. Memorials are apt for these studies as they are rich in sensory and symbolic features, thus providing a powerful case for investigating the shift from direct to indirect perception of the environment in Gibson's terms. The authors compare three different strategies of gathering data with this methodology: (a) a walk-along interview; (b) a post-walk playback interview; and (c) a group walk.

Visual Dialogues about immigration: Politics of Images in Urban Space

Sarah Awad – Aalborg University. E-mail: awads@hum.aau.dk

In this presentation, Sarah Awad will look at the contested dialogue about immigration and refugees in Denmark between different social actors through images in the public space. How actors position and counter-position themselves on the issue through creating, appropriating, and destructing different images. Examples will be shown of images in the form of graffiti, posters, and street art to discuss how these urban images create spaces of inclusion/exclusion. Urban images are conceptualized through the theoretical framework of cultural psychology as material artifacts and tools that individuals use to act and respond to their social produced urban space within a specific social and historical context. Urban images are analytically approached as having transformative social life as they get interpreted, refuted, and destructed in dialogue.

Positioning Theory and Dialogical self in the literary practice

Kyoko Murakami – kmurakami27@gmail.com

In this presentation, Kyoko Murakami will explore answers to the following question: How can we express the ineffable in our everyday lives? The aesthetic nature of difficult, complicated emotions can be captured by the skilled art of language. In this presentation, she shall explore the possibilities of Dialogical Self Theory (thereafter DST) in analyzing literary practice. DST has gained its prominent place in the scholarly community of social psychology and its cognate areas in social sciences. It is often the case that the process of DST inspired textual analysis remains somewhat untransparent and idiosyncratic to the judgement of the analyst. For example, it is difficult to trace how existing paradoxes are reconciled by the author or by the analyst. Her presentation is aimed at redressing this concern. Based on her teaching of DST for a post-graduate social psychology course, she shall demonstrate the analytical process and discuss how the concept of I-positions works in analysing the lyrics of the song entitled 'Der Bor EnUng Pige', taken from the collection of poems Kvindensind, written by the Danish poet and author Tove Irma Margit Ditlevsen (1917-1976). She shall address implications of this work in terms of the advancement of DST and its methodological challenges. That is, integrating the concept of I-positions and the aesthetic nature of affective processes.

Poetry as a bridge: Exploring the processual character of (Poetic) Writing and the affective nuances of meaning-making

Olga Lehmann – NTNU Norwegian University of Science and Technology. E-mail: olga.lehmann@ntnu.no

In this presentation, Olga Lehmann introduces the need for theories in cultural psychology to better integrate layers of existential meaning-making when study human development in everyday life. She does so, by suggesting that writing (.e.g. creative writing, journaling) could be studied in its processual nature, giving account of microgenesis of meaning-making of experience and existence. In special, this presentation will emphasize the possibilities that writing could give to old adults in Norway, as an opportunity for affective processing and experiential and existential meaning-making. Thus, some theoretical implications for the models of affect in cultural psychology will be addressed.

NOTE: After these short presentations, all authors will take the role of discussants, offering an integrative approach to qualitative research in everyday life, analyzing the implications for the methodology cycle, and for theories in Cultural Psychology, especially for the emergence of theories that target at understanding the complexities of the affective domain.

Borders, Identity Processes and the Complexities of Human Becoming: A Semiotic Cultural Perspective

Symposium Participants:

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Symposium Summary:

In recent decades the matters of borders and border processes have become increasingly intriguing for laypeople, politicians and scientist alike. In this symposium we build on semiotic cultural psychology to develop further the theoretical perspective on identity as a semiotic border-making process that works on several levels: first, creating a border between different kind of others, second, constructing a distinction between 'self' and 'non-self', third, building a developmental dimension for the self across time. We conceptualise self as continuously striving towards adaptation to the unknown, yet anticipated and

imagined future and argue, together with Marsico and Tateo (2017), that this striving creates dynamic tension within self, for the process of meaning making co-creates two complementary and opposite fields of meaning that need to be constantly negotiated. The co-creation and distinction of these meaning fields opens up a border zone between them – a liminal space where things can become different and otherwise. The three papers in this symposium use data from idiographic studies to take a close look at the intra-psychological processes taking place in the border zone. Katrin Kullasepp will explore the dynamics of Estonian identity. Mariann Märtsin will examine how emerging adults' friendships change in relation to migration and how that feeds into the change in self-understandings. Alicia Español focuses on bordering process in the dynamic space of the self in the case of a Spanish-Moroccan borderland inhabitant. Together the papers aim to develop new conceptual tools that underscore the intertwinement of identity and border-making processes and through that increase our understanding of the complexities of human becoming, meaning making and culture.

Presentation 1 Summary:

Estonian Identity as Semiotic Construction of Borders: the Intra-psychological Level in Focus

Katrin Kullasepp

The question of national and local identities is becoming increasingly intriguing topic in a globalized world and within the context of bordering process. However, additionally to the societal and inter-personal level of analysis of bordering processes, the intra-psychological micro-level dynamics need to be paid attention to in order to comprehend the complexity of multilayered bordering phenomena. In this report, Estonian identity is discussed in terms of semiotic cultural perspective and viewed as the ongoing semiotic bordering process, which trajectories unfold under the guidance of cultural suggestions and by the personal semiotic regulatory meaning system. The particular interest of the underlying study was to explore how the participants' social group related

identity (i.e. Estonian identity) becomes involved in negotiation of borders between self and non-self, as well as between self and other (i.e. us and non-us). Application of the Dialogical Self Theory (DST) (Hermans, Hermans-Konopka, 2010) enabled mapping out the dynamics of construction of borders, revealing tension between different I positions, related to the collective and personal past experiences and imagined future. The results revealed the tendency to incline toward re-creation of the established structure of borders, yet, with the potential to re-negotiated them.

Presentation 2 Summary:

Reshaping the Self as a Bordering Process: Experiencing the Spanish-Moroccan Border Zone

Alicia Español

The current creation of border world, the emergence of borders between nations address to question the bordering process (Brambilla et al, 2015; Kolossov & Scott, 2013) not only conceived in a geographical and social sense, but also taking into account its impacts in the self sphere. Drawing upon a case study of a woman who crosses the border daily in order to work on the other side, this paper enquires into how the different discourses from the border setting people internalize and constitute the self. The paper conceptualizes the self as a set of I-positions and voices (Hermans, 2001), which are connected with the socio-cultural discourses and practices. Considering the internalization process (Wertsch, 1985), the paper examines the tensions (Marsico & Tateo, 2017) lived between different I-positions and voices in the border zone and the process of meaning making mediated by a variety of borders and bordering practices. Those are not only constrained to the opposed nationalities that the international border delimits, but also new classifications and distinctions that emerge from the border experience. The micro-level analysis of the dynamics of meaning making that is presented in this paper allows exploring how people cope with living in the international border zone as well as the semiotic one, where the others' gazes and discourses take important place to shape and

reshape the self.

Presentation 3 Summary:

Border-crossing, Identity Construction and Changing Friendships of Emerging Adults on the Move

Mariann Märtsin

Existing research evidence suggests that friendships are important in supporting identity explorations in emerging adulthood. Yet they can also be the source of dilemmas, tensions and trigger self-searching. Drawing upon a case study of a young woman who makes a short-term study visit to a foreign country, this paper explores how the back and forth movement between home and away impacts our relationships with peers and how this in turn influences the way we make sense of ourselves. The paper builds on semiotic cultural psychology and conceptualizes identity as a semiotic border-making process that creates distinctions between different kinds of others, between self and others, and within the self across time. Focusing on the two latter distinctions, the paper examines the identity work in the border zone between two complementary and oppositional meaning fields of 'real life' and 'fake life' that leads to the emergence of new meaning fields of 'real friends' and 'non-real friends' and impacts the renegotiation of self-understandings. The micro-level analysis of the dynamics of meaning making that is presented in this paper allows exploring how emerging adults' relationships with their friends simultaneously trigger self-explorations and provide semiotic resources for managing these in the context of migration.

A Conceptual Tragedy: Psychoanalysis and its use of studying defense mechanisms

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The concept of defense mechanism is interwoven with psychoanalytic theories of anxiety and psychic conflict. Since its first formulation in 1894, its usefulness resides in the degree to which it helps to explain otherwise mysterious phenomena. Over the past three decades, statistical approaches to the study of defense have significantly increased in popularity. However, they test isolated assumptions without reflection on how these are integrated into psychoanalytic theory, nor on what should be regarded as psychoanalytic data. Consequently, their results and their models have not provided useful insights into psychoanalytic theory. This paper aims to show how these issues in statistical approaches largely stem from disregarding discussions on the ontological status of defense mechanisms and the epistemological consequences linked to them. Defense mechanisms are assumed to “exist in some way” (what is meant by this is never clarified), and thus their “presence” would be inferred based on reliably observable behavioral patterns. Defining defense mechanisms “as they are manifested in external lifestyles”, clouds the distinction between constructs (explanatory terms) and phenomena (empirical referents) which is instead necessary for a theoretical model to have explanatory value. Concrete examples are given regarding problems in statistical conceptualizations of defense mechanisms as well as the cursory explanations these tend to describe. Implications for future research are discussed. This paper provides just one example of how dismissing ontological and epistemological reflections can lead to concrete problems and obsolete results. The same considerations could apply to many other research topics in psychology.

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Affective Differences: A Terminological Proposition

Bernd Bösel

The paper seeks to make a contribution to the ongoing discussions about what has been called „affective turn“ and „emotional turn“, respectively, and focuses especially on the name-giving terms. As has been argued convincingly by Stenner (2017), Massumi’s (2002) differentiation of „affect“ and „emotion“, which has become the gold standard of much scholarship in the affective turn tradition, lacks coherence in regard to the basic term „affect“. Picking up on this point of contention, I nevertheless want to argue for the usefulness of a basic distinction and propose as well as discuss a three-partite differentiation within the process of being affected. This proposition reserves the term „affect“ for a very general notion of psycho-physical arousal (and thus leaves aside the metaphysical implications muddling the discussion); but instead of merely juxtaposing „emotion“ or „feeling“ (so often used synonymously) to preindividual affect and ascribing to it consciousness, symbolics and/or semantics, it will be argued that the term „feeling“ should (somewhat similar to Damasio [1994]) only be used for the conscious registration or awareness of an affect, without already categorising it as a certain feeling with distinct qualities. In the case that such a categorisation is being made, the term „emotion“ can be applied meaningfully, including the much discussed cultural inscriptions, social scripts and feeling rules that emotion terms imply. This debate is not just of interest for theoretical psychology, but also responds to the rapid spreading of digital technologies like affective computing, mood tracking or sentiment analysis, all of which apply different terminologies for the general task of affect detection, control and regulation.

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Measured Lives: Theoretical Psychology in an Era of Acceleration

Susanne Langer & Geoff Bunn, Manchester Metropolitan University, Manchester, United Kingdom

From audit to objet petit a: a typology of student agency in UK Higher Education

In this talk, we focus on the role of agency as the driver of students' progression through their undergraduate degree. We argue that the pervasive consumerist metaphor of the 'student journey' generates a series of dilemmas and revenge effects that pervert agency. We conclude by proposing an alternative model based on Lacan's concept of the *objet petit a*.

The 'student journey' treats student advancement through their degree as a self-explanatory goal. Progress is characterised by the acquisition of skills, while the students' sense of self is represented as stable and serene. However, students report their university experience in very different terms. They describe themselves as being caught up in a powerful and frightening maelstrom of never-ending demands for greater efficiency, strategic time-management, and bureaucratic proficiency that leaves them feeling panicked, exhausted, and disempowered. Drawing on anthropological theory, we acknowledge the students' malaise as a syndrome triggered by the audit culture that has become the *modus operandi* of the modern university. Agency is normatively prescribed in audit culture, whereas creativity and self-expression are curtailed. Standard solutions are either technocratic or focused on the acquisition of instrumental skills and therefore tend to exacerbate students' sense of entrapment and alienation.

We oppose this impoverished notion of the 'student journey' with Lacan's concept of the *objet petit a*, a mighty catalyst of student agency. This approach recognises the inevitable risks and struggles inherent to a university education. The concept generates possibilities for independent exploration, innovation, and ultimately transformation of the agentic self.

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Title:

Stop, breathe, and hurry up! Mindfulness meditation in the age of its technological reproduction

Abstract:

When asked for solutions to stress- or anxiety-related problems, contemporary psychology may point at a range of mindfulness-based interventions. Apart from specific mindfulness programs in schools, hospitals, military, and companies, there is a growing field of mindfulness products for everyone. Especially when practiced with the help of new media technologies like smartphone applications, the new call for mindfulness is regularly accompanied by self-tracking and gamification features. In striking contrast to the context in which classic meditation originated (as a non-purposeful tool for becoming more present of oneself), mindfulness training 2.0. tends to amplify the objectification, quantification, and perhaps commodification of human behaviour.

