Plenary Sessions
Monday 21 August: Conference Day 1

Keynote Speech 1

Yoko Yamada

Time and the life cycle: Visual narratives and cultural representations

Abstract

Life-span developmental psychology examines the entire life of a human being by studying long-term changes in the performance of certain tasks as a function of age. In this research paradigm, time is typically represented as the horizontal axis on a graph, extending from left to right. However, is it the only way to represent time for studying human development? In this presentation, I consider the concepts of the time implicitly adopted in psychology. Its first assumption is that time is linear, irreversible, unidirectional, and progressive. Its second assumption is that time is an external entity, measured using some instrument, such as a clock. Yet, this linear, progressive view of time, which is widely accepted in contemporary societies from the modern era, cannot constitute the only view of time. Indeed, various images of time have coexisted in many cultural and historical contexts.

I present two studies that reconsider the typical models of developmental psychology and present multiple models of life-span development based on various naive folk images. My original method, the Image Drawing Method (IDM), was designed to visually represent narratives across different cultural–historical contexts.

In the first study, which focused on the “Image Map of Life” depicted by Japanese, British, and Austrian university students, we asked participants to draw pictures representing their lives (past, present, and future). In the second study, “The Image of the Next World after Death,” Japanese, British, French, and Vietnamese university students were asked to draw the imagined relationships between this world and the next world and to depict images of the transition of their souls. These contemporary images were compared with images of Japanese and European traditional folk pictures drawn from the sixteenth to the nineteenth centuries.

Although we observed numerous variations, we also noted several fundamental commonalities that appeared in the cyclic images of life and regeneration that transcended cultural and traditional borders. We can reconsider the typical contemporary Western models of developmental psychology, which are characterized by individualism, a linear perspective on time, and progressivism. Indeed, we can use multiple images of life-span development, including those depicting a cyclic perspective on time and life, those conferring a generative meaning on old age, and those connecting death and rebirth. These visual narratives seem to help people connect their own lives with those of past and future generations, to view their lives from a long-term perspective, and to imagine their death in the context of longstanding spiritual traditions.
Yoko Yamada
Professor at Ritsumeikan University and Professor Emeritus at Kyoto University, Japan
Fields: Life Span Developmental Psychology and Narrative Psychology.
Keynote Speech 2

Peit Hut

When Will Science Become Fully Empirical?

Abstract

Natural science is considered to be empirical. This is interpreted as based on experiments, controlled ways of interacting with the world, the results of which are read out by our senses. However, the root meaning of empirical is derived from the Greek ἐμπειρία, experience. And typical experiences we have consist of three parts, a subject, an interaction and an object. This is true for our dealing with the world, whether through sensory or motor experiences, and it is equally true for our thoughts, memories, fantasies.

It is interesting that natural science, starting around 1600, has focused on the study of the object pole of experience. When an object is studied by independent observers, who give the same report about its properties, those properties are considered to be "objectively" true, independent of who the particular subjects are studying that object, as long as they have the right training.

Focusing only on the object pole of experience, while neglecting to conduct an equally detailed analysis of the subject pole and the interaction between the two, is only 1/3 empirical, strictly speaking. And the belief that it is even possible to obtain objective knowledge of objects, independently of the mode of interaction, was only a belief, and it turned out to be incorrect. Three centuries later, quantum mechanics showed that interaction and object are entangled, and cannot be strictly separated.

We could say that current understanding of matter is now 2/3 empirical, since it still excludes the subject pole of experience. In fact, the nature of subjects, as distinctly different from objects, has never been studied to any serious degree in natural science. And in typical psychology experiments, too, the real subject, the psychologist who studies a subject, remains behind the curtains, and the "subjects" of the experiments are effectively treated like objects.

In my talk I will look more closely at the ideal of objectivity in natural science. We will see that in practice it is based on intersubjective quality control by peers. I see no reason that a near-future extension of current methodologies cannot equally well study the nature of subjects, in their own right, while reaching intersubjective agreements. Only then will science finally become fully empirical.

Piet Hut
Professor at Institute for advanced study
I imparted the impression to the field of medical care that it had a system that 'enclosed' and 'controlled' mentally challenged people and 'enforced obedience' upon them. Behind this lay some myths about, among others, patients with schizophrenia: a lack of insight or awareness that they are ill, communication disorders and not interfering with abnormalities in them. Since it was widely recognised that patients with schizophrenia were so vulnerable to external stimuli and delicate that a nonprofessional would be likely to exacerbate their disease by interfering with their abnormal symptoms, all situational assessments and policy decisions were left to the discretion of a psychiatrist. As a social worker, while I had a sense of discomfort with the situations at that time, I did not have a model for overcoming them yet, so I devoted myself to outreach activities and when signs of paranoia were observed in speech and behavior of a patient with schizophrenia, I recommended them see a psychiatrist in fear of recurrence.

In the meantime, I focused on a model that I had learnt in class. It is the one known as A Cognitive-Humanistic Approach, which was put forward by Howard Goldstein. (Goldstein.H., Social Learning and Change: A cognitive humanistic approach to human services, University of South Carolina, 1981.; Creativechange: A cognitive approach to socialwork practice, Tavistok Publications, 1984.) This approach begins with an understanding of a client’s subjective world, which consists of the multiple dimensions of consciousness, and resolves problems through uncovering the underlying structure of the world by dialogue and reflection. The idea of “starts where the client is” gained the sympathy and support of a lot of social workers. For it means that the helper stands on the same stage as the one who receives the help, the client, thereby meeting the client inside their subjective world which consists of their opinions, feelings and meanings.

I will then put forward that Self-Support Study consists in enabling people with schizophrenia and other psychotic disorders themselves to face their own experience and reality as a researcher. It suggests that what is necessary for their recovery is “the power of fellowship”, “the power of talking” and “the power of studying”. Here the point is that they show an attitude of “both on my own and together with”: by talking about and studying their own experience they face reality as an observer and also by research with their companies and people concerned — i.e. co-research — they pursue a more fulfilling life peculiar to the individual.

A study of 500 cases of schizophrenia, which has been shown for 15 years since Self-Support Study got started, has defied the conventional wisdom about hallucinations and illusions and showed positive patient experience. I would like to take this opportunity to show you new possibilities in mental health care opened by Self-Support Study on the basis of actual case studies.
Ikuyoshi Mukaiyachi
Professor at Health Sciences University of Hokkaido, Executive Director at Social Welfare Service Corporation Bethel House in Urakawa
He is a leading expert in the field of self support study (Tojisha-Kenkyu).
Keynote Speech 4

Darren Langdridge

Benevolent heterosexism and the ‘less-than-queer’ citizen subject

Abstract
In this talk I explore the dangers of ‘benevolent heterosexism’ through an analysis of the implicit assumptions underpinning psychological research on sexual prejudice. I argue that whilst there has been considerable progress, at least within much of the developed world, with regard to increasing rights for people who are lesbian, gay, bisexual or queer (LGBQ), this has most commonly been predicated on an individualistic liberal model of politics that is not without cost. The cost in question concerns the danger of a gradual and pernicious assimilation and the growth of a ‘less-than-queer’ citizen subject. This new sexual subject is being produced in psychological research that is ostensibly about advancing social justice for people who are LGBQ, as well as within the broader social world. I argue that all of us in psychology that are interested in social justice need to allow space – and indeed, embrace – the ‘anti-social subject’ in order to realise the justifiable anger needed to effect radical social change for sexual minorities and all other disadvantaged communities.