In the light of Foucault's concept of governmentality, we analyse and discuss popular mindfulness apps such as *Stop, Breathe & Think* and *buddhify* as technologies or dispositives of power that mediate the requirements of neo-liberal governance with the self-governance of individuals. I.e., we understand them as sociocultural artefacts fostering exactly such forms of subjectification that match and do the legwork for the neoliberal state of world affairs. By amalgamating psychological, Buddhist, and economic 'knowledge' they orient self-government towards competition, optimization, enhancement, and acceleration. Their users are interpellated as autonomous, empowered subjects responsible for alleviating their symptoms of stress and pursuing well-being, happiness, or good relationships rather than addressing systems change.

Abstract

The ever growing self-help industry, specifically in the realm of positive psychology, has produced a counter-effect to its mission to offer agency, advice, motivation, and step-by-step try it at home CBT for dummies, through its neoliberal commodification of the self-made, successful, and happy human product. Through a critical account of the neoliberal self-help industry, I argue that it has produced anxious, self-critical, underachieving, self-lamenting, by-products of a system of beliefs that demands change of hopeless external circumstances, places individual responsibility for those circumstances, and reinforces guilt for the inability to change them. I further argue that the self-help industry along with neoliberal politics has introduced a neoliberalism, which is arguably an authentic response to the push of tyrannical agency for self-motivated change and happiness, absolute accountability for the self, and the responsibility for managing the ethics of eating animal products, procreating, driving, flying, water usage, and buying technology, among others. Thus, if neoliberalism is the authentic response to these conditions, then I suggest existentialism requires critical and intersectional reexamination in terms of authenticity, meaning, anxiety, and freedom. Reanalyzing existential suffering through critical theory can extend beyond the limitations of humanistic psychology and inform us how to ask critical questions about our sociopolitical climate, authenticity, being, and anxieties through the intersections of gender, race, and class that enable meaning making without the patronizing, insidious, powerblind, and ultimately self-defeating self-help industry. This paper examines existential philosophy, literature,

ID36

The anti-self-help movement: Existential suffering in neonihilism

Patric Plesa

existential psychotherapy, critical theory, and phenomenology, as an alternative to the self-help and wellbeing initiatives of positive psychology.

ISTP 2019

Paper presentation

McMindfulness in the era of accelatered life

Klaus Nielsen

In recent years there has been an explosive development in the use of mindfulness. When you read through the releases about mindfulness today, you easily get the impression that mindfulness can be used for virtually anything and work in any context (Purser & Loy, 2013). Mindfulness has become a major industry where it is estimated that sales of products and services involving mindfulness rounded around a billion dollars in 2015 and it is expected that the mindfulness industry will more than double its revenue in the future. Within the era of acceleration, mindfulness has been transformed from a Buddhistic ethical practice to a delimited psychological prevention tool or treatment for the individual to use (Barker, 2014). Especially in the works of Kabat-Zinn (2005) has mindfulness flourished as a hybrid between a progressive individualistic discourse with roots in countercultural thinking, and as a result of evidence-based research. In this presentation, it will be argued that mindfulness has transformed a wide range of significant individual, social, cultural and economic problems related social acceleration to individual medical prevention tools. Furthermore, it will be argued that psychology through a number of empirical studies uncritically has embraced mindfulness as a product of treatment and hence turned the individual into an agent responsible for the ills of processes of social acceleration. The presentation will critically discuss how we should understand mindfulness theoretically in the wake of social acceleration in late-modernity.

Changing self in the digital age.

Randal G. Tonks
Camosun College
Victoria, Canada

Self as a theoretical concept has been examined for millennia (Taylor, 1989; Paranjpe, 1998) where a foundational model for psychology was established by William James (1890/1950) that can be applied to the contemporary digital age (Tonks & Bhatt, 2016). This paper examines the shifting nature of self and community resulting from the accelerated interface of humans and computers (Turkle, 1984). Beginning with a description of James' modernist conception of self, elaboration on the material, psychological, and social transformations of self are examined in relation to the development of the virtual self (Agger, 2004) through human-computer technological interphases, including human robot social interactions. Post-modern positioning of the dialogical self (Hermans & Hermans-Konopka, 2010; Vitanova, 2010) and self-reflection are also considered along with the development of digital communities (Willson, 2006; Tredinnick, 2008; Turkle, 2011; Rosenfeld, 2015). These features of the transformation of self from analogical to digital forms are examined in conjunction with self-tracking of our bodies through wearable devices and the sharing of such measured aspects of self with others.

Towards an understanding of biculturalism: The dynamic tension of being bicultural

Murdock, E.¹

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One facet of contemporary societies is their increasingly diverse composition – a consequence of accelerated movement of people across the globe. There is a growing number of individuals who are living with more than one cultural influence. This requires new theoretical understanding of biculturalism. How do individuals with significant and prolonged second culture exposure negotiate their cultural identities? Past research has relied on additive models, which conceptualize biculturalism simply as the sum of their cultural experiences, emphasizing the relative influence of each culture. The transformative theory of biculturalism goes beyond this model by focusing on the process of negotiation (hybridization, integrating and frame switching) recognizing that this process itself is already transforming the cultural experience. I will present a theory of biculturalism as a self-stabilizing tensegrity network. Previous models fall short in understanding the process of bicultural identity construal. Building on Dialogical Self theory and the idea of tensional integrity or tensegrity (Marsico & Tateo, 2017) I will show how applying such a framework captures the everyday reality of those living in a boundary-crossing world. Human beings are involved in constant positioning and counter-positioning the forms of which go beyond simple dual systems views – a co-genetic logic being more appropriate allowing for a third way. Tension may lead to a dialectical synthesis—a concept that will be elaborated in concrete ways. Tension is viewed as a positive force, stabilizing the self and at the same time dynamic allowing for the emergence of a qualitatively new whole.

Word count: 245 without title

Key words: Biculturalism, Tensegrity, Dialogical Self, Cogenetic logic, Bicultural identity construal, Theory of biculturalism as self-stabilizing tensegrity network.

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Marxism in the history of Psychology: Critical notes and propositions in search of human emancipation

Abstract: In this paper three theoretical trends that articulated Marxism and Psychology will be highlighted: (a) critique - proposals that understand Marxism and Psychology as antithetical opposites and, because of that, the only possible contribution of one pole is to identify, describe, and supersede the gaps, deficiencies, or limits of the other pole; (b) integration – theoretical constructions that try to fully integrate Marxism in Psychology creating “Marxist versions” of specific fields of Psychology (e.g., Marxist Social Psychology, Freudo-Marxism, and so on...) or that try to use Psychology as the only possible way to develop subjectivity studies inside Marxist theory; (c) dialogue – theoretical trends that understand Marxism as a philosophical worldview and Psychology as a specific Science. In this sense, one field cannot be reduced to another, and Psychology can use Marxism only as a philosophy that offer theoretical-methodological underpinnings and developments. I will argue that the three types of articulation between Marxism and Psychology are related to certain specific historical situations in which the course and challenges faced by working class social struggles catalyzed or blocked the relations between Marxism and Psychology. Finally, I will identify three vectors that can promote changes in Psychology that, somehow, learn with Marxism: Critical Realist worldview, the recognition of a new society (the perspective of human emancipation), and a permanent dialogue with social movements.

Keywords: Marxism, Critical Psychology, History of Psychology, Human Emancipation

ISTP COPENHAGEN 2019 AUGUST 19 - 23
MEASURED LIVES - THEORETICAL PSYCHOLOGY
IN AN ERA OF ACCELERATION

SYMPOSIUM PROPOSAL

Submission Deadline: 22 February 2019

Details of the Organisers and Abstraction

| | |
|------------------------------------|---|
| Names | 1. Erik Axel 2. Charlotte Mathiassen 3. Martin Hoffman |
| Affiliation | 1: Roskilde University Universitetsvej 1 Postboks 260 Roskilde DK-4000 2: DPU Danmarks institut for Pædagogik og Uddannelse Pædagogisk Psykologi, Emdrup Tuborgvej 164 bygning D, 255 København NV DK-2400 3: Absalon University College Ingemannsvej 17, Slagelse DK-4200 |
| Email | eaxel@ruc.dk cham@edu.au.dk maho@pha.dk |
| Telephone | EA: 45 46 74 28 46 CM: 45 87 16 39 47 MH: 45 72 48 20 63 |
| Symposium Title | Individual goals, Effective bureaucracy, Common cause and Personal Development |
| Time Length | 90 min. |
| Symposium Abstract (250 words max) | In new public management of social work today it has become a widespread practice to set-up well defined quantifiable goals for individual persons, which can indicate how far the person has moved in the direction set-up for him/her. Criticism of this idea has gained strength in the last years. We shall focus on segregating institutions because here we find the problems clearly marked in this attempt to base practice on evidence. Our discussion will center on a contradiction stated by the professionals. On one side they must attempt to set-up individual goals for each inmate, on the other they must ensure an effective bureaucratic practice of managing and controlling the inmates according to correctional principles in compliance |

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| | <p>with the increasing requirements of politicians along these lines. We will argue that it is necessary to establish an understanding of the dialectics between a person's development and the common causes in which he/she participates. Erik Axel will present a general understanding of praxis for our discussion. Charlotte Matthiassen will present the difficulties a correctional institution for female prisoners runs into when abstract bureaucratic measures are confronted with concrete contradictory praxis with violent eruptions of conflict among the women, and discuss possible ways of handling the problems. Lastly Martin Hoffmann shall present a case of inmate provocation in a secure institution. He will investigate the conflictual principles of how professionals managed the situation, and deliberate the possible motivations of the inmate who tried to reconcile the persons present.</p> |
| Discussants / Presenters (Name and affiliation) | <ol style="list-style-type: none"> 1. Erik Axel 2. Charlotte Mathiassen 3. Martin Hoffman |

Presenters' Details and Presentation Abstract

| | |
|--------------------------|--|
| Names | Erik Axel |
| Affiliation | <p>Roskilde University Universitetsvej 1 Postboks 260 Roskilde DK-4000</p> |
| Email | eaxel@ruc.dk |
| Telephone | 45 46 74 28 46 |
| Presentation Title | We need bureaucracy in complex praxis. |
| Abstract (250 words max) | <p>A theory of praxis will be sketched. Praxis is human cooperation, which must serve many needs. The results of the cooperation must be distributed, and struggles about them may lead to privileges and control. Praxis is differentiated by many intertwined concrete common causes, each providing for several needs and containing contradictions which make us get a sense of what we can do in the present situation.</p> <p>Praxis is about coordination and involves all of us, and we know only some of those with whom we have participated in common causes. Daily activities with those we know can be dependably negotiated and coordinated on what we remember. But in continuing common causes, where many come and go, and where we do not know all of the participants we need tools to regulate the content of praxis and demonstrate that we are dependable. We organize bureaucracies. We must record what we did, and know how to use the instruments involved. In order to make these functions practicable, we must simplify records. The tools imply still more common causes in praxis, functions to perform, and struggles about who does what. Problems of privileges and control can be strengthened.</p> |

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| | In a particularly marked way segregating institutions include social control, professional and other privileges, need for record keeping as central aspects of the meeting of inmates and professionals. The bureaucratic simplification and social control strengthen the individualization in our capitalistic society. However, we shall argue that we must acknowledge participants' different perspectives from their activity in the common cause of prison life and the contradictions therein in order to contribute to the inmates personal development. |
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| Names | Charlotte Mathiasen |
| Affiliation | DPU Danmarks institut for Pædagogik og Uddannelse Pædagogisk Psykologi, Emdrup Tuborgvej 164 bygning D, 255 København NV DK-2400 |
| Email | cham@edu.au.dk |
| Telephone | 45 87 16 39 47 |
| Presentation Title | Establishing a women's prison in Denmark - A Common cause? |
| Abstract (250 words max) | <p>In these years, the Danish Correctional Service establish a prison for women only in Denmark. It has been long underway. A political decision is made based on assumptions about 'women's needs' - meaning: 'Gender sensitive' approaches to doing time including protection against harassment from the male convicts. The result establishes a prison only for women instead of the existing state in which incarcerated women always serve time in men's prisons.</p> <p>I understand the common cause as the establishment of a women's prison, which can both handle all different categories of security and afford relevant content during the entire everyday life in prison. The process reveals a variety of challenges and conflicts or contradictions.</p> <p>Observing the initiation of the first women's prison in Denmark in many years, discloses the tensions and contradictions between the governmental and bureaucratic decision to establish a women's correctional prison and the ambition of preparing the convict to a life outside of prison.</p> <p>Rehabilitating prisoners is one of several goals described in the program of principle for the Danish correctional services. Presently, at odds with this the political climate and the public sentiment reinforce being 'tough on crime'.</p> <p>I shall present examples from workshops in the prison, analyze and discuss tensions and contradictions in a way that both uses and challenges our general assumptions on a common cause. I do this by discussing under which conditions the conflictuality in the common cause can be productive, and under which conditions it can make everyday life break down in conflicts.</p> |