Darren Langdridge
Professor at The Open University
Fields: Psychology, Phenomenological Psychology and Sexuality.
**Thursday 24 August: Conference Day 3**

**Keynote Speech 5**

**Michio Okada**

**Weak Robots:**
Human-dependent Robots and Social Embeddedness

**Abstract**

The role of embodiment within human-robot interactions has not yet been the subject of direct investigation. A number of reasons exist for this, but perhaps most significant is that the relationship between embodiment and situatedness has not been explicitly articulated within a social context. A greater understanding of the social implications of embodiment will inform the design and function of social robots. What are the important aspect to design these robots?

We use the term physically embodied to refer exclusively to design robot by following the “incompleteness” and “weaknesses”. What is the meaning of “weaknesses” in term of design and functional perspective? The “incompleteness” and “weaknesses” of the robot can be designated as follows; robot unable to achieve its goal without grounding the human assistance (e.g design without hands), inadequate physical body (e.g robot has only a single eye) etc. Also “incompleteness” and “weaknesses” can be defined based on functional perspective as unable to generate utterance and motion without having human interaction etc. On the other hand, our endeavor to enhance the animacy while integrating ability of “social embeddedness” into the robotic platform.

Since, we have focused on to understand the key impact such embodiment and physical presence have on social interactions by developing a variety of robotics platform. In this talk, we would like to introduce our “Weak Robots” under development, such as “i-Bones” handing out tissue packs to passengers collaboratively, “Sociable Trash Box” collecting garbage by getting the assistance from children, “Talking-Ally” organizing utterance sequences with the support from hearer's hearership, and “NAMIDA” interfacing autonomous car and a driver.

**Michio Okada**
Professor at Toyoohashi University of Techonology
Keynote Speech 6

Marie-Cécile Bertau

Theorizing as Decided and Situated Activity

Abstract

From the perspective of a theoretical language psychologist, I propose to examine the idea of theorizing as an “engaged practice”, put forth by the organizers of this year’s ISTP. Aiming at the kind of reflection and commitment we engage in when theorizing, particularly in psychology, I will explore the quality and specificity of “doing theory” through three different threads.

Firstly, I follow the conceptual history of the terms theorizing and ethos to their ancient Greek origins. Observing the mutual articulation of the two terms points to some key moments: publicness through witnessing by differently participating others; seeing as the central activity of theorizing, where an actual experience and a mental activity are linked into one powerful metaphorical concept. What can be seen determines a subject matter; it delineates a horizon of considering. This brings up the relationship between theorizing and sensual experience in a specific way: seeing seems to be an immanent and simultaneously detached-distanced activity. Time and position of the activity and of the agent(s) come here to the fore – and their disappearance. Seeing becomes pre-seeing, thus constructing a pregiven instance, which determines and ratifies the activity (praxis).

Secondly, I will consider the implications of these key moments, highlighting the dense situatedness of theorizing in human life as a political life in the broad sense. This means to look at the decisions made with each concept, or “mini-theory”, with each theory system; this decision grounds in an ethos. The line of argument links Weber, Plessner, and Schümann and leads to acknowledging our unresolvable responsibility for our modes of conceptualizing. The resulting assumption is that an ethos is principally related to the specific activity of theorizing and does not come in as an additional moral quality of “doing good”.

Thirdly, I will propose the reading of what I see as dominant ethos in psychology as scientific discipline, particularly since World War II. By default, this psychology is Western, it belongs to capitalistic societies and national states; by default, it considers specific individuals in the corresponding economic-political life forms. The individual/autonomous entity is at the core of this ethos. At least since the mid-20th century, the decisions made on the ground of this ethos meet disputes and deliberations, which lead to important shifts touching upon central concepts of psychology: agency, self/personhood, mind, body, language. In this respect, theorizing deploys its heuristic power inasmuch it shows us our own decisions in an “involved distance”. At the same time, these shifts correspond to a shift within Western life forms resulting from far reaching deregulations at all societal levels; these are echoed in a theoretical zeitgeist privileging dynamics, fluidity, emergence, and constant change and development. Where are we, as Western societies, and as theorizing Western psychologists? Caught up between the rigidity of bodiless ego-centeredness and the vertiginous fluidity of a multiplicity of embodied appearances? One theory family seems to answer to that oscillation, grounding in an ethos of medium-ness and relating. Concluding, I will address the notion of the Third as medium. To what
extent and in what kind of forms does this notion engage us as theorizing psychologists, as scientists?

Marie-Cécile Bertau
Associate Professor at University of West Georgia
Fields: Cultural-Historical Psychology and Theoretical Language Psychology. She has made a major contribution to the area of dialogical self psychology.
Abstract
As the Japanese Psychological Association (JPA) celebrates its 90th anniversary this year, I reflect on the participation of women within the organization. In 1952, when the first complete list of JPA members was published, there were around 900 members, though only 7% were women (JPA, 1987). Over the years, more Japanese women have joined the JPA such that, by 2002, women comprised more than 40% of the membership (JPA, 2002). But what was the situation for the first generation of women psychologists in Japan? In April 1927, Tokyo Imperial University held the first JPA meeting; altogether, eight biennial meetings were held by December 1941 (when WWII began). One or two women psychologists presented their work at seven of the meetings, with no women presenting at the sixth meeting in Keijo (Korea). For the collective eight meetings, women presenters comprised a minuscule 1.4% (range: 0%–3.7%). This contrasts with the German psychology congresses where, for example, in the years of 1927-1938, women made up 7.3% (range: 0%–18%) of presenters (Stumpf & Stumpf, 1996). Prior to WWII, three Japanese women obtained a PhD in the U.S., having gone abroad because they had no possibility of gaining a doctoral degree in Japan. Masters degrees were also unavailable because in the first half of the 20th century, Japanese universities adopted the German university system, which did not offer masters’ courses in any field. Tsuruko Haraguchi (1886—1915) was the first Japanese woman to earn a PhD from Columbia in 1912 and was also the first PhD women psychologist. Though several women obtained a PhD from an imperial university in pre-war Japan, these were in the fields of biological science or medicine; no women psychologist had been awarded a PhD from any Japanese university during this time. In 1922, Japanese women were allowed to study psychology at imperial universities. Finally, new faculty members at Tohoku Imperial University officially admitted the first women undergraduate students, and Kyushu Imperial University followed suit 2 years later. These trail-blazing women psychologists must have had a great deal of resourcefulness and internal fortitude, considering the challenging environment they faced. With this background in mind, I will compare here the first generation of Japanese women psychologists with five models of women psychologists in terms of their career as proposed in Sprung & Sprung (1996).

References
Japanese Psychological Association. (In Japanese.)

Miki Takasuna
Professor at Tokyo International University
Fields: Experimental Psychology, History of Psychology and History of Neuroscience.
Invited Symposium

Takashi Ikegami

Passive Touch, Stimulus Avoidance, and the Android “Alter”

Abstract

When do we feel that we have a mind, and how could we install the mind on a machine? We take two approaches, the experimental and the constructivist, to answer these fundamental questions. In the experimental approach, we will draw on a cognitive experiment, called the perceptual crossing experiment [1, 2, 3], in which the subjects perceive in a virtual space the existence of their partner from tactile interaction. In the constructivist approach, we create an Android named “Alter” and let it interact with people to foster humanity in it [4]. The first approach shows that passive touch is essential to perceiving others. The second method demonstrates the utility of an artificial brain operating on the basis of the principle of stimulus avoidance [5]. From experiments using virtual space and artificial life systems, I will discuss the nature of communication dynamics, perceptual awareness scales, and freewill [6,7].


Takashi Ikegami
Professor at the University of Tokyo
Fields: Complex Systems, Artificial Life
Parallel Sessions
Monday 21 August: Conference Day 1

Symposium 1
Organiser: James Cresswell

Bakhtin Buddies’ Dialogues About Consciousness and the Body

Symposium Abstract
This symposium involves a discussion among three researchers who have each been working on Bakhtin for a number of years: the Bakhtin Buddies. A question that commonly concerns us is: Where do we go from here? Such a question is situated in a context concerned with moving theory and practice forward once one moves away from an individualist approach to psychology. Cultural psychology and the discursive turn offer directions for psychology that are non-reductionist and rightly make more room for sociocultural constitution of mind. We explain how aspects of human life like experience and conscious, however, are inadequately discussed. That is, people find themselves compelled to self-sabotage and self-deception in ways that still necessitates a discussion of consciousness and experience. Bandlamudi’s paper opens the symposium with a discussion of the body as it relates to consciousness. Drawing on Bakhtin’s notion of carnival enables a non-reductive and generative discussion of this topic. Cresswell’s paper acts as a bridge that draws on Bakhtin to discuss eroticism inherent in carnival as it relates to current efforts in sociocultural psychology. Sullivan expands upon the forgoing with a detailed discussion of memory and how it is entwined with erotic aesthetic activity. As such, we move from Bakhtin to contemporary psychology in an effort to propose where we go from here.

Presentation 1: Carnivalization of Consciousness and Novelization of Life
Lakshmi Bandlamudi, LaGuardia Community College, City University of New York. New York, bandlamudi@nyc.rr.com

Drawing from various chapters from my recent book – Difference, Dialogue & Development: A Bakhtinian World (Routledge, 2015), my presentation will make a case for carnivalizing consciousness as a necessary component to novelizing life. Written narratives about lived life is a discursive act that entails selecting segments from life events and memories, highlighting some and hiding many and narrating some in a matter-of-fact manner. This mental activity requires individuation and separation to draw a distinct characterological profile of the self. I shall argue that this activity is incomplete without periodic carnivalization of consciousness and this process requires shedding the uniqueness of self and calls for a merger into the collective. While novelizing life belongs to the realm of epistemic knowledge, carnivalizing consciousness that operates on body principle – in particular the lower stratum of the body – and thus belongs to embodied knowledge. Treating carnivalization of consciousness as a necessary counterpart to novelization of life enables us to free ourselves from false seriousness, dogmatism and excessive self-aggrandizement. Furthermore, it helps us overcome fear, despair and stagnation. The paper will discuss the developmental and clinical implications of integrating carnival with the
novel, so that the universals and the particulars are able to maintain their unity and integrity.

**Presentation 2: Theorizing Experience: Bakhtin’s Carnival, Eros, & Social Constructionism**

James Cresswell, Ambrose University, jamesdcresswell@gmail.com,
Paul Sullivan, University of Bradford, p.sullivan@bradford.ac.uk

In the 1990’s, discursive psychologists offered an approach to the study of psychology that enabled us to escape the prison of self-contained individualism and culturally-artefactual speculation about inner mechanics of mind. Current thinking in the area seeks to push further to sociocultural constitution of psychology by exploring the notion of the body (e.g. Burkitt, 2015). This extension is predicated on the claim that the discursive turn does not do a terribly good job of addressing experience because it is relegated to the realm of epistemic knowledge: something that we talk about. In this paper, we address Billig’s (1999) work on Freud as it shows how repression and desire can be understood as a sociolinguistic activity and so both offers a critique of Lacan and a rhetorical account of embodiment. Our position is that Billig treats eros as the subversion of social rules in talk but there is no explanation as to why eros-as-anti-normative is pleasure-full, given that it is not merely something that we just ‘talk about’ but live in embodied compellingness. Accordingly, we turn to Bakhtin and his notion of carnival to outline a radically embodied sociocultural psychology that rivals Billig’s account and avoids individualist or essentialist reductionism. We outline how carnival involves the inversion of rules that is full of pleasure as Billig states but we add the notion of aesthetic creativity to articulate what makes rule breaking pleasure-full. As such, aesthetic creativity is the pleasure that constitutes eros: eros is pleasure in subversion that moves us forward in novel ways.

**Presentation 3: Memories infused with Eros: The organization of memory as a novel**

Paul Sullivan, University of Bradford, p.sullivan@bradford.ac.uk
James Cresswell, Ambrose University, jamesdcresswell@gmail.com

In this paper, we suggest that the study of memory in psychology would benefit from a closer look at some key Bakhtinian concepts in order to more adequately account for the socio-relational constitution of memory via eros. Brown and Reavey (e.g. 2015, 2016) and the social constructionist movement more generally has done much to explore the subjectivity and social collectivity of memory, explicating the role of agency, identity, affect, institutional forgetfulness, ambivalence, time and space in the process (see also Middleton & Edwards, 1990). We take this social constructionist position as our starting point in this paper but wish to mine deeper into the ways in which eros is involved in the interactional constitution of memory. By eros we mean the Greek term for desire – but a desire which is part of a broader epistemology such that knowledge is compelled in social acts of desire. We make the argument that memory could be viewed as an activity like the authoring of a novel, with a variety of occasionally competing, sometimes overlapping genres and chronotopes (or organization of time and space). These genres and chronotopes are rooted in academic history – from Freud to Kierkegaard, and more recently, Billig. We outline some kinds of ‘eros’ activity that this ‘compelled’ knowledge may take in this paper: dialogical repression,
carnivalesque forgetfulness, lyric nostalgia, epic wrongs and victories, shared memories that consolidate identity and threshold memories that question identity.

Symposium 2
Co-conveners: Tania Zittoun & Pernille Hviid

Sociocultural studies of the lifecourse

Symposium Abstract
Social, cultural and critical psychology assume that “society, culture, and history are interwoven with the very fabric of subjectivity” (Teo, 2015, p. 245). This being said, if we adopt a developmental perspective, how can we further theorize how people’s life and subjectivity unfold in their social and cultural worlds? How can we keep in mind the constant transactions between changing lives and changing environment? How can we more specifically account for what is proposed or imposed on people life courses, and for how people resist, object, or create their own alternatives? Eventually, at what conditions can there be maintenance and expansion of people’s subjectivity along their lives in threatening social and cultural conditions?

In this symposium, we gather papers which examine people’s course of life or life course as socially and culturally enabled and constrained. Hviid & Waag Villadsen investigate life-course development through processes of persistent imitation, conceptualized as movements of engagement, resistance and recognition. Levitan examines the extreme case of people who experience repeated mobility for professional reasons, demanding constant reconfiguration of spheres of experiences, and challenging their very sense of continuity. Zittoun examines people’s life courses as these are confronted to their end in a retirement home: how, in a highly constrained environment, can people still create their own lives? Stenner will discuss the whole symposium.

Presentation 1: “… it has become a life-habit to me” - Persistent imitation in the course of living
Pernille Hviid, University of Copenhagen, pernille.hviid@psy.ku.dk
Jakob Waag Villadsen, University of Copenhagen, jakob_waag@hotmail.com

By adapting a cultural life course perspective, we wish to emphasize the existential dimension of the individual life course lived with others, in a moldable socio-cultural world. We aim at investigating the role of persistent imitation within the cultural life course; in this presentation we analyze interview data from persons, 13 years of age. In the late 18th century James Mark Baldwin introduced the notion of persistent imitation as a basic developmental principle within his theoretical program of ‘genetic developmental science’. Since then, the conceptualization has inspired many developmental thinkers (e.g. Vygotsky, Valsiner) and played an important part in their theory development. Yet, it lives a miserable life in mainstream developmental psychology, where imitation most often is understood as transfer of knowledge and functions by simply copying the other. Such an approach excludes the core attention of Baldwin’s conceptualization towards the personal processes of maintaining and becoming as subjective
being. In our presentation we seek to re-construct dynamics of persistent imitation in the course of living and propose a developmental ontology in which engagement, resistance and recognition are fundamental movements in the development and existence of being a person. By placing persistent imitation within the construction of Cultural Life Course we are attempting to relate the analytical levels of micro-, meso- and ontogenesis.