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| Names | Martin Hoffman |
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| Presentation Title | Documentation, increased work load and complex everyday life |
| Abstract (250 words max) | <p>In Denmark, secured institutions are a place where children and young people can be placed under specially secured conditions in custody or pedagogical observation. According to the Act on Social Service, on the one hand the institutions have the purpose of controlling the children and the young people's bodies in time and space and on the other hand offering pedagogical treatment, counseling, guidance, therapy, etc. In these institutions, one sees that management and documentation of the social education practice has increased the load of working conditions for the professionals. The municipalities that are the paying authority are increasingly perceived as a customer who orders a service against expected results of the placements. In this context, secured institutions must be understood as one educational service among other choices. The service offered and the results thereof must be documented by the professionals who deliver intermediate targets based on the municipality's overall action plan objectives. This bureaucratisation of the working relationship means an increasing acceptance of the fact that the professionals should apply definite pedagogical and psychological concepts in relation to the young people in order to optimize the results of the intervention.</p> <p>In a presentation from one of my fieldwork visits in a secured institution, I'll show that everyday life is much more complex and that the professionals therefore cannot handle conflicts with the young people with the definite approach each time. In an example of a conflict with the young people in a meal situation, we will see that the professionals constantly have to vary and coordinate their different understandings and actions in relation to the relevance of their common practice</p> |

ID131-Symposium

Teachers and teacher education: responsible professionalism in an accelerated society

Though literature about teacher education and teachers does not provide any standard approach or consensus regarding where and how teachers should be prepared (Hattie, 2009, p. 110), the teaching profession is not a 'value-free' entity, but arises within teacher/education institutions and schools, which are cultural entities with local systems of values, beliefs, understandings and meanings that shift over time, and where existing power and knowledge hierarchies are sometimes challenged and/or reinforced. School teachers' work, self-understanding, and agency are crucial for supporting children's learning in schools (UNESCO, 2015, [SDG 4.c.]), yet the process by which teachers become education professionals could be better understood, particularly by examining how they work, produce meaning, and overcome/work within different challenges in their accelerated everyday teaching practice and how there are new political demands that introduce new areas of teacher responsibilities. The presentations in this symposium emphasize decentred analytical approaches that accentuate the way persons, such as teachers and learners, are participants involved in personal trajectories in relation to structural arrangements of social practice (Dreier, 2009, p. 195). This symposium explores the roles of different organizational and primary/secondary school-related phenomena that give rise to new forms of professionalism and teacher agency, for instance in school-parent cooperation, in pupils' testing situations, and in the organizational framing of teacher professionalism in different school cultures. Drawing on work with teachers in UK and Denmark, this symposium aims to explore the link between different structural arrangements of practices and the quality and processes of everyday teacher agencies. Including teachers from different levels in the education system such as the primary and the secondary level will make it possible to explore different types of teacher professionalism.

ID131a Professional teacher responsibility in home-school partnerships

This presentation discusses the issue of teacher responsibility when collaborating with ethnic minority parents. It is argued that teachers are caught in a double-bind, where they, on the one hand, are considered experts with knowledge of children's learning and development. On the other hand, there is an egalitarian ideal of parental *partnerships* which considers the knowledge of parents and of teachers as equally important. However, the competition state creates an educational context where there is an increased pressure to enhance educational outcomes, particularly for low income, ethnic minority pupils. This outcome focus is legitimized through an egalitarian narrative arguing that equality is ensured through education. This results in several practices striving to enhance pupil performance through increased parental involvement. Teachers are consequently increasingly being positioned as the experts with the knowledge of how to enhance pupil performance and subsequently positioning parents as the inadequate assistants. This presentation considers this double-bind, and discusses how we should conceive of the notion of teacher responsibility in education when collaborating with parents. The presentation draws on a case study of ethnic minority parents' collaboration with Danish teachers, where teachers and parents at times disagreed about what was best for the child. The presentation utilizes the perspective of Danish philosopher Løgstrup's (1958) theory of responsibility. It is argued that whilst it is an ontological condition that we must take responsibility *for* the other, this can never mean taking *over* the responsibility of the other.

ID131b Disrupted trajectories: supporting UK trainee teachers' professional development

Because models of teachers' professional development largely overlook the teacher training stage, this study was undertaken to understand more about the way trainees become professional teachers. Trainee teachers are conceptualised as entrants to the social activity of teaching, encountering its historic and cultural activities during compulsory teaching practice in schools. In accordance with Dreier (2008), schools are conceptualised as sites of the social practice of teaching, where specific sets of meanings and values arise through the interweaving of people and practices over time. To track trainees' professional development, seven trainees undertaking a year-long course to gain a UK teaching qualification, were interviewed after each of their three teaching practices. During interviews, trainees drew line graphs, with turning points representing key moments from practice that influenced their professional development. The turning points along these trajectories of professional development formed part of a cross- and within-case comparison (Creswell, 2003). The key moments trainees identified all related to obstacles in their practice which disrupted their trajectory of professional development. These disruptions in the line of development (Vygotsky, 1978), when overcome jointly with professional colleagues, supported the development of professional agency: trainees became more able to overcome problems without others' support. This presentation contrasts two cases to argue that, when students and/or professional colleagues do not take time to share responsibility for overcoming problems (Edwards, 2005), professional development stalls, with consequences for the development of trainees' professional agency.

ID131c Taming temporality through testing

In 2016, the concept 'optimal test-taking behavior' was politically introduced in a Danish context. This was part of the Ministry of education's response to critique of the national standardized testing stating that the tests was not reliable due to very different test results when re-testing students. In this way, The Ministry's answer exempted the tests from critique and instead pointed at the students' as not optimal test takers. With the goal of optimizing the students' test taking behavior, The Ministry has published a number of instructions; some of them aiming at how teachers can motivate and monitor the students' test taking in order to secure more reliable test results. According to the instructions, the speed of test taking is an important area to monitor. Therefore, national testing has recently been provided with different visualizations that indicates students' speed of testing for the teachers to monitor during testing. This introduces new areas of responsibility for the teachers whom are being hold co-responsible for accurate test results and it introduces the teachers as in a double position where the visualizations both monitors the teachers at the same time as the teachers is made a monitor of the students' test taking. It can be argued that the teachers are supposed to tame temporality through testing (cf. Hacking 2013). This presentation discuss the interfaces between speed, temporality, acceleration, normality/normal distribution curve and teachers' tasks to monitor and tame students' test taking (ibid.; Rosa 2003; Fendler & Muzaffar 2008).

ID131d School culture and situated professionalism

This paper examines different organizational arrangements in three primary schools in a Danish municipality to explore the link between institutional culture and professionalism that emerges in these contexts. Inspired by Bourdieu (1977), schools are viewed as social fields in which agents occupy different positions. These positions result from interaction between the specific rules of the field and the agents' capital, i.e. assets and potentials for human practice. Exploring schools as local moral worlds (Kleinman, 1992; Lakoff and Johnson, 1999) may inform us how school worlds are particular, intersubjective, and constitutive of the lived flow of experiences in the microcontexts of everyday life (Kleinman, 1992), and

thus situated in specific social practices (Lave and Wenger, 1991). The theoretical and methodological approach is based on a decentred, analytical approach, addressing subjects and their possibilities for participation and action in various social contexts, which are also objects of analysis (Dreier, 2009). Three diverse organisational settings (two public and one private school) in a provincial Danish town are located to explore how institutional processes work in dialectical, yet structurally determined ways, positioning teachers through specific professional means. The 'situatedness' of professionalism is discussed in relation to standardization practices in teachers' working lives.

ID128

ISTP-conference, DPU, Copenhagen, Aug 19.-23. 2019

ID: 128

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ABSTRACT

Ready for school?

The Early Childhood Education curricula in Denmark and Norway expects kindergarten to cooperate with school during the children's last year in kindergarten i.e. by arranging different *preschool activities* in order to prepare children for school and make the transition successful for the children.

However, it is a complex question how kindergarten, in the contemporary society, shall fulfil the task. The idea of what is the best way to prepare children for school is defined in multiple ways, depending on values, traditions and imaginations of what children need in school and in the longer perspective. From the political perspective, there is a wish to prepare children to be academics, to become effective and productive citizens, since ECE institutions such as kindergarten are the first step on the education line in children's lifespan. From a developmental psychological perspective, children shall experience a childhood with time and space for varied play. The aim of this presentation is to discuss how pedagogues in an outdoor kindergarten in Norway include societal values and traditions in the preschool activities and children's participation in the activities. The research question is: *How is the Norwegian outdoor kindergarten preparing children for school and for future life?*

The study is based on a Vygotskian theory of child development as a dialogical process, viewing play as the leading activity for child development. Video observations of preschool activities, interviews with pedagogues, conversations with children about school and analyses of Curriculum plans are the empirical material of the study.

ID135

Abstract,

Katrine Weiland Willaa, ph.d. fellow at Roskilde University, Denmark

Emotions and “feeling rules” in research with children.

This paper investigates what “researching on emotions,” can bring to the discussion about subjectivity of children of today. It has become a central topic in my ongoing Ph.D. study, where I explore children’s everyday life in the transition between kindergarten and school. Through my empirical work doing interviews and participatory observations, children’s feelings play a still more central part, when I try to understand what is going on in their everyday life as other child researchers have also noted (ex; Listening with all senses, Morris 2003). Theoretically, one of my inspirations is A. Hochschild and her concept of “feeling rules.” Her theory is that individuals manage their feelings in an attempt to make feelings acceptable according to cultural standards. They are influenced by society’s norms and culture, which means that they vary from society to society. I want to discuss how these “feeling rules” subjectify the children in a certain way, and how their feelings are culturally regulated, to understand the societal conditions, and their influence on the well-being of the children. For example, the culture in the kindergarten’s is influenced by a high demand for children to learn academic, social, and personal skills. Skills that will increase productivity and that will be suitable for society in the future. In relation to this, I would like to discuss the advantages and disadvantages of using the concept “feeling rules” when trying to grasp the emotional aspects of children’s everyday life.

Becoming a pupil – Embodied aspects of the school socialization.

Paula Cavada-Hrepich, Aalborg University

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Children's 'school readiness' has become a topic of considerable debate and controversy in the preschools of industrialized countries. However, progressively structured learning activities are being introduced into the preschool years practice aiming for young children's efficient incorporation in school and successful school life. There is a considerable number of critical studies from pedagogy, education, sociology, childhood studies and psychology regarding the schoolification of early childhood; however, the corporeal aspect of the pupil's position learning process during this transition has received scarce attention.

Inspired by ideas of Mauss (1973) and Bourdieu (1991) about children being socialized to specific 'techniques of the body' and to use their bodies in culturally specific ways as part of their 'habitus' (Bourdieu, 1991, p. 12), and the proposal of Hedegaard (2008, 2012) about the child's perspective, this presentation will address how children's bodies become socialized into the pupil habitus. A critical case (Flyvbjerg, 2006) of two children's transition from preschool to school in a Chilean public school will serve for the analysis of this process under premises of optimisation, effectiveness and standardisation of long-term neoliberal policies. Preliminary analysis shows that the appropriation of the pupil habitus is mediated in a large extent by control and fear, rather than by the orientation to the learning motive. Narrowed and well-defined expressions of self-control are a central mechanism by which different body expressions are advantageous or detrimental in relation to the teacher's conduct expectations. Thus, neoliberal educational practices limit children's development of authentic forms of self-control.

The Role of Authenticity in an Era of Acceleration and Flexibility

Abstract:

Based on a qualitative secondary analysis of 30 narrative interviews, held with freelancing journalists in the late 80's and early 90's in Germany, this paper shall contribute to a more differentiated and empirically grounded theorization of the concept of authenticity in late capitalist societies. The experiences of the interviewed journalists with an increasingly accelerated and flexible everyday life turned out to be prototypical for a social change that from today's point of view concerns broad parts of late capitalist societies. The secondary analysis enables a look back to the outsets of these developments. The analysis not only brought to the front subjective experiences of acceleration and flexibility, but especially how these experiences are met with narratives of authenticity. Acceleration and flexibility then become the modus enabling biographies perfectly fitting the inner subject's desires and needs, while paradoxically at the same time it seems that those desires and needs are impeded by the structure of everyday life. The role of authenticity, so the thesis, is twofold: On one hand, we can understand authenticity as an appeal by society, to strive for an authentic, 'right' life. On the other hand, authenticity is a subjectivized practice; the search for the 'right' life in a society full of options becomes the most inner wish and necessary life task at the same time. The analysis of this double character of authenticity is followed by a critical assessment of the potential of an 'authentic subjective feeling' as an answer to the critique of alienation.