**Presentation 2: Between continuity and change: the case of repeated mobility**
Deborah Levitan, University of Neuchâtel, Deborah.levitan@unine.ch

Recent transformations in migration regimes have created the grounds for increasing the number of families moving to Switzerland, due to the professional activity of one of the family members, to live only temporary. Frequent moving families are likely to develop diverse strategies during their stay in Switzerland and “on the move”, mobilizing different resources to live in changing sociocultural environments. In this paper, I draw upon in-depth (narrative) interviews conducted with mobile families living in various Cantons in Switzerland, in order to show how repeated mobility challenges the ways in which migrants retain a sense of (self) continuity despite constant changes and beyond disruption. Because part of the sense of continuity is due to the similarities existing between the person’s diverse spheres of experiences (Zittoun & Gillespie, 2015), I propose to investigate repeated mobility by considering: 1) the sociocultural constraints, such as the high work demands, the impossibilities of preserving a relatively similar work environment as well as the discourses and representations about the frictionless nature of this type of mobility and the general normative expectations for this population to be open to and excited with diversity; 2) the actual resources mobilized to facilitate people’s adjustments and mobility and to resist the aforementioned sociocultural constraints. A look at the tensions between these two levels can contribute to the current theorizations on people’s use of resources in transition and to the overall quest of how to account for life trajectories of repeated (dis)continuities in changing sociocultural environments.

**Presentation 3: Living at the end of the lifecourse: imagination and institutions**
Tania Zittoun, University of Neuchâtel, Tania.zittoun@unine.ch

One strategy to theorize any phenomena is to examine its possibility in situations that challenge its very existence; and this is the strategy I propose to approach subjectivity. Life in retirement home confronts the lifecourse to two inescapable challenges: human finitude, that is, the perspective of one’s death, and total institutional power (Goffman, 1961). How then to theorize what may still make life “worth living”? Drawing on our integrative approach of the lifecourse and imagination on the one hand (Zittoun & Gillespie, 2015, 2016), and Winnicott’s intuitions on the other (Winnicott, 1989, 2001), I propose to address this through a recent case study on life in Swiss mountain retirement home. I thus propose to read the transition to retirement home as a dynamic involving a radical reconfiguration of spheres of experiences, and to observe human life-creativity as manifested in a variety of practical and imaginary conduct (Zittoun and Grossen). This reflection, in turn, might contribute to more general issues related to subjectivity and imagination.

**Discussant:** Paul Stenner
Symposium 3
Organiser: Mandy Morgan

Epistemic and ethical work of psychological constructs: The case of gender and sexuality scholarship

Symposium Abstract

Echoing Foucault’s preoccupation with a historical genealogy of constructs (Hook, 2001), Fahs and McClelland (2016) locate conceptual analysis at the core of epistemological priorities for critical scholarship on gender and sexuality. In this symposium, we track the epistemic and ethical work that several staple psychological concepts perform within and across theoretical, methodological and clinical planes. Attending to how concept development and deployment operate within mainstream psychology, we trace the circulation of common gender and sexuality research constructs to explore how such meanings are used under specific disciplinary (and societal) power and privilege conditions. We argue that several popular psychological concepts do not serve the interests of the people we are studying, citing specific current critical psychology research projects – gender diversity, sexual consent, and pornography addiction. We consider the epistemic and ethical functions of normalizing practices reflected in these constructs, with their (un)intended political dimensions. Thinking beyond theoretical, methodological and analytic orthodoxies, we address the ‘looping effects’ (Hacking 1995) and ‘epistemological violence’ (Teo, 2010) produced by uncritical recycling of cherished concepts in the ‘will to truth’ (Foucault, 1981) about gendered and sexual subjectivity, while moving towards the potential of meandering meanings to perform resistance work (Anzaldua, 1987; 1997; Teo, 2015). Common to these projects is a concern with gendered and sexual subjectification (Foucault, 1978; Hook, 2007) within contingent, yet precise, ‘truth conditions’ (Hook, 2001) dictating what come to count as meaningful truths and (un)intelligible subjectivities.

Presentation 1: Authoring disordered male subjects: Heteronormativity violations in men’s (problematic) pornography use research
Stephanie Cosma, Ryerson University, stephanie.cosma@psych.ryerson.ca

Within positivist psychological research on men’s pornography use, alignments with medicalizing narratives frame men’s pornography use as afflicting, addicting, and damaging. This paper traces the conceptual organization of research on men’s problematic pornography (over)use as socially and historically-bound, reflecting past and current heteronormative-preserving constraints around what is sanctioned sexual desire and expression (Fahs & McClelland, 2016). As a major authorial authority in constructing normality, deviance and illness, the discipline of psychology (re)constructs, reiterates and buttresses criteria of “normal” and “healthy” male sexuality through powerfully legitimizing medical and scientific discourses (Butler, 1993; Foucault, 1978; Hook, 2007). The political implications of the regulation, monitoring, and (de)valuing of individuals based on their desires, acts and bodies (Butler, 1993; Rubin, 2011) is most recently observable in the United States’ Republican Party’s platform, which specifically deems pornography to be a public health crisis, a “public menace”
that “destroys life,” needing to be feared if not contained (Links, 2016; Walker, 2016). Although there is a lack of consensus about what constitutes problematic men’s pornography use, there is considerable literature focused on its negative impact, and meanings ascribed to pornography use and masturbation vary depending on how they get connected to other “deviant” or “non-deviant” elements within the sexual hierarchy (Rubin, 1984). Consistent across the reviewed studies was concern and scrutiny over where a man’s sexual desire was directed, where the hetero-monogamous relationship was positioned as the safest, “healthiest,” most un-problematized sex, with pornography and masturbation situated as unfavourable and inferior alternatives.

**Presentation 2: The cultural construction of consent and its ‘looping effects’**
Emily Thomas, Ryerson University, emily.thomas@psych.ryerson.ca

Consent has been central to the debate on sexual violence, where the absence of consent is often the marker of what is considered sexual assault (Beres, 2007). In this talk, I will trace the historical conceptualizations of sexual violence and consent, and question how such hegemonic discourses may both enable and constrain individual understandings and expressions of lived experiences. Dominant models of consent adopt a binary where sex is either consensual (and therefore wanted) or non-consensual (and unwanted), with little room for (sometimes ambivalent) combinations of the two (Peterson & Muehlenhard, 2007). Women themselves report consenting to unwanted sex for many reasons, from maintaining a relationship (e.g., Brown-Bowers et al., 2015) to evading possible violence (e.g., Basile, 1999). From a feminist sociocultural perspective, Gavey and Senn (2014) locate the relationship between gender, sexuality, and power as creating a “cultural scaffolding of rape” (Gavey, 2005) where sexual violence is made possible and yet only the most extreme forms are visible. Thus, it is possible that available language choices (and a focus on the language of consent) may obscure the mundane workings of power. Thinking beyond the consent binary, I pose the following questions: How are dominant conceptualizations (in)congruent with how women talk about their negative sexual experiences? Which experiences are ‘tellable’ and ‘hearable’, and which are rendered unintelligible? How do certain (consent) concept constructions influence personal and public understandings of what counts as sexual violence, ‘and what are their looping effects (Hacking, 1995)’?