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The work of #BecomingYou: Discursive constructions of authenticity in South African consumer culture.

Through the history of capitalism there has been a critical tradition asserting that those pursuing “being” are happier and more fulfilled than those consumed by the alienating quest of “having” material goods. This paper provides a critical exploration of “authenticity” as one of these idealised “ways of being”. It analyses discourses which valorise a “true self” and “real me”, frequently articulated in opposition to ideas of an alienated, materialistic and status-focussed “self-for-others”. Here it highlights the tension between this supposedly critical version of authenticity (offering an alternative to conformity to social expectations and the manipulations of marketing), and the increasing proliferation of discourses of authenticity in lifestyle and marketing media which offer authenticity through personalised consumer options. This paper critically analyses 3 interconnected discourses of personal authenticity (as success, change and work) explored in 10 marketing campaigns prominent in South African media between 2015 and 2018, highlighting the implications that these have for both subjectivity and social regulation. By closely tying authenticity to notions of success, work and change, these discourses produce “good neoliberal subjects”- ambitious, self-regulated, proactive, productive and consuming citizens committed to self-actualisation. Thus it reveals the ironic way in which contemporary lifestyle marketing deploys personal aspirations of “being yourself” to all the more effectively interpellate subjects into late capitalist modes of work and consumption.

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Why a dialogic reminiscing style during mother-child talk regarding birth stories promotes a stronger sense of self in children born to single mothers by choice via donor conception?

Javiera Navarro y Antonia Larrain

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Abstract

There is a growing body of evidence regarding the psychological well-being of children born to single mothers by choice via donor conception (SMBC-DC) but recent evidence suggests these mothers feel anxious about discussing origins, conception and birth stories with their children. The aim of this paper is to explore from a theoretical point of view the relationship between birth stories and children sense of self to contribute to single mothers' process of telling stories to their children about their past. The relationship between self and storytelling is not straightforward. In fact, from a mainstream psychological perspective it may be difficult to understand. For example, self-development may be conceived as result of the quality of attachment and not necessarily on how mothers and children talk about the past. In this paper we will review concepts of self, narrative identity, autobiographical memories and reminiscing from a developmental and socio-cultural perspective to enlighten the question of why origins, conception and birth stories are relevant to self-development. We will discuss reminiscing or dialogical storytelling as a specific way of parent-child talk that helps children build autobiographical memories, narrative identity and in consequence, helps the construction of a stronger sense of self. This will be specifically thought in the context of donor conception with the aim of contributing to the way these families are building their origin narratives to promote the best identity development possible in their children.

Symposium: Theorizing childhood in person and culture

Organizers: Shuangshuang Xu, Aalborg University and IBEF, shuangshuang@hum.aau.dk;
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General abstract

The large social transformation of contemporary capitalist societies has redesigned the pace and balance between parts of the life trajectories, including the limits and conceptions of childhood. The issues of performance assessment, instrumental learning, and accountability are affecting educational systems worldwide including early childhood education. Psychology has not reflected enough, we suggest, about the theoretical ideas about child's development and educational interventions. We ask whether psychology is really developmental when theorizing about childhood, and how do ideas of childhood differ in different cultural contexts. In this symposium, the contributors from different countries will reflect on the notion of development and childhood through tracing back to the epistemological roots of developmental science by reviewing Carl Gustav Carus's work, gaining interdisciplinary insights from Sociology of Childhood and introducing diverse theories and practices related to development and childhood from Indian and Chinese societies. We believe interdisciplinary and culturally diverse joint efforts are necessary to historically understanding the cultural organization of childhood in modern societies. The symposium is organized by the network "Ideas for the Basic Education of the Future" (<https://www.ccp.aau.dk/projects-and-collaboration/ideas-for-the-basic-education-of-the-future/>), aimed at establishing international cooperation in the field of Innovative Learning, Teaching Environments and Practices.

Paper 1: Children as people – how can Psychology of Development benefit from Sociology of Childhood?

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The present work aims to understand possible ways in which Developmental Psychology can benefit from theoretical insights from Sociology of Childhood. Sociology of Childhood rises as one of the areas most dedicated to knowing children as a generational group and social category (Sarmiento e Marchi, 2012). In contrast, in the attempt to build systematic knowledge that will be useful to promote health, education and development of children, Developmental Psychology claims to have an expertise on the child (Cole & Cole, 2004), which on a certain level, grants itself power to distinguish what is expected and what is not in terms of development. Sarmiento and Marchi (2012) schematically divide Sociology of Childhood into three major theoretical approaches: structural, interpretative and critical; and it is the purpose of our paper to analyze each one of these approaches in terms of how it relates to main general assumptions from Developmental Psychology. It is our belief that children actively construct their ways of living, from cultural elements and contexts in which they live. The theoretical insights generated from this articulation among theories indicate that, when it comes to children's studies, it is time to advocate interdisciplinary, culturally informed knowledges and practices.

Paper 2: THE BIRTH OF DEVELOPMENTAL SCIENCE: Carl Gustav Carus linking psychology, art and medicine

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This presentation will take the discussion on the symposium to the epistemological roots of creating a science that takes development seriously. These roots are located in the 1820s-1860s in Dresden and comprise of the work of Carl Gustav Carus (1789-1969) who introduced the notion of development into psychology. Working at the intersection of art (being a notable participant in the German Romantic landscape painting movement in the 19th century), poetry (based on J. W. Goethe) and medicine (obstetrics and gynecology) Carus enriched emerging theories of psychology with a relevant developmental focus. The presentation will trace the notion of development through Carus' paintings and advances some of his ideas to the understanding of childhood today. The main argument in the presentation is that of necessary unity of arts (*Geisteswissenschaft*) and sciences (*Naturwissenschaft*) in the understanding of the cultural organization of childhood in societies.

Paper 3: Childhood and its study in Indian society: An alternative history

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The study of childhood and child development as a science has been largely attributed to developments in the field of psychology in Europe and North America during and after the 19th century and the official history of childhood as a concept is largely limited to these regions. Little information is available about theories of development in other societies. In this regard, India has a rich and elaborate history of theory and practices related to childhood. This information has never been regarded as relevant to the history of child development as a scientific venture, life-span development or childhood studies, perhaps because it was classified under the category of Hindu religious texts. In this presentation, we propose to provide insights into these texts to better represent cultural diversity in the history of childhood outside of the Western imagination. It is relevant to note that these ideas persist in the contemporary understanding of childhood in Indian society despite colonial experiences and global influences.

Paper 4: “SHUN SHI”- Chinese philosophy in interventional researches on child development

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The debate on “Nature” versus “Nurture” has strongly influenced the developmental history. Discussing this topic in the developmental field may be unproductive because the winner, no matter which one, cannot function as an independent power in the developmental process. We believe that the nature and nurture are integrated to work on, or more precisely, to actualize children's development. A child has his developmental tendency and initiative, even if it presented itself inappropriately sometime. The Chinese philosophy of SHUN SHI (顺势, in Chinese), translated directly as “acting up to trends”, is an important concept in Chinese martial art t'ai chi, which works against an incoming movement not by counteracting it directly but by leveraging the force and redirecting it for one's own ends. Following this concept, interventional efforts in educational or developmental psychology are not aiming at

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correcting behaviors. Instead it is expected to assist the power of children themselves to fully develop their superiority and compensate for their inferiority by themselves. Two successful examples in educational practice will also be analyzed from this perspective in the presentation.

Psychology and the Legacy of Hobbesianism: Egoism, Motivation, and the Inescapability of Nihilism

Edwin E. Gantt

Richard N. Williams

The Wheatley Institution

Brigham Young University

This paper will contend that contemporary psychology has frequently deployed, often without explicit historical awareness or attribution, an essentially Hobbesian approach to the conceptualization and explanation of human behavior. This approach emphasizes accounts of behavior framed primarily in terms of psychological egoism. The conceptual legacy of Hobbesian egoism is the discipline's frequent reliance on motivational concepts grounded in and guided by the presumption of a fundamental and powerful individual self-interest manifest as an innate and inescapable desire for the maximization of personal pleasure. We will argue, however, that the Hobbesian tradition of accounting for behavior in terms of self-interest and the quest for pleasure – a tradition that has cross-pollinated in psychology with the equally influential Newtonian tradition of mechanical explanation (Gantt & Williams, 2014) – is unable to adequately account for meaning and intentionality in human behavior. This cross-pollination, and its theoretical and practical consequences, are most clearly seen in two contemporary approaches to psychological explanation that are seldom thought to be conceptually related – i.e., deterministic behaviorism and rational choice theory. Indeed, we will argue that because of a fundamental philosophical commitment to a particular species of necessary determinism attendant to psychologically egoistic explanations of human action, any such accounts will ultimately entail nihilism, and, therefore, the death of meaning and purpose. The paper briefly argues for an approach in which human beings are understood not as entities impelled by inescapably egoistic motivational forces, but rather as moral agents genuinely capable of intentional action and meaningful social engagement – even when such action may not be in what these schools of thought would take to be the agent's objective self-interest.

Gantt, E. E., & Williams, R. N. (2014). Psychology and the legacy of Newtonianism: Motivation, intentionality, and the ontological gap. *Journal of Theoretical and Philosophical Psychology*, 34(2), 83-100.

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Paper: **Tensed toward society – moods and processes of collective individuation**

Authors: Markus Wrbuschek & Thomas Sluneko

Abstract:

In his 'grammar of the multitude', Paolo Virno urges us to break with the fundamental principle of theories of modernization – namely that our contemporary being-in-the-world is structured by feelings of loss caused by the erosion of traditional social structures. Instead of hypostatizing the lasting relevance of traditional configurations by repeatedly pointing out the supposedly wide ranging effects of their disintegration, we should rather ask what it means to be-in-the-world *after* modernization. This is a topic that comes up again in Hartmut Rosa's work on acceleration. In this vein and building on Heidegger, Virno identifies two basic mood configurations as the signatures of our time: opportunism and cynicism. Both reflect a habitual proximity to the contingency of rules and measurements which is not founded in mourning lost certainties but is the expression of a fundamentally post-modern attitude toward the world.

Virno himself remains vague concerning the social psychological implications of his account. Drawing on Virno and Simondon, we explore the role of mood in self-world relations further, asking what it might look like to actually *be* attuned to the world in such an opportunistic and cynical way both on an experiential level and in the context of collectively mediated affective compartments.

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The utility of the notion of greed

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Paper proposed for oral presentation at the 18th Biennial International Society for Theoretical Psychology (ISTP) in Copenhagen, Denmark, 19-23 August 2019

Abstract:

The claim that greed is good has become an infamous claim associated with neoliberalism. In this paper I will explore contemporary and historical conceptualisations of the notion of greed, asking whether this concept is of any utility in challenging the contemporary geopolitical order. In order to do so, I will critically consider past conceptualisations and their relationships to other notions. This would include tracing ancient Greek and medieval readings with an end point being a reflection on greed within current neuroscientific, embodiment and contextual frameworks. Does this notion, with its religious, moral and individualist connotations, offer us anything of use in challenging our current environmental and political predicament and, if so, how?

Title of symposium: Aesthetics and pre-reflective experience

Art moves us by eliciting intense experiences that go beyond reflection and formal language. It unfolds in the dimension of the pre-reflective, which has been described as the origin of all consciousness and reflective thinking. Basing aesthetic experience on pre-reflective experience, that is our affective, bodily, and moving being brings us to an exploration of the impact of music and visual art at the level of empathy, rhythm, and living presence. As such, at this symposium we question how art can affect us in terms of forces of resonance experiences immanent to both our everyday experience and experiences with art. Through descriptions of experience and theoretical analyses, we will discuss the complex combinations of movement and affect as components of aesthetic experience. This way we will show how aesthetic experiences are particular kinds of resonance experiences that fosters a counterpoint to processes of acceleration and measurements in postmodernity.

Titles of papers:

Aesthetic empathy and irrationality – assessing the Theodor Lipps' legacy

By Jannik Moeskær Hansen

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The effect of notation-based music learning on swing and groove performance by classical musicians.

By Chris Corcoran

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Aesthetic experience as resonance. An investigation in phenomenological psychology.

By Tone Roald

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Chair: Anders Essom-Stenz. Department of Psychology, Copenhagen University, E-mail: essom.stenz@gmail.com

Discussant: Thomas Teo, Department of Psychology, York University, E-mail: tteo@yorku.ca

Aesthetic empathy and irrationality.

Assessing the Theodor Lipps's legacy

In my phenomenological psychology research I have shown that empathy in relation to living beings and works of art adheres to the same eidetic structure. These findings breathe new life into the theories of aesthetic empathy that emerged within German aesthetics around the turn of the 19th century. One such theory that proves relevant to the current debate on the dominant forces emphasizing rationalistic ideals is provided by the psychologist and philosopher Theodor Lipps'. According to Lipps (1909) empathy constitutes an affective and personal way of relating to the world which is qualitatively different from rational and logical ways of relating normally emphasized. Therefore, empathy has also been conceived as the alogical foundation from which the relation between subjectivity and irrational aspects of objective reality emerges (Fabbionelli, 2018). Aesthetic empathy constitutes an exemplar of this personal and emotional way of relating to the world. Through the mechanism of psychological resonance, fusion and self-objectification, Lipps' argues that aesthetic empathy provides the possibility for experiencing the general and most fundamental sense and values of human existence (Lipps, 1906, 1907).

Based on a systematic reading of selected text within Lipps' body of work, the present paper investigates to what extent his theory of aesthetic empathy can provide a theoretical-psychological basis for rethinking the current scientific approach to humanity. Following Lipps it will be argued that the aesthetic experience provides a safe space for experiencing and experimenting freely with feelings and that this potentially can lead to elicitation of fundamental affective and ethical aspects of existence. Consequently, it will be argued that art experienced empathetically has the potential of establishing a counter space facilitating critical reflection upon the personal conduct of life and ways of structuring society.

The effect of notation-based music learning on swing and groove performance by classical musicians

One way by which music pre-reflectively engages listeners is by creating a sense of ‘groove’, defined by Janata, Tomic, and Haberman (2012) as the force that causes audiences to move to music. Groove is closely linked to the concept of ‘swing’, i.e. perceptually highlighting beats (Benadon, 2006) to create a sense of forward motion in listeners (Butterfield, 2011). Producing both groove and swing requires that musicians possess strong skills in the domain of playing by ear. However, music conservatoires’ institutionalised focus on developing music-reading skills (Feichas, 2010) leaves many classical musicians measurably score-dependent, i.e. unable to play music by ear (Harris, van Kranenburg, & de Jong, 2016). This may have given rise to the commonly held belief that classical musicians struggle to swing or groove.

Given that the vast majority of all music-making is based on playing by ear (Lilliestam, 1996), an institutionalised culture of score-dependency in musicians is a particularly notable example of how Western institutionalized learning can inhibit the development of more holistically gained skills. My [currently ongoing] study compares levels of score-dependency in classical musicians with how their performance of swing rhythms affects listeners’ subjective experiences of swing, groove, and enjoyment. This may reveal a link between institutionalised learning practices in music and its effect on how musicians tap into embodied processes of rhythm and movement, which in turn may affect the audiences’ subjective experiences of music.

Aesthetic experience as resonance.

An investigation in phenomenological psychology.

Within phenomenology enquiries into the nature of aesthetic experience frequently focus on how to interpret the work of art correctly. Although interpretation in phenomenology is commonly linked to feelings, such an analytical move represents an attempt to avoid reception theory that marginalizes the aesthetic object itself. The normative assumption is that subjective experience should be constrained by the artwork’s form and content, not subjective feelings. One consequence of this assumption is that the open-ended question of phenomenological psychology--how is art experienced in facticity--is hardly asked at all. To remedy this lack I take my point of departure in museum visitors’ own descriptions of intense experiences with visual art. The analytical framework is

phenomenological psychology, and the analysis reveals several distinct characteristics of aesthetic experience. These characteristics provide the foundation for my central claim that art works through “intrapellation”: an affective process involving extensions of subjectivity, where the content of art becomes that of the subject. People open themselves with intense, affective interest toward new experiences, incorporating the works of art into their own subjectivities. In other words, art works by expressing something new, and in so doing expands the borders of experience. It is a process in which the art work comes to belong to one’s own subjectivity at the same time as it is a kind of resonance experience that makes one feel more at home in the world.

A performative understanding of measurement and young people's interpretation of symptom checklists

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Abstract

The alarmist message of a drastic decline in young people's mental health has come to be a general understanding of young people's wellbeing in Sweden as in many other Western countries. The idea of a crisis is firmly rooted and taken for granted by the public, politicians, officials and practitioners engaged in young people's mental health. Literary surveys, however, have taken up a cautious attitude. Statistics demonstrate that there is a certain increase of psychosomatic symptoms such as headache and feeling low but that positive mental health is generally on a high level. The contradictory picture is taken as a scientific problem and as a question of methods. In this paper we approach the measurement question using a performative understanding of knowledge practices. Scholars such as John Law has argued that surveys do not only describe or capture reality, but help to enact reality through specific chains of practices. To address the issue of what surveys help to enact, we draw from interviews with 15-year-olds and explore how they interpret the symptom check list in the cross-national survey Health Behavior in School-Aged Children (HBSC). Our analysis demonstrates that young people's symptoms represent problems related to performance in school, interacting with friends and family, and handling the body. The statistics transform their everyday life issues into mental health problems, leading to what Adele E. Clarke terms a biomedicalization of human social life. Young people's interpretation of symptoms, however, show a more nuanced and diversified message of their wellbeing. This mediation, understood as a counter-message, urges for relevant interpretation of young people's needs.

Co-Emergence in Recruitment

How New Possibilities are Nurtured and Arise from Mainstream Organizational Practices

The current debates concerning the (anti-)performative stance of Critical Management Studies (CMS) and the possible turn to alternative organizations invites to a reconsideration of what is meant by “critical”. This presentation outlines and unfolds perspectives on critical performativity (CP) that may help overcome counterproductive dichotomies in CMS, such as “critical or constructive” or “off-/mainstream”.

First, we establish the theoretical core of CP drawing on dialectics, affirmative critique, and the concept of rearticulations as part of what can broadly be called an epistemology of practice. If knowledge is performative, it becomes essential to study how objectivity is performed in practices, continuously brought into being, sustained, sanctioned and transformed. CP builds upon a broader performative tradition, where critique and social change become possible exactly through participation and affirmation. Second, we expand the framework through concepts such as heterotopia, concrete utopia, liminality and micro-emancipation, to engage with how to find or constitute, nurture and develop singular activities, spaces or collectives that may be claimed as prototypical of tendencies that we normatively propose as progressive.

In particular, we explore how “alternative” acts of organizing may emerge within “mainstream” organization, referring to data from Sørensen’s ongoing field study of recruitment processes. These are modeled as processes of individuation, as the co-emergence of singular subjects and their socio-material networks of collaboration, care and support. Such models are prototypical, at once models of and for practices and epistemological bids for a form of knowledge beyond the separation of the given from the possible.

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Abstract for ISTP2019 conference:

Measured lives: Theoretical Psychology in an Era of Acceleration

Measurements of parenthood - children's 'settling in' practices in nursery

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Based on the perspectives of parents and pedagogues, this paper explores in what ways pedagogues evaluate parents as a naturalized part of the pedagogical practice in nursery.

When a child is enrolled in nursery, the parents naturally seek to orient themselves within this institutional setting in order to make the 'settling in' process as smooth as possible. The pedagogues are in charge of the setting; on the one hand, their task is to involve parents and their particular perspectives; on the other hand, to educate them about the routines of everyday life in the nursery, to which they must adapt.

The preliminary findings from participatory methods show, that the pedagogues' assessments of children's 'settling in' process also turns into measurements of "good enough" parenting. When the 'settling in' of the child transcends what is perceived by the pedagogues to be the "standard process", their assessments come to include a range of abstract concerns regarding parenthood and parents' attachments to their child and subjectivity of everyday life seems to disappear.

The theoretical framework based on critical psychology (Osterkamp & Schraube, 2013; Dreier, 2008) provides basic assumptions about how subjects mutually interact with the world in which they participate. Working with the concept conduct of everyday life (e.g. Holzkamp 2013) the analysis throws light on how the process of understanding the child's need from different perspectives is a continuous and challenging matter

ID V.A.

My perfect life; exploring young people's imagination about their ideal childhood.

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Abstract

Children's stories are mostly written by adults who try to frame children's lives in the best way that they perceive. This research intended to find out if children can write their own stories. The study explored Ghanaian children's imagination about their ideal childhood. Qualitative method was employed for the study. Children between the ages of 10 and 13 years old were involved in the research and instrument for data collection was essays (narratives). Short essays narrating the children's imagination of their ideal childhood were used as data for the study. Documentary analysis was used to analyse the data and the analysis focused on the sequence of incidences that the children included in their essays. It also looked at the characters, the conflicts and resolutions that the children included. It was found out that in their imagination about their ideal childhood, children focused on having more sleep and quality time at school. They were materialistic in the things they want to have. They want to avoid household chores as much as possible. Also, although children understand their dependencies, given the opportunity, they will choose a lifestyle that is quite different from what they have currently.

Keywords

Children, imagination, incidences, characters, conflicts, resolution.

Abstract Pernille Juhl, Roskilde University, peju@ruc.dk

Exploring preverbal children's subjectivity in everyday living

The current political focus in Western societies on how to prevent risk in early childhood manifests itself in preventive intervention programs based on research documenting the impact of risk factors and protective factors. This is why, particularly in the field of marginalization and inclusion, there is much to gain from employing theoretical concepts capable of comprehending children as intentional subjects who co-produce their life conditions. However, concerns about children's well-being that prompts early preventive interventions do not necessarily take the concrete everyday lives of the children and parents as their starting point for understanding their difficulties and designing the interventions. In response to this problematic, the paper theoretically refines the rendering of a conceptual framework suitable for including preverbal subjects in research and professional work. It is argued that the theoretical framework "psychology from the standpoint of the subject" is useful, as its conceptualization of the human–world relationship is a dialectical one that emphasizes how children are active subjects in their own lives. Nevertheless, key concepts such as subjective reasons for action and first-person perspective, do not sufficiently encompass bodily and emotional activity. The paper proposes the notion of *Befindlichkeit*, a German word translated here as embodied orientation, as a key concept that allows the inclusion of infants and toddlers as co-researchers in explorations of their life situations. *Befindlichkeit* contributes by situating bodily activities in processes of orientating in social practice.

Title

Explorations into the aesthetic dimension of the subjectivity

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

Discussant: James Cresswell, Ambrose University, Jim.Cresswell@ambrose.edu

Joint Abstract

Classical authors have long highlighted the artistic and aesthetic dimension of everyday life, suggesting that the self, or the subject, can be conceived as an aesthetic effect. In this symposium, we group several classical authors to open different angles and problems regarding the relation of subjectivity with art and aesthetics. Our purpose is to critically discuss the thesis that the unity subject is an artistic/aesthetic activity.

Nietzsche allow us to explore the relationship between art and will, as well as the genetic connection of subjectivity to the arbitrary and the technical, radically questioning any essentialist conception of the subject. Vygotsky worked out the relationship between art and psychology in a theory of discursive and technical mediation, thus suggesting that subjectivity is an effect of the artistic activity involved in everyday discursive life. Bergson enables us to address the relationship between his notion of time as a delay of experience and the agency/freedom of the living being, introducing the theory that we are continuously individuating ourselves as part of a process of creation where past conditions are retroactively affected by indeterminacy. Butler opens a possible queer-feminist approach to the self/subject, understood as an artistic process of becoming, based on her theories about the relationships of the subject with norms.

Overall, we offer a field of discussion based on heterogeneous conceptual elaborations around the artistic/aesthetic dimensions involved in the performative production of subjectivity, selfhood and agency, and the role played by technique, language and normativity.

Nietzsche and subjectivity in the artistic experience

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Nietzsche challenges a modern conception of subjectivity centered in reason and consciousness, derived from a Kantian metaphysical schema in what regards to the basic structure for knowledge, understood as a subjective determination of the object, and coherent with a consideration of the subject in terms of objectivity, stability and measurability. I attempt to show how Nietzsche, contrasting this perspective, criticizes a determined and stable conception of subjectivity, discarding a supposed essence of the subject through a genealogical analysis of the notion of "I". According to him, the "I" is a construct prompted by the illusory character of language, which fosters the ethical determination of certain linguistic practices that result in the reproduction of social values. Furthermore, Nietzsche considers the essentialist conception of the subject as the result of a technical appropriation of nature that attributes a specific position to the subject within it, and results in a fixed and determined system. In contrast, he advocates for a position that remains open towards indetermination in the artistic experience of creation. I focus in this last experience to show how Nietzsche

understands the “will” mainly as an artistic experience of expression of a chaotic multiplicity of drives that compose subjectivity. This manifestation is marked by the affection of intoxication (Rausch), as well as by the resoluteness of the will while being held by a passion fit in the moment of creation—a process which can be described as the expression of an authentic—yet ephemeral—subject.