**Presentation 3: Mainstream psychology and gender diversity: Naming difference, maintaining sameness**
Alex Vasilovsky, Ryerson University, alexander.vasilovsky@psych.ryerson.ca

To mainstream psychology, gender is binary. Examples are countless: its treatment of women’s mental health (see Chesler, 1972; Ussher, 1991), the androcentric bias of its research (see Eagly & Riger, 2014), the “gender differences hypothesis” (Gray, 1992; Tannen, 1991), evolutionary psychology (e.g., Symons, 1979; Barkow, Cosmides, & Tooby, 1992), and so on. The binary haunts psychology’s history of medicalizing trans and gender nonconforming (TGNC) people, particularly the characterization of their gender identities as psychopathological and in need of treatment for violating the binary logic of normative identity development (see Tosh, 2015). A growing number of psychologists are denouncing the discipline’s cisgenderism
(e.g., Ansara & Hegarty, 2012, 2014) and advocating for affirmative practice and culturally competent research with TGNC people (e.g., dickey & Singh, 2016; Hendricks & Testa, 2012), which understand that “gender is a nonbinary construct that allows for a range of gender identities” (American Psychological, Association, 2015, p. 834). This paper presents the results of a conceptual analysis that detail how even psychological constructs designed to describe gender diverse phenomena, such as “androgyny,” “gender nonconformity,” and “Gender Dysphoria,” instead maintain the binary. Particularly at a time when so many non-binary identities are being developed in opposition to the existing terms of identification (see Beemyn & Rankin, 2011; Bornstein & Bergman, 2010; Grant et al., 2011; Harrison, Grant, & Herman, 2012), ought not our construction, interpretation, and administration of gender diversity at a minimum resist erasing the moral agency of those who continue to be depicted as exceptions to a heteronormative scheme?

Discussant: Mandy Morgan

Symposium 4
Organiser: Erik Axel

Incarcerated Learning

Symposium Abstract
To us ethos is about moral praxis. In the present symposium this implies the moral disposition of a community or better: a locale, a place where people interact in and around a building with social arrangements and participants. The ethos of theorizing is thus a result of how participants interact in a locale, including researchers, should they be involved. As researchers we must understand the ethos of our theorizing as an aspect of our participation in the ongoing praxis we are exploring. Praxis must be in constant development, because it involves many participants with many interests in opposition to each other. Research is exploration to develop new insights and theories in developing praxis. Jean Lave has stressed that learning and development of social practice are two sides of the same thing. To inquire into the ethos of learning we want to challenge it by studying how it fares in restricted circumstances, we want to probe incarcerated learning. Since restricted circumstances may be seen to hinder learning, it becomes important to discuss possibilities in restricted praxis, and their ethos. How does learning take place under restricted conditions? What is good learning? How does the ethos of research and theory take form in a restricted practice when it aims at development while the practice tends to be fixed? The concept of contradictions gives an opportunity to deliberate and explore the possibilities in it.

Presentation 1: Why are concepts about contradictions and praxis needed?
Erik Axel, Roskilde University, eaxel@ruc.dk

In social science change has become important to explain. In spite of this intention social systems end up being understood as inherently stable, resilient, or sustainable. Further, what
comes from the outside is seen as disturbances, which we either try to include in the social system or keep outside.

But social systems develop from within, we do something together, play football, and afterwards we may discover we are better at it, and we know each other better. Accordingly, we use the term development, not in the sense that a core unfolds, but in the sense that praxis develops by reorganizing past ways of moving into present and future, ways of moving in surprising new ways, but connected to the past.

We will argue that we need a concept of contradiction to achieve an understanding of development.

We shall follow Ollman's approach. Ollman presents a concept of internal social relations: the interconnection of things include their ties to their own preconditions and future possibilities as well as what is affecting them and being affected by them. These relations are contradictory. Contradiction is understood as the incompatible elements within the same relation, which is to say between elements that are also dependent on one another. In our presentations about incarcerated learning we shall work with the contradiction of incarceration og pedagogy. Participants in a prison meet this contradiction as a unity, whatever they do, they are involved in it, but at the same time they can find possibilities for development in it.

**Presentation 2: Learning and development – in and between prison and life thereafter?**
Charlotte Mathiassen, Danmarks institut for Pædagogik og Uddannelses, cham@edu.au.dk

Prison is a place for both punishment and rehabilitation. Living in prison includes learning meaning exploration and investigating possibilities in the given. Prisoners' new ways of doing things are not necessarily accepted by societal norms. But the telos of ‘rehabilitation’ and ‘normalization’ is to create law abiding citizens. How are the possibilities for learning in the local ‘prison’? Following Ollman's description of contradiction I find the ethos of prison developed in and governed by contradictions.

In this presentation from my research I describe parts of the existential being of a (former) prisoner, Poul. In dialogues Poul revealed how hope and the potentiality of stigma were conflictually related.

In our dialogues he appreciated having one person to confide in but he also seemed to feel increasingly transparent and exposed to the potentiality of social condemnation.

Poul must handle his personal and existential life moving from prison to a less regulated conduct of life after incarceration.

Inspired by Løgstrup: Poul delineated his 'zone of indefeasibility' ('urørlighedszone'). This need challenged my investigation of the ideal of emancipation and at the same time Poul's participation in this project accelerated his need for isolation. To facilitate development I will argue that the two approaches need to meaningfully direct themselves towards each other. How is it possible to bend towards each other, and at the same time make room for the differences?

**Presentation 3: School arrangement between pedagogy and punishment in a secure institution?**
Martin Hoffman, Roskilde University, eaxel@ruc.dk
Because of Denmark’s accession to the UN Children’s Convention in 1991, the imprisonment in Denmark of young people below 18 must have a rehabilitative aim, and as a part of the primary school act they must be offered education in primary school subjects. In this presentation, I’ll identify ethos in a school arrangement of a secure institution, as a practice that is developed, and governed by contradictions in varied ways. The contradictions are negotiated in our participation, they are between pedagogy and punishment, and are conditions for establishing practice.

Through an empirical example from a school arrangement in a secure institution, I’ll analyze how a boy, two employees, and I as a research student, arrange school practice in the contradictory conditions.

The classroom is small and invites schoolwork. In the classroom you find a book section, a master’s desk, a world map on the wall and some computers and a couch. In the middle, there is a table for the boys to work at. At the same time the classroom must accommodate the punishment of the secure institution, we are locked behind closed doors with no possibility for escape.

In this locale, I’ll show and analyze how we enter a locked practice and how I as a participant open a discussion with pedagogical implications and how the situation is relocked. Here the possibilities for realizing ethos of the practice must be understood from the way participants produce, establish and negotiate it on the contradictions in the community.

Symposium 5
Organiser: Alaric Kohler

An ethic of truth based on authenticity: contribution from psychology to epistemology

Symposium Abstract

Truth is generally approached with criteria for distinguishing fallacy from valid arguments, facts from fiction. These criteria are based on formal models in logic, and on a correspondence between the propositional content of a statement and the objective state of affair it refers to.

Bruner’s concept of narrative mode of thinking provides an alternative approach to epistemic norms: They cannot be established solely in reference to an external reality (verificability), but has to do with what makes sense to a specific mind or standpoint (verisimilitude).