Self as an aesthetic effect

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In cultural psychology, the self is a problem that needs to be discussed. The hypothesis we develop in this paper is that self is achieved as an aesthetic effect of the artistic activity involved in everyday (inner)discursive life. Our starting point is a reading of the dialogical theory of discourse of Bakhtin and Vološinov. After stating the idea of self as an effort after articulation, we discuss, considering the works of Vygotsky and John Dewey how the artistic dimension of discourse plays a relevant role in our experience of self as something unitary, arguing for the idea of self as an aesthetic effect. We discuss three aspects of art, that according to these authors, play a key role in subjectivity: its technical character, its capacity to produce objects, unify and totalize, and its tendency to accentuate the juxtaposition of worldviews creating emotional catharsis. We conclude with the idea that self, as a *feeling of unity*, is technically produced by artistic everyday life actions, which, in turn, produce an objectified and totalized version of ourselves; an object outside us; a strange that we can contemplate and appropriate, taking decisions and elaborating otherwise hidden or painful aspects of ourselves. This is not to argue that self is an illusion; rather, it is a constant effect of the artistic dimension of discourse, through both outer and inner speech.

The art of becoming of oneself in Bergson

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Bergson suggests an interesting relationship among self, art and time. Time is understood as an effect of delay in experience, as an inalienable defacement of experience, in which the elaboration of experience takes place, introducing the new into the materials given by the past and present experiences. Ontologically, we are continuously working in the molding of a singularity, an unrepeatable subject, no matter we do this intentionally or not. We are continuously individuating ourselves, if not artistically, at least within a genetic process, as part of a process of creation where past conditions are refracted and opened by indeterminacy. Bergson insists in the idea that there is an art of becoming oneself, although we know no artistic techniques, instruments, or practical rules comparable to those culturally available for novelistic narrative, music or sculpture. Cultural techniques developed to handle repetition are just one pole of the field of creation, being the other pole the self-production of subjectivity, whose arts and techniques must be embodied in individuation processes rather than formalized into general principles. According to Bergson, the techniques of self-production in everyday life are convenient for the creation of singularities, not the fabrication of regularities.

Unlike the techniques of the arts, in the work of self the technical self-modification is only known and felt as it goes on. The product, the self, is never finished presence but an inalienable differing of experience.

The art of becoming

Sebastián Collados

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This presentation aims to propose an understanding of the self as an artistic process of becoming. To do this, we discuss the concept of the self in the work of Paul Ricoeur from the work of Judith Butler. Our suggestion is that in both theorists the self can be understood as an artistic process of ongoing being. Ricoeur proposes a narrative conception of the Self in which three levels of experience interact with each other: the level of action, the level of emplotment and the level of the audience. According to the author the first level is characterized by the multiplicity of infinite human actions. It is in the second level, i.e. the level of emplotment, where the author crafts its own narrative by organizing the multiplicity of her experience. The third level is related to fact that every narrative is going to be read by another person. The main question that Ricoeur tries to answer with his approach to the self is "who am I?". Although this question is relevant for each human being, with the work of Judith Butler, we argue that Ricoeur's account of the self does not make justice to the power relations that limit a possible narrative of the self. Further, through a queer understating of the self, the narrative leaves Ricoeur's two-dimensional self, and becomes a performative, embodied, and three-dimensional narrative.

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ISTP 2019 Copenhagen

Title: Gas atoms in a small bottle: theorizing violence

Organizers: Kevin Carriere, Georgetown University, krc58@georgetown.edu; Luca Tateo, Centre for Cultural Psychology, Aalborg University

Discussant: Luca Tateo

Chair: Pina Marsico, University of Salerno, Italy

Recently, a report was released that more firearm related deaths have occurred in contexts of peace compared to contexts of war. Are humans behaving as gas atoms in a compressed space? Collisions lead to violence in a geometric escalation? If violence is not orthogonal to peace, developing a broader, psychological conception of violence is required. The World Health Organization defines "violence" as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation". It seems that violence, power, force and threaten are thus related, but what is their meaning in psychological theory? The origins and forms of violence have greatly changed along human history, including today the restriction of movement into and out of public and private space; the violence from cultural and familial loss and its associated grief, the exclusion of emotional expression or of pretend play. And yet – what is violence to one may not be violence to another – of body piercings and manipulations, of code switching in languages instead of refusing to speak, to silence as a means of expression and power. Can psychology develop a general theory of violence? What are the conditions for promoting, inhibiting, enacting, avoiding, regulating, making-meaning that involve an aspect of escalating or de-escalating violence? Can we define violence in relation to peace, conflict, suffering, etc.? All these questions need theoretical reflection about the concept of violence and the methodological implications for studying it.

Paper 1: A NEW PSYCHOLOGY OF WAR. POSITIVE PSYCHOLOGY AND THE QUESTION OF VIOLENCE

Johannes Lang, Danish Institute for International Studies

Over the past decade, positive psychologists have played a central role in shaping how the American military thinks about the effects of violence and prepares its soldiers mentally for combat. My paper explores this collaboration. How do the ideas of positive psychology affect established psychological assumptions about violence and its aftermath? With the militarization of positive psychology, I argue, a new psychological approach to war has emerged that foregrounds the resilience rather than the vulnerability of human beings, and that accentuates the ennobling rather than the traumatic effects of violence. Rooted in a conservative self-help individualism, this new military psychology confronts a medicalized, psychiatric conception of war with a more wholesome narrative of personal strength and the value of hardship. But positive psychology's celebration of resilience and posttraumatic growth rests on a selective reading of the past that distorts the history of warfare. Indeed, positive psychology's future-oriented perspective serves to strip the traumatic past of much of its power and deny its hold on us in the

present. The violent past is no longer a moral force that drives or restrains human action, but merely a resource from which human beings can selectively extract information about the prospects they face. The focus is not the moral and existential questions raised by violence, but how to manage its psychological effects. Violence itself has slipped out of view.

Paper 2: Collective Psychological Violence

Kevin R. Carriere, M.P.P., Department of Psychology, Georgetown University

We can understand violence in many different ways – in direct actions that assaults individual(s), in the systemic existence of power structures that promote the use of Jim Crow laws or ‘approved’ wars, or in the cultural systems that normalize discrimination against others (Galtung, 1967). However, rarely do we consider the violence we impose on ourselves out of fear and subjective feelings of threat. Due to threat and fear, citizens commit violence against themselves and others in the name of security. In examining the restriction of civil liberties and human rights, we find a fourth type of violence – psychological violence. Here, restrictions of movement, of expression, and of identity point to a larger, overarching understanding of violence – one that defines violence by actions that prohibit the full range of meanings one wishes to express. In examining violence through its interaction with one’s meaning makings, we can see the interaction of the external collective in trying to impose a Stockholm Syndrome of “You must be afraid and commit psychological violence on yourself and others to protect yourself” and one’s own navigation of the semiotic world around them – without the need to feel threatened. In approaching violence from a collective, semiotic, meaning-making standpoint, I posit that the critical issue then falls onto how to examine the individual and their decisions to enact (or not enact) the wide range of violences possible in their daily lives with others, and provide examples of such decision-making dilemmas.

Paper 3: Violence as semiotic construct: on the consequences of war
Luca Tateo, Aalborg University, Denmark

Violence is a hypergeneralized sign, whose field of meaning embraces a variety (negative and positive) evaluations of a number of (physical and psychological) practices. From Sun Zu's *The Art of War* to the contemporary identity politics jargon, the metaphors of violence are acquiring again a creepy positive sense. Starting from the discussion of the visual metaphors of one of Ruben's most meaningful paintings *The consequences of war*, which inspired Picasso's *Guernica*, I will discuss the concept of "atmos-fear" and the need for a theoretical deconstruction and empirical investigation into the normalization of the current language of violence.

Exploring the (apparent) critique-resistance of psychiatry; historical illustrations and future prospects of theoretical psychology in psychiatry

The concept of the measurable mind might be most explicitly formulated and practiced in psychiatry. Rationalistic ideals, standardized practices and a diagnostic logic have been cornerstones for understanding, conceptualizing and treating mental illness since the birth of psychiatry as a medical specialty in the 19th century.

Psychiatry as a standardized institution is an interesting field of attention for theoretical psychology: psychiatry is for the most part equivalent to a search for simplicity and unambiguousness, which is in stark contrast to psychological knowledge of the complex intra- and inter-individual processes that constitute being a human subject in the world. Throughout the history of psychiatry, numerous criticisms have been presented from within the field of theoretical psychology, albeit with surprisingly little impact in relation to current psychiatric practices.

In this presentation, we aim to explore the role of psychological criticisms towards psychiatry via historical examples, and discuss why these criticisms seem to have fallen short (in the bigger picture). How has psychiatry managed to stay so (apparently) critique-resistant, and what can we learn from this, if we wish for a more theoretically grounded view of the human mind where complexity is not (completely) overwritten by the quest for efficiency and simplicity?

By understanding practice as a historical becoming, we enable a critical view of the contemporary field of psychiatry; this, we hope, will point to new ways of insisting on the relevance of theoretical psychology in the understanding, conceptualization and treatment of mental illness.

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The Phenomena Detection Method: an illustrative example using depression

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Abstract

Our understanding of mental disorders has focused on syndromes and symptom clusters rather than on the nature of the symptom and signs themselves. Using *depression* as an extended example, this paper illustrates how concentrating explicitly on the possible composition of symptoms may advance the explanation and classification of mental disorders. We argue that developing multi-model explanations of the core symptoms of depression, including depressed mood and anhedonia, may give greater insight into the pathogenesis of the whole disorder and improve our classifications. We begin by outlining the *Phenomena Detection Method* (PDM). Unique in the field of psychopathology, the PDM links different phases of the inquiry process to provide a methodology for conceptualizing the symptoms of psychopathology and for constructing multi-level models of the pathological processes that comprise them. The PDM makes the distinction between the (a) epistemological role of symptoms as *data* (i.e., as indicators of disease) and (b) their ontic status as *phenomena* (i.e., as manifestations of a real pathological condition). By conceptualizing the symptoms of a disorder as *clinical phenomena* (i.e., ontic interpretation), and by adopting model pluralism, the PDM can help us build multifaceted explanations of the processes and factors that constitute a disorders core symptoms. Next, we apply the PDM to depression as an illustrative example. We evaluate the explanation and compare it to existing explanatory strategies for understanding depression. While the majority of existing explanations have been autonomous models of the “syndrome” depression (e.g., Beck’s cognitive theory, 1967), a unique feature of the PDM is that it *rejects* the syndrome approach, instead looking to build compositional explanations of the central patterns at *each* level or component of a clinical phenomenon.

Abstract:

Mental Disorder as both Natural and Normative: Developing the Normative Dimension of the 3e Conceptual Framework for Psychopathology

In this era of acceleration, the need for strong conceptual basis concerning the nature of mental disorder is often brushed over. What we take mental disorder to be has immediate impact on the tasks of classification, explanation, and treatment. In this paper we are particularly concerned with the nature of MD within the normative domain. Current arguments concerning the role of normativity within the concept of mental disorder are explored, and some requirements of a successful normative construal sketched out. We then shift to a discussion of “natural” normativity in order to lay the groundwork for our own understanding of what counts as mental disorder. The view we present is grounded in an enactive, embodied, and embedded view of the mind (3e cognition). The position argued for is one where the labelling of a particular set of behaviours as disordered or dysfunctional is justified by the significant violation of norms, but where the norms in question are not socially imposed but are the functional norms of the individual being diagnosed. The strengths and weaknesses of our position are discussed, and an addendum proposed in response to a foreseeable counter-argument. This construal provides a conceptual framework for thinking critically about normative issues in diagnosis, appreciates how central normativity is to the concept of mental disorder, and finally (in being tied to the functionality of the individual), places the institutions of psychiatry and clinical psychology on good ethical ground and allows for consideration of cultural and individual variation during the diagnostic process.

Stressing the Present**- Contemplative Practices as Strategies of Deceleration?**

The imagery of the everyday lives of young people in the digital age as accelerating, stressful and dominated by escalating structural changes has taken the form of a trope within recent discussions of contemplative practices in educational settings. This development has been paralleled by a 'contemplative turn in education' entailing an increased focus on positive, educational effects of a key element in such practices: intentional deceleration (i.e. mindfulness, yoga, meditation). The discussion on the applicability and educational value of mindfulness has furthermore been dominated by a set of positionings holding their ground in each trench. The result is a stalemate between on the one side advocates praising the beneficial aspects on mindfulness as a counter-practice to acceleration and critics on the other side denouncing such practices as yet another coping mechanism for the increasing repressive structural conditions imposed by a neoliberalist agenda with reference to mindfulness as a distorted form of emancipation.