Nietzsche’s psychology approached this issue in considering theory as an autobiographical commitment. The epistemic value of a theory would less be its general correspondence to an external reality than its concreteness within the life of its author, and its ability to make sense of his/her life.

Piaget’s study of the logic of the child offers an alternative use of logic which could fit with the notion of authenticity: instead of using formal logic to evaluate children’s thinking, psychological investigations about the actual reasoning of children is used for the progressive construction of an empirical epistemology. Grize later theorizes and extend this unconventional use of logic as a natural logic.
Can we draw on contributions from these three authors to sketch an alternative approach to truth, an ethic of authenticity in which theorists only consider knowledge what they can personally endorse as a perspective on the world?

**Presentation 1: Jerome Bruner and the authenticity of narrative truth**
Lia da Rocha Lordelo, Federal University of Recôncavo of Bahia, lialordelo@gmail.com

In his seminal contributions to Cultural Psychology, Jerome Bruner (1915-2016) criticized both empiricist and rationalist approaches to the mind, stating that both theories assumed reality as something “there to be observed”, in his own words. He instead claimed that knowledge was never “point-of-viewless”; and stated the existence of two modes of thought: first, the paradigmatic or logico-scientific one, and second, a narrative mode of thought. The narrative mode of thinking relates to the idea that humans organize their experience in the form of narratives – stories, excuses and reasons for doing and not doing things. In that sense, he claims that the acceptability of a narrative cannot depend on its “correctly” referring to reality, for narrative constructions can only achieve verisimilitude, as opposed to formal logical arguments which can be subject to verifiability. In relation to the notion of authenticity, a verificationalist view of truth is interchanged by a pragmatic one, as Bruner affirms that more important than establishing the ontological status of our psychological processes’ products is to understand how human beings construct their worlds.

**Presentation 2: Nietzsche and the phenomenism of introspection**
Tristan Donzé, HEP-BEJUNE, University of teacher education, tristan.donze@hep-bejune.ch

How can we prove the existence of a substance which will be independent of the introspection? How can we be sure that this judgement is not a kind of illusion of our own mind? Most of the philosophers, according to Nietzsche, have been tempted by what he calls a « desert »: trying to deny sensitivity. Not that they refuse the idea of a body, or a mind. It seems rather to be an epistemic problem: philosophy attempts to build a system or, said with more humility, tries to resolve fundamentals antinomies of the existence. In Nietzsche’s view, psychological judgements are not made of causality neither issued of a substance. « To think » means nothing more than to write a text. It’s a biographic experience. Psychology is not a mindbody problem. Against Kant and the criticism, he argues that the « experience of the artist (creator) » (On the Genealogy of Morality, 3, 6) has been rejected by philosophy only to swallow the concept of universality of an aesthetic judgement. Indeed, Kant only considers the beauty from the spectator's standpoint, and not from the creator's standpoint. In other words, we are wrong compared to one another, most often compared to some others. From then on, phenomenism of introspection suggests an ethic of freedom which leads to accept the contradictions of our own narrative experiences.

**Presentation 3: From the Logic of the Child to a Natural Logic : Reconstructing Microhistories of Thinking in Situation to analyze Points of Views**
Alaric Kohler, HEP-BEJUNE, University of teacher education, alaric.kohler@hep-bejune.ch
Describing the method used by Piaget and his team to study the formation of concepts, Inhelder (1962) outlines two precautions: Avoiding to impose preconceived notions or point of view on the child when asking questions, and to take the child's response for directly intelligible. These two foundaments of the critical interview method of Inhelder and Piaget lead them to bend logic to represent the children's actual thinking processes, rather than to assimilate children's response to formal rules of logic (Papert, 1963). Grize (1982, 1996) later theorizes and extend this unconventional use of logic as a natural logic, as a logic of action able to represent the thinking of actors within irreversible time without abstracting it from the particular situation and content. Grize's logic is about singularity – a concrete operational logic – and yet about semiotics, about meaning making. In this sense, Natural Logic may provide instruments for researchers to study and theorize knowledge based on epistemic norms fitted to the specificities of the actors’ point of view rather than to general universal criteria for truth and knowledge. As such, it can contribute to an ethic of authenticity, providing concrete tool for grounding any theorizing of knowledge, opinion or more generally of meaning making on a perspectivist epistemology(Kohler, Lordelo & Carriere, accepted).

Symposium 6
Organiser: Kengo Miyazono

Reconsidering the Belief-Desire Model of Agency

Symposium Abstract

According to the traditional and simplistic model of agency, (1) human actions are typically caused by beliefs and desires, and other behaviours that are not caused in this way are mere reflexes. Often this model is associated with the idea that (2) the belief-desire agency and practical inference are peculiar to humans, and they can't be seen, or at least they are rare, among non-human animals. Ruth Millikan seems to be sympathetic to a similar idea when she writes; “perception-action cycles, which seem fully to characterize the cognitive character of the simplest animals, slowly give way to or become supplemented with more articulate and differentiated representations such as human beliefs, which are merely descriptive, and human desires, which are merely directive” (Varieties of Meaning, p157).

The purpose of this symposium is to reconsider the traditional model and advance our understanding of human and non-human agency. The first paper by Gozli & Dolcini will propose an account of explorative actions and investigate the theoretical implications to the nature of human agency. The second paper by Oguchi will challenge so-called Morgan's canon which is often taken to justify the idea (2). And, in the third paper, Miyazono will argue, against the idea (1), that implicit biases are not explained by the traditional belief-desire model, and propose an alternative account.

Presentation 1: Stabs in the Dark: Explorative Agency and Indeterminate Goals
Davood G. Gozli, University of Macau, gozli@umac.mo
Nevia Dolcini, University of Macau, ndolcini@umac.mo
The dominant way of describing goal-directed action and agency is in terms of exploitation, i.e., pursuing pre-specified goals using already existing methods. Recent theoretical developments highlight that actions can also consist of exploration, i.e., discovering new goals or acquiring new methods for pursuing goals. The exploitation-exploration distinction poses several questions: Should we adjust our conception of agency and goal-directed action as to accommodate exploration? Does the distinction correspond to different types of ‘super’-goals, and therefore two modes of agency? Within the dominant models, a natural way to describe exploration is in terms of acting without a goal. We reject this view and highlight that the distinction is a challenge to the models.

As a case of explorative action, we consider acting in the pursuit of an indeterminate goal (e.g., improvisation) and ask what would make such an action possible. Important in our consideration is the assumption that any action can cause both proximal (e.g., in the body) and distal (e.g., in the environment) effects. Unlike exploitation, in which one relies on existing associations between proximal and distal events, in exploration one does not have the ability or intention to control distal events. Thus, we claim that explorative action entails the capacity to reorient attention to the proximal effects of one’s action, which enables the pursuit of indeterminate distal goals. We consider how the dominant models of agency might accommodate this capacity for explorative action.

**Presentation 2: Animal Inference and Morgan’s Canon**
Mineki Oguchi, omineki@lab.tamagawa.ac.jp

The standard model of agency assumes that the ability to infer is unique to human beings, which alone have the ability to use complex language. However, recent ethological studies have found various evidences that suggest an inferential capacity without language in some animals. These findings imply that, if some types of non-human animals have the ability to infer, we can learn about its evolutionary histories and mechanisms using broad range of knowledge from evolutionary biology, comparative psychology, and neurophysiology. This type of analysis must pave the way toward reconsidering the standard model of agency. However, a sceptical view on animals’ abilities to infer maintains a strong hold on the field. These sceptics argue that the behavioural tasks supposedly solved using an inferential capacity are also solvable using “lower” capacities and, thus, success in these tasks cannot verify the existence of animals’ abilities to infer. Behind these sceptical claims lies Morgan’s canon. In this talk, I consider whether Morgan’s canon is a valid guiding principle in animal studies. I demonstrate that Morgan’s canon is either theoretically invalid or scientifically harmful under the proposed interpretations. I then consider “evidentialism” as an alternative to Morgan’s canon and argue that it potentially faces the risk of task difficulty plateau. I then propose a possible way out by referencing the studies on animal inference. I conclude that the sceptical view of animal inference can be undermined through healthy scientific progress.