Firstly, this paper aims to analyze the significance and implications of the recurrent image of acceleration and the similar representation of social reality among proponents and critics of mindfulness in education by specifying both their common origin in the accentuation of pathologies caused by acceleration and their differing responses concerning the emancipatory potential of contemplative deceleration. Secondly, I carry out a re-interpretation of the temporal aspect of this discussion by arguing for a shift in the emphasis from the present acceleration-deceleration schism to how the ecstatic nature of temporality, i.e. the partition in past, present and future, is implied in the stressing of the present moment inherent to contemplative practices.

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Abstract for the conference **Measured Lives: Theoretical Psychology in an Era of Acceleration**

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The pedagogical history of voluntary attention

Voluntary attention, for the late nineteenth psychologists, was the ability not to respond to interesting stimuli. Therefore, the concept of attention had a prominent place in the nineteenth century pedagogical literature and was an independent goal of teaching. The pupils had to learn to control their responses to stimuli, and therefore the exercises applied in attention formation had to be *uninteresting*. The purpose of the attention exercises was to increase the efficiency of the student's capacity for learning. The strengthening of the capacity for voluntary attention moreover enables the pupil to pursue his studies independently. It is therefore not necessary for the teacher to constantly instruct the student, to check up on the student to see if his attention had drifted away. Through the attention exercises the teacher could enable the student to learn more efficiently (by improving his memory, his ability to concentrate, to select the relevant bits of information for further exploration etc.). Thereby, the pupils were also capable of fitting into the new demands of the changing economy and forms of work (bureaucracy, industry).

Exploring this link between educational practices and late nineteenth century theoretical psychology in depth can potentially inform our current understanding of the concept of attention. Despite the enormous differences between the late nineteenth century and today, there are, however, remarkable similarities between current school reforms, its methods and goals of teaching, and the late nineteenth century psychology, school reforms, social and economic changes.

PAPER PRESENTATION

Relational Awareness in Pedagogy and Education - psychological processes and dynamics in moments of 'hesitation' in intersubjective encounters

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Psychological theories are used to argue for pedagogical and educational arrangements, settings and practices to support learning and development good and efficiently (i.e. as 'best practices' to meet the ZPD of children in ECEC and school). Simultaneously there is a discussion about skills and competences of teachers in preschool and school to act as good professionals in order to teach and manage the pedagogical task in education and care (van Maanen & Li, 2002). The pedagogical task is conceptualized as: the educators' ability to be aware of children's / learners' perspectives, to be authentic in the encounter with them, and to be aware of the educators' subjective experience of being addressed by children / students (Biesta, 2012; Friesen, 2017). According to Biesta (ibid.) such subjective experiences become articulated as affects, emotions, and doubts in moments of 'hesitation'. What processes and dynamics characterizes such 'hesitation', what potentialities may it imply for educators' and pedagogues' deliberate situated agency, and what does the increasingly challenging demands in this work (Nielsen & Laursen, 2017) mean to the potentialities?

This presentation suggests a theory of 'relational awareness' in intersubjective encounters to conceptualize psychological processes and dynamics in moments of 'hesitation' described in two empirical studies. Based on culture psychology (Vygotsky, 1978) and phenomenology (Merleau-Ponty, 1945/62) the presentation outlines how relational awareness appears as arousal, affects and emotions in embodied responses oriented by the contextualized situated interpersonal encounter and the participating subjects' personal histories (Køster & Winther-Lindqvist, 2018) and unconscious embodied memories (Fuchs, 2011).

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"Othering" women with polycystic ovarian syndrome: A critical literature review and analysis

Polycystic ovary syndrome (PCOS) is one of the most pervasive and under-researched issues impacting the physical and mental health of 10-20% of reproductive-aged women. The syndrome is difficult to diagnose, difficult to treat and has large social implications for women who have it. PCOS is characterized by symptoms that contravene Western representations of femininity, including irregular menstrual cycles, cystic acne, hirsutism, baldness, obesity and infertility; moreover, it has no cure and is difficult to manage. Many women report negative clinical encounters riddled with judgment and suboptimal healthcare provision, resulting in patients feeling as though they do not receive appropriate treatment and that they lack credibility. This paper explores why this might be the case through a theoretically-driven critical literature review to investigate how certain representations of women with PCOS (wPCOS) are advanced in the clinical scholarship that may influence quality of healthcare provision. It is suggested that the scholarship pathologizes women through a focus on mental health issues, carrying with it a host of unexamined assumptions that can result in epistemological violence; it positions wPCOS as unfeminine and draws on discourses that promote healthism, narrow configurations of gender performativity and individualism; the scholarship advances notions about how much women who flout conventions of femininity deserve happiness or wellbeing through a focus on quality of life and sexual satisfaction measures. Taken together, the literature on PCOS promotes specific representations of womanhood, credibility, health, medical authority and conventions about the valuing of certain knowledges over others.

SEX/GENDER AND THE MATERIALITY OF THE BODY

Since sex has been defined as an effect of regulatory discourses, just as gender, suggested by Butler, feminist theorists have struggled with the problem of the materiality of the body.

Some feminist theorists do not fully convince the social constructionist account of materialization and they emphasize the need of bringing ontology back to the theory. While new materialist feminist theorists and others (e.g. critical realist theorists) offer different understandings of nature, including biology generally, it is not clear how they position themselves specifically in relation to sex and gender distinction and its political implications. As feminist psychologists we need an understanding of a concrete, historically situated body in order to produce an adequate theory of embodied subjectivity. This presentation will be focusing on how different versions of materialisms conceive the body and how they can be positioned in relation to the sex and gender distinction itself comparatively. In the long run this discussion would shed light on whether we can keep the category of woman without essentializing and reifying it.

Theorizing Ageing Through the Perspectives of Women Who Dance

H. Lorraine Radtke and Liza Hartling

University of Calgary

Older women's bodies seem to lie outside preoccupations with measurement, acceleration, efficiency, and optimization. Yet, theorization of women's bodies has focussed on their physical losses as they age – of ability, a quantifiable attribute, and appearance, a quality integral to their value. Losses of physical ability reduce their capability of contributing to paid or unpaid work; losses of physical appearance reduce their worth as women. As feminist scholars have pushed back against these limited notions of what aging means, greater attention has been paid to what constitutes a meaningful life for older women. The privileged older woman of the global North is exhorted to engage in bodily transforming activities from cosmetic surgery to remaining active. An emphasis on “successful aging” promotes the pursuit of individual achievement even after one leaves the paid workforce or is no longer responsible for the primary care of children. How older women give meaning to their embodied lives in the face of expanding regulatory discourses remains under-explored. Recently, we completed a discourse analytic study of women aged 56 to 74 years, who had participated in a dance class in the previous 12 months. We were interested in the dance context, because it is inherently social, and as a bodily experience, it requires the integration of body and “mind.” In discussing the meanings of aging, the participants drew on familiar discourses of physical decline and health concerns, but prioritized bodily functionality over appearance. In this paper, we discuss the theoretical implications of understanding women and aging as an embodied experience that is both consistent with current “guidelines” for successful aging in the global North and affords alternative meanings of aging for women.

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Presenters: Signe Juhl Møller, postdoctoral researcher, University of Helsinki & Corinna Lotz, Real Democracy Movement.
International Friends of Ilyenkov co-organisers

De-alienating the Algorithm: Addressing Change In A Spinning World

This paper proposes a reconstruction of digital ecologies (Nardi 1999). It builds on webinars ([International Friends of Ilyenkov](#)) and a digitalisation project carried out at Copenhagen Technical University. It draws on cultural-historical methodology in the analysis of transition and change (Ilyenkov 2014; Hedegaard 2011; Vygotsky 1978). It seeks to define dialectical paths of learning and to situate co-constructed activities within wider social-natural environments. In place of coding or evaluative measures, it examines how interactants (Barad 2007; Goffman 1959) learn from their own transformations and acquire insights into and practices of learning, creative acts and open-ended activities. It will identify and explore possible transgressions and negotiations. It explores how the generation of new concepts, as an integrated part of interpretation *within the process itself*, offers insight into learning practices and engagement, e.g. as students co-create the content of a web page.

The aim of this research is to:

- encourage self-directed activity through a bold and exploratory approach, enhanced and intensified by interaction between participants
- interpret creative processes and knowledge production via a cultural-historical approach and the path from the abstract to the concrete (Ilyenkov 1960)
- conceptualise transition, change and transgression within the interactant's activity as part of a transformative activity setting, to gain new theory/insights as an integrated part of interpretation arising through the actual paths taken
- theorise observed transformations, identify transgressions and negotiations to gain insight into knowledge production, creative and transgressive acts, and in a broader perspective, the co-construction of institutional practices

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Session type:

Paper

Title:

You Can Only Follow the Intentions for Which You Have Artefacts to Act

Abstract

This paper extracts and assesses a general idea which emerged from a four-year study of in-the-moment professional decision-making. Focusing on the artefacts that five schoolteachers used in dealing with challenging situations, the study drew attention to in-the-moment availability of practically useful artefacts and how this availability was a condition for the teachers' pursuit of their intentions. The idea deserves scrutiny beyond the applied setting and the data of that specific study because of the noticeable lack of considerations about availability of artefacts in dominant research perspectives on decision-making. This paper discusses the idea in its own right with the purpose of cornering propositions that are controversial in the light of current understandings of decision-making, and which can be subjected to empirical examination. The paper seeks to put the initial statement clearly, conjecturing that a person can only decide to follow the intentions for which the person has the appropriate artefacts to act. From this starting point, the paper seeks to nuance different versions of this view of decision-making, trying to steer a balance between outward enactment and internal psychological processing; and between motivating intentions and externally producible means for action. The paper will therefore address questions such as: To what extent do certain artefacts become necessary conditions for certain decisions in a given situation? Does a wider range of available artefacts offer broader possibilities for action? And, does the availability of artefacts shape the intentions that emerge in the first place?

Zone of proximal development is a developmental concept

The expression *zone of proximal development* was first available in English in 1962, but did not gain much research attention until the beginning of the 1980s, possibly in connection with the publication of *Mind in Society* in 1978, which also contained texts that referred to zone of proximal development. The initial reception of the concept focused primarily on a formal definition, such as found on p. 86 in *Mind in Society*. Little effort was made to investigate or understand the role of the concept within Vygotsky's theoretical conception of child development. The purpose of this paper is to explicate the role of zone of proximal development within Vygotsky's theory of child development, and highlight some of the new, unexplored research horizons about child development that appear with a contextualised understanding of the concept. From its inception, the concept of zone of proximal development was offered an alternative to measuring the current state of the child, and focused on historically formed ideals – the demands of the next age period. The popular reception of the concept has focused on the idea of learning processes, losing its theoretical intention to focus on developmental processes. In offering a historical perspective about child development, the concept opens both possibilities and challenges to understand the contemporary historical conditions such as climate change, rising nationalism (and xenophobia), excessive corporate influence in democratic governments, and their implications for child development. The concept provides a way to think about measurement in a qualitative, prospective, relational manner, focused on what could come to exist, rather than what has already been achieved.

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Engaging with conflicts as transmethodology in research practice and analysis

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This paper reflects on the concept of transmethodology in relation to developing research communities and collective multi-perspective analyses that assist in transgressing divisions between theory and practice and isolated knowledge. I discuss these issues in relation to a collective research project where the aim was to explore children's possibilities for participation in school through a shared focus on conflicts. Through an exploration of interconnected processes seen from children's, parents', teachers', school leaders', and psychologists' perspectives, we addressed how situated conflicts in everyday practices could be analysed in light of historical and political struggles concerning the school as an institution. We discussed empirical material and everyday dilemmas with professionals, with the aim of analysing all participants' different perspectives in relation to their different responsibilities, their conditions, and the different knowledge they had about the children's school life. This collaboration continuously challenged us to consider different perspectives, reasoning, and worldviews and how they are connected in the same engagement – to make a good school for children. In a dialectical approach, conflicts can be conceptualized as part of historical processes and as an immanent potentiality that arises out of people engaging in collective, contradictory practices. The perspectives of the parties involved are linked to common matters, as well as differentiated by the tasks they have in relation to the children's school life and how they are part of the conflicts. The paper raises discussion about the potentials and dilemmas of engaging with conflicts in research practice and analyses.

Mo(ve)ment methodology and researcher positioning – a transmethodological take?