**Presentation 3: Implicit Biases and Pushmi-Pullyu Representations**
Kengo Miyazono, Hiroshima University, miyazono@hiroshima-u.ac.jp

Tamar Gendler introduced the notion of “alief” in accounting for the behaviours that are not as sophisticated as the ones that are driven by beliefs and desires but not as primitive as reflexes. An alief is, according to Gendler, “a mental state with associatively linked content that is
representational, affective and behavioral”. It is a *sui generis* mental state. It cannot be reduced to the familiar mental states such as belief or desire. Rather, it is more basic, developmentally and conceptually, than the familiar states.

In my view, Gendler is on the right track. But there are at least two serious objections to her account, including what I call “hodgepodge objection” and “disunity objection”. In this paper, I will defend a slightly different view, according to which the kind of behaviours Gendler discusses are explained by what Ruth Millikan called “pushmi-pullyu representations”. Gendler discusses a variety of cases, but my focus in this paper is on the behaviours that are driven by implicit biases. The pushmi-pullyu account of implicit biases shares many features with the alief account because pushmi-pullyu representations share many features with aliefs. Unlike the alief account, however, the pushmi-pullyu account avoids hodgepodge objection and disunity objection.

**Symposium 7**  
Organiser: Ilana Mountian

**The ethics of psychoanalysis and politics: debates on the theory and practice**

**Symposium Abstract**

This roundtable aims to critically debate ethics in psychoanalysis within theory and practice. Psychoanalysis will be seen here as a critical tool for research and intervention, nonetheless, the importance of critical debates within psychoanalysis is also highlighted. Psychoanalysis reveals how morality is often taken as an ethics, and the effect of this in both theory and practice will be central for this debate.

The papers will examine the theoretical work on ethics on Freudian and Lacanian psychoanalysis and how this notion impacts in the praxis and politics. The ethics of psychoanalysis will be first presented regarding sublimation and the direction of the clinic, and then how the discourse of the analyst operates in both clinical settings and in politics.

The ethics of psychoanalysis will be reviewed regarding politics in relation to the contributions of psychoanalysis for debates on politics and particularly around identity politics, highlighting the importance of reflexivity within research and practice. This critical analysis will be based on research and practice in Brazil, in the clinic and in interventions with immigrants.

**Presentation 1: Ethics and Sublimation from Freud to Lacan**  
Clarissa Metzger, Pontifícia Universidade Católica de São Paulo, clarissa2007@uol.com.br

This paper aims to debate the articulation between the notion of ethics put forward in Freudian theory and how it is taken as a central aspect on Lacanian debates. The debate will centre on ethics and the notion of sublimation. Sublimation is defined by Lacan, in his seminar on ethics of psychoanalysis as an “elevation of the object to the dignity of the *das Ding*”. This definition implies a change in the position of object as well as a specific destiny of the drive.

For Lacan sublimation is introduced as a problematic aspect regarding the ethics of psychoanalysis. According to Coutinho Jorge (2005, p. 154), this is problematic not only by the inexistence of the Freudian metapsychology on sublimation, but also for being a fundamental
concept that reveals the radical aspect of the impossible of the drive satisfaction, concerning the mythic object of satisfaction that has been lost.

The ethics proposed by Lacan diverge at least in one aspect from the philosophical tradition: at the centre of the ethics of psychoanalysis there is something eminently not-ethical – or placed beyond ethics or indifferent to it: 

**das Ding.** In this sense, psychoanalysis recognizes at the centre of its ethics the existence of the barbarism of the Real. *Das Ding* would be then the ethical aspect of the death drive and would point out, in this sense, to its metonymical slip. Sublimation as an elevation of the object to the dignity that *das Ding* brings in its center the ethical direction of psychoanalysis.

**Presentation 2: The analyst discourse in Lacan: formalization of ethics of ethics of psychoanalysis**

Ivan Estevão, Universidade de São Paulo, irestevao@usp.br

This paper aims to debate how the theory of the discourse in Lacan, presented in detail in his seminar XVII, functions as a way to formalize the position of the psychoanalyst and, in this sense, consolidates the idea of psychoanalysis understood in its praxis as an ethics.

In the work “The direction of the treatment”, Lacan provides the ground for what the position of the analyst, articulating politics and ethics and in the seminar VII, establishes the idea that psychoanalysis should be an ethics. With this Lacan distinguishes between moral and ethics for psychoanalysis. In the “Proposition of 9th of October of 1967”, there is a difference between psychoanalysis and intension and extension, when it is asserted for a “pure psychoanalysis” – in intension – and its relation to the polis – in extension.

We argue that in seminar XVII, when Lacan proposes the discourse of the analyst, there are two modalities – intension and extension – in the conception of a analyst discourse, which has as a central aspect of the intervention its ethics (in this case, ethics as a politics of psychoanalysis). The practice of the analyst has to be understood as guided by an ethics where the analyst makes *semblant* of the object a, which rules the analyst tactics and strategy. Hence, the intervention of the psychoanalyst is conceived in a larger terrain than strictly to the traditional clinic, as it keeps this discourse in fields that are not strict to the clinic.

**Presentation 3: The future of a disillusion: a few words about clinical and political stalemates with regard to the dilemmas of our time**

Miriam Debieux Rosa, Universidade de São Paulo and Pontifícia Universidade Católica de São Paulo, debieux@terra.com.br

In times of exaltation and speech impoverishment in politics, or in matters relating to human rights, public life or the clinic, what contribution can psychoanalysis offer in addressing fanaticism and radicalism? What type of mobilization and resistance can we have when the political debate is reduced, being replaced by slogans and hate speech, racism and xenophobia, in the logic of war?

This work aims to reposition, under the psychoanalytic view, an overcoming of the dichotomies that reduce the thought and give the other the place of evil incarnate. To this end, we will propose a dialogue about the fall of ideals and illusions in the relation between the subject and politics. We understand that losing an ideal is different from losing an illusion, belief or delusion. Disbelief, disappointment, has its effects - one of which is clinging to delirious
fantasy. The psychic distress named “disillusion” extends to cultural ideals (the ego ideal) and to the expectations of the ego (the ideal ego). This question alerts us to the concealment of another illusion, self-engendering, in order to overcome the symbolic dependence to the Other. Idealization is a process that involves the enhancement and overestimation of the object; it does not concern the ideal. Differentiating these terms allows us to point to the inextricable entwinement of the ethics of desire, politics and resistance to social instrumentaton of jouissance.

**Presentation 4: Psychoanalysis and Politics: the ethics of psychoanalysis and identity politics**
Ilana Mountian, Universidade de São Paulo, imountian@hotmail.com

Psychoanalysis provides theoretical perspectives that allow a critical deconstruction of social phenomena. However, there are tensions and debates around the theory and practice of psychoanalysis that are important to highlight. This paper debates two main aspects, first, on the implications of taking psychoanalysis for granted, and how power relations operate within this. And second, on the importance of situating the understanding of psychoanalysis, the researcher and the practitioner. The paper will examine how gender, race and class appear in this dynamics and how psychoanalysis can provide both the possibilities of maintaining them or questioning these power relations.

Based on research on interventions around immigration in Brazil, I highlight how culture has been used in discourse and the role of gender within this, that is, when gender is seen as cultural trait, or gender not taken into account. Further, gender, race and class are often invisibilised within discourse, and individualistic and pathologising approaches have been documented, hence, it is a claim that the practice and theory require a constant reflexivity, otherwise, there is a risk of not considering how these social categories operate, either by blaming the subject for their social position or ignoring the effects of violent social contexts, reiterating the fetishised position of the Other in discourse.

**Symposium 8**
Organiser: Katsunori Miyahara

**Better have a stream of consciousness than a sea of unconsciousness: Exploring early 20th and 21st century perspectives on the science of consciousness.**

**Symposium Abstract**
Modern psychology typically explores the mind by studying human and non-human behaviors, so much so that it is often identified as behavioral science. This is most manifest in the field of cognitive science, which typically operates on a conception of mind as a non-conscious information-processing device. On the other hand, there is growing interest among scientists of the mind in rendering consciousness, roughly understood as the subjective or phenomenal aspect of the mind, a proper topic of scientific investigation. Naturally, this is accompanied with a growing interest in a range of basic theoretical questions concerning the science of
consciousness itself. First, there are methodological questions: What are the appropriate methods to study consciousness? In particular, how should we think of the relation between first-personal, introspective, or phenomenological methods and third-personal, objective, or quantitative methods of inquiry? Then there are epistemological questions: What should we expect to know about the nature of consciousness? What kind of research goals are scientists of consciousness supposed to pursue? Finally, there are ontological questions: What is consciousness? Other than the negative definition that it is not objective behavior, how are we supposed to conceive of it? In this symposium, we will have four speakers to explore these questions from four different perspectives: Early introspective psychology (Masanori Kataoka), the French philosopher Henri Bergson (Yasushi Hirai), the Japanese philosopher Kitarō Nishida, and contemporary consciousness studies (Takuya Niikawa). After the four presentations, we will have a panel discussion including Piet Hut as a discussant.

**Presentation 1: Why introspect?: Exploring E. B. Titchner’s vindication of Introspectionism**
Masanori Kataoka, The University of Tokyo, kataoka.c.masanori@gmail.com

Recently, some researchers of consciousness began to re-evaluate the method of introspection and other legacies of so-called “Introspectionism”. Introspectionism has been thought to be the once-dominant intellectual movement in modern psychology, which claims that psychology should study consciousness, rather than behaviour, by the method of introspection. Such historical account, now it is well known, is a myth. Introspectionists formed only a relatively small community. To the extent that this new understanding of the history is accurate and that there were many contemporary alternatives in psychology, however, it becomes more interesting to know why and how Introspectionists adhered to their own view. Indeed, they offered many interesting considerations in support of studying consciousness and using introspection. In this paper, I take some such considerations from the texts of the prominent champion of introspection Edward Bradford Titchener (1867-1927), and show why and how he thought we should study consciousness by using the method of introspection.

**Presentation 2: Privative Emergence of Consciousness: Bergson’s Temporal Extension Model of Consciousness.**
Yasushi Hirai, Fukuoka University, hiraiya@gmail.com

The most prominent feature of Bergson’s philosophy is the coexistence of multi-disciplinary scientific references and eccentric metaphysical claims. This methodological intricacy is required by his strategy in approaching the problem of Consciousness through the analysis of Time structure (called “rhythms of durée”). According to him, descriptive observational approaches must be accompanied by genetic investigations from an evolutionary perspective. Our human conscious states are not spatio-temporally isolated, but conditioned by, though not reducible to, the biological heritage of body and brain, ecological constraints, pathological possibilities and physical environments. Targeting only the current human consciousness as given would risk misidentifying those aspects which can be shared among other living things and those processes which are not necessarily conscious in humans. Therefore, Bergson regarded various empirical viewpoints as indispensable to consciousness research.
By explicating these conditions as spatiotemporal systems with different forms, and developing a model of transformation of the temporal structure, he argues that Consciousness is not any additive element emerging from or superposed onto the physical realm—a view he sees would lead necessarily to mystical epiphenomenalism—but appears as a privative state by way of diminution, delay, equilibrium breaking of the system in question. As he puts it, the question of mind “must be established in terms not of space but of time” (Matter and Memory, p. 294). I will attempt to present this model as clearly as possible and examine its contemporary potentialities with some neuroscientific examples.

**Presentation 3:** Towards a science of “the place of absolute nothingness”: On Nishida Kitarō’s approach to consciousness.

Yuko Ishihara, Earth-Life Science Institute, Tokyo Institute of Technology

According to the most influential Japanese philosopher of the 20th century Nishida Kitarō, the fundamental state of our consciousness is what he initially calls “pure experience,” a state prior to the subject-object split. In the following years, he develops this idea into “the place of absolute nothingness,” namely, the idea that consciousness is at bottom the place wherein and from which the subject-object dichotomy arises. Here, we can discern two fundamental insights: (1) consciousness is not a thing but a “place” wherein our experience occurs, and (2) such “place” is ultimately absolutely no-thing, i.e. it is that which cannot be objectified but nonetheless must be assumed. In this talk, I pose the question of how a study of consciousness would look like if we follow Nishida’s idea that consciousness is a “place” that is at bottom “absolutely no-thing.” First, we must rule out all studies based on a subject-object framework insofar as such framework already assumes that the nature of consciousness can be grasped either objectively or subjectively. Accordingly, not only are studies of consciousness that take it as a thing-like object insufficient. But also, simply acknowledging the subjective dimensions of consciousness is limited as well. Rather than starting with the subject-object dichotomy, Nishida’s idea presses us to approach consciousness from the perspective that it is a “place” wherein experience occurs. I will attempt to develop the methodological implications of Nishida’s idea and further address the question how a scientific approach to “the place of absolute nothingness” might be possible.

**Presentation 4:** How to study the structures of consciousness in a neuroscientific

Takuya Niikawa, Chiba University, niitaku11@gmail.com

This talk discusses how to study structures of consciousness, such as temporal continuity, phenomenal unity and figure-ground structure, in a neuroscientific framework. Such structures are always present in our consciousness. This suggests a methodological difficulty for scientific investigations of them. The difficulty is that the standard scientific approach to consciousness, namely the NCC (neural correlate of consciousness) approach, is not applicable to the structures of consciousness. In order to identify the neural correlate of a specific feature of consciousness, we need to have two contrastive conditions, one in which it is present and another in which it is absent. Since our consciousness is always structured, however, there is no set of such contrastive conditions for structures of consciousness.

Given this difficulty, I will examine one strategy to study structures of consciousness in a neuroscientific framework. I call this strategy the “psychiatrist approach”. This approach focuses
on the difference between “normal” and “abnormal” structures of consciousness, the latter purportedly exemplified in patients with certain psychological disorders, such as schizophrenia. Then we may be able to specify the neural mechanism responsible for structures of consciousness by comparing the neural conditions of normal and abnormal subjects.

**Symposium 9**  
Organiser: Johanna Motzkau

**Cultures of Listening: Exploring the emancipatory potential of listening in law, child protection, remembrance and excolonial politics**

**Symposium Abstract**  
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 symposium theorizes listening as pivotal for emancipatory practices emerging from within, or vis a vis, dominant institutions/discourses.

The concept of ‘cultures of listening’ is based on the proposition that while hearing encompasses anything perceived through auditory signals, listening involves active attention, ordering, interpretation