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Transmethodology can be understood as an approach that encompasses how research processes are fueled by an ever changing and transgressive interaction between the analytical, empirical and theoretical engagement in the field of study. In this paper, we engage with transmethodology on different levels. Firstly, we do this by working with different theoretical traditions and moving beyond them. We combine theories on religion as everyday life practice, poststructuralist theories of othering, and a social practice theoretical focus on dilemmas and possibilities as part of the conduct of everyday life. Secondly, we work with and through our different positionalities, possibilities and limitations for creating collaborations, trust and access. Our researcher positioning is not only reflected in our different theoretical standpoints, but also in regard to our co-researchers' (non)questioning of our racial, ethnic, religious, political, activist and personal backgrounds. We use these categories differently in the field. Thirdly, we work with an ethnographic mo(ve)ment methodology which focuses on moments and movements in the subjects' life stories, which enables theoretical analysis of processes of identity transformation. We analyze this in relation to the life trajectory of a former leading gang member who moves from a criminalized lifestyle by being incarcerated and becoming part of the prison and legal psychiatric system, and finally finds peace and truth through access to a community that practices Islam. We focus on a certain moment in his life, which we call, "the handshake crisis" which challenges his sense of belonging and positioning in the psychiatric ward.

Measured Lives: Theoretical Psychology in an Era of Acceleration

Paper proposal for the ISTP conference 2019

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Abstract

Phenomenon-driven research and systematic research assembling – a methodological approach to reflexive engagement with psychology's epistemic projects

This presentation argues that there is a need for rethinking methodologies in scientific psychology and for exploring new avenues for developing alternative psychological understandings. This need arises in times of complex globalised phenomena, while academics face increasing pressures to produce more and faster. One of the most important merits in creating an academic career is efficiency. Drawing on practice-oriented science studies, and critical practice theories in psychology, anthropology and philosophy we propose a methodological approach to scientific inquiry in psychology which foregrounds reflexive engagement with research methods and subject matters as *intra-acting*. Historically, methodological approaches in scientific psychology has largely been either method-driven or subject-driven. The former claims legitimacy in the positivist notion of a unifying standardised method, while the latter insists on a human-centred conception of psychology's subject matter. Both alternatives come with a methods-to-matters relation that limits psychology's exploration and representation of phenomena in unforeseen, surprising, and hitherto unrecognised ways. Exceptions include Wilhelm Wundt's understanding of the psychological research subject as compound along with his insistence on methodological pluralism (Fahrenberg, 2011) as necessary to handle the challenge of mutually determining the subject matter of psychology and its research methods. We propose *phenomenon-driven research* to conceptualise the relation between matters and methods as mutually intra-acting along with *systematic research assembling* to guide the practical crafting of research activities through ongoing engagement with how what can be known. A concrete heuristic of the research process is then outlined and fleshed out with empirical examples.

Symposium

Taking Education in Their/Our Own Hands: Resisting reductionist agendas with a transformative activist education

Symposium Chair: Eduardo Vianna, PhD

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“Ativismo Brasileiro”: Protesting as a tool to increase high school students’ agency

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Counter-dis/ablist educational practices as an activist stance to learning and development

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Critical-Theoretical Knowledge as a Tool of Agency: A transformative activist stance alternative to higher education reform

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Exploring the politics of emotions in learning as a community college student

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Symposium Abstract:

Taking Education in Their/Our Own Hands: Resisting reductionist agendas with a transformative activist education

This symposium seeks to contribute to debates on transformative education by foregrounding agency as crucial to countering reductionist practices. The papers discuss the expansion of agency at the intersection of collaborative transformative practices aimed at overcoming oppressive educational practices in a Brazilian grassroots high-school protest and in a U.S. community college. Drawing on the Transformative Activist Stance (2016), the authors analyze the dynamics of different transformative educational projects to showcase that educational transformation centrally involves co-creating tools of agency that allow students to locate themselves within their community practices while envisioning and enacting what they believe ought to be changed in them. The first paper discusses a student-led protest organized in a major Brazilian city against budget cuts for public education. The author highlights how students ruling the schools’ daily activities expanded their agency in learning while contributing to social change. The second paper focuses on the struggles of a community college student diagnosed with autism as she and her guardian took an activist stance to reclaim her right to contribute to her educational practices. The third paper discusses a peer-based project in a community college as an alternative, non-reductionist retention model. This paper highlights how agency was expanded at the intersection of collaborative practices by providing students

with the space and tools to collaboratively investigate and transform oppressive college practices. The fourth paper explores, through a situated inquiry, the emotional struggles of learning and how a peer-based, co-curricular program served as a site for agentic learning and solidarity.

ID118a “*Ativismo Brasileiro*”: Protesting as a tool to increase high school students’ agency

From November 2015 to January 2016, students in São Paulo, Brazil, occupied more than 200 public high schools, protesting against a plan to re-structure the public school system driven by neoliberal state policy aimed at cutting “spending” in education. This plan would have resulted in the closing down of many schools, leading to overcrowding of remaining schools. Working collectively, the students acted like school principals, created temporary boards of education, and allied themselves with their communities to protect their schools. After three months of widespread occupations in schools all over the state of São Paulo, the students succeeded in forcing the governor to abandon the re-structuring plan. Working with multiple data sources (academic analyses, documentaries and organizational documents), this paper discusses a case study arguing that students ruling the schools’ daily activities provided a unique opportunity for them to expand their agency in learning while building an autonomist repertoire of protest inspired by the Seattle Protests of 1999. Drawing on the Transformative Activist Stance (Stetsenko, 2008; 2016) as analytical lens, this paper demonstrates the strong influence of the occupations in high-school students’ development and to the Brazilian current protest scene. This paper concludes by making a call for the necessity of improving the psychological concepts used to approach the field of protests and social movements and advocates for using a transformative activist stance approach to support, and highlight the importance of youth protests in education.

ID118b Counter-dis/ablist educational practices as an activist stance to learning and development

This presentation discusses a research project whose goal was to interrogate, and potentially expand, current models of autism by closely examining the learning experiences of Hannah, a young female community college student diagnosed with autism. Drawing on the Transformative Activist Stance (Stetsenko, 2016) and Critical Disability Studies, this study explored the dynamic relationships between learning, self, and autism at the nexus of shifting positions of the student, produced and negotiated between her and others involved in her learning activities, including her instructors, guardian, and peers. The findings suggest that Hannah’s positions ranged from that of an agentic active learner with a purposeful life project to the position of a disempowered disabled person. Analysis of the process of Hannah’s developing identity as a community college student and agentic learner sheds light on the development of her agency as she, often in collaboration with her guardian, navigated, challenged, and resisted dis/ablist and other oppressive practices organized by different instructors and the institution. The contention is that their (Hannah’s and her guardian’s) engagement in counter-practices took place as the process of developing their activist stance

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towards learning and learning community. This paper showcases the development of agency as enacted and embodied in contribution to collaborative practices and its outcome.

ID118c Critical-Theoretical Knowledge as a Tool of Agency: A transformative activist stance alternative to higher education reform

Community colleges, a uniquely American higher education institution, have been established with an egalitarian commitment toward democratizing access to postsecondary education, especially for students from diverse and non-traditional backgrounds (Shannon & Smith, 2006). However, despite their importance and growing national attention, community colleges have long struggled with disappointing graduation rates (Goldrick-Rab, 2010). As a response, many colleges have joined the influential reform movement under the aegis of liberal education whose chief concern is to expand and redefine learning beyond traditional cognitivist conceptions by proposing a transformative model of education centered on active engagement and bridging learning and identity development (AAC&U, 2008). While concurring with the need to expand the prevailing technical-utilitarian and primarily cognitive view of learning, this paper presents an alternative approach that seeks to go beyond liberal approaches by drawing on a dialectical approach to learning and development as grounded in activist pursuits of social transformation. Inspired by cultural-historical activity theory (Leontiev, 1978; Vygotsky, 1978) expanded by the transformative activist stance (Stetsenko, 2008; 2016), the author discusses the implementation of a transformative peer-based co-curricular project in an urban community college in New York. The overarching goal of this project is to co-create meaningful educational practices by providing students with the space and tools to collaboratively investigate and transform alienating and oppressive practices in the college and beyond and, consequently, bridge students' learning goals and overall life pursuits by co-constructing critical-theoretical knowledge as a mediating tool for students' evolving activist agendas and agency.

ID118d Exploring the politics of emotions in learning as a community college student

Emotions have always been a prominent topic in psychology, yet research on emotions in academic learning has traditionally lagged behind the intense focus on cognition. Even though research has grown significantly in addressing this gap, there is still much needed discussion on how emotions are implicated in oppressive learning conditions, especially in the context of American community colleges. Integrating insights from TAS-extended Vygotskian cultural-historical theory (Stetsenko, 2016) with the feminist politics of emotions literature (Boler, 1999), this paper focuses on a preliminary situated inquiry that explored the emotional struggles underpinning learning for seven community college students participating in a voluntary, faculty supported-student led project, called the Peer Activist Learning Community (PALC). Two findings are highlighted. First, PALC students draw on individualistic-rationalistic discourses in making sense of, and relating to their emotions. Second, PALC students commonly identified the isolated conditions plaguing their community college experience as it relates to how they feel about being a community college student. These findings suggest the need for counter practices in community colleges aimed at re-invigorating the spirit of solidarity in an

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effort to transcend the oppressive emotions that enable compliance under the intensifying “neoliberal forms of subjectivity” embedded in community colleges and beyond. Overall, this study sheds light on how an understanding of emotions, understood as socially constructed and enmeshed in power relations, can enable understandings of dialectics between agency and passivity that reproduce tensions among community college students, faculty, and the overall institution.

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Changing our environment to suit our purposes; Is it sustainable, or do we risk self-extinction?

Our biology is at odds with the conditions in which we live. These conditions are the consequence of our daily behaviours, and constitute an artificial environment. That is to say, we, in our daily activities, create this artificial environment. The artificial environment then requires behaviours appropriate for it. These behaviours are not innate. They are learned and thus at odds with our biology. In the development of this capacity we (sic) have progressed from responding to change in our environment to acting to produce a change in it; a change that suits our purposes. This transition has resulted in modern humans being able to act upon the natural environment in such a way that the chances of survival have increased. However the enterprise has been so successful we now endanger our own existence. Our behaviour in fact now tends to destroy the very fabric of our existence, and that of life on this planet. In my presentation I will provide a brief outline of how this pivotal development occurred, and of its relevance for theoretical psychology.

Measuring the effects of natural science on our view of the human mind

The general objective of our research project is to explore the influence of natural science on our views about the human mind and human beings. In particular, our research aims to examine the hypothesis that natural science education leads us to see the human mind and human beings as of the same kind as other physical/material objects and natural phenomena. Since there is no existing method to objectively measure our views of the human mind and human beings, we have constructed a psychological scale to measure them. The psychological scale includes ten categories, six of them come from philosophy of mind literature (elementalism, mechanistic view/determinism, materialism/physicalism, behaviorism, neuro-scientism, and enactivism) and four of them are rooted in psychological literature (generalization, quantification, depersonalization, and decontextualization). Using this psychological scale, we have carried out a broad survey for around 500 participants to measure their views about the human mind and human beings quantitatively. The participants have been divided into two groups, namely science-educated group and humanity-educated group, based on their majors in higher education and other relevant factors. Based on the survey data, we have examined the hypothesis in question by comparing the science-educated participants' and the humanity-educated participants' views of the human mind and human beings. This presentation discusses the empirical result and proposes a schematic theory of the relation between natural science and our views of the human mind and human beings.

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The neuron in context

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For decades, the neuron doctrine shaped our image of the nervous system. It only seemed a matter of time and computational capacity to solve the puzzle of consciousness. However, this came at a price of a reductionist perspective that put the single neuron as starting point of our experiences and behavior and ignored their bodily and developmental preconditions as well as their societal embeddedness. This reductionism has been challenged by neurophenomenological accounts, embodiment theory, and systems neuroscience. However, most theoretical, computational, and experimental attempts to account for any form of embeddedness investigate how the abilities and constraints of a single neuron translate into systemic processes underlying mental functions (emergence theories). The neuron is still considered the original and ultimate source of our ability to move, sense, feel, and think.

What is missing is the question, how neurons are affected by all this dynamic connectedness, this embeddedness, and embodiment? Neuroepigenetic findings, studies of glia cells, and research on synaptic plasticity indicate an incredible context dependence of neural function even at the single cell level. It is time to ask: What does our subjective experiences mean for the single neuron? The paper argues for a re-contextualization of the neuron from a critical psychology and history of science perspective. Starting with a critical examination of the experimental reductionism in neuroscience, different levels of re-contextualization are outlined. Consequences for our understanding of the relationship between our subjective experiences and the underlying neural functions are discussed.

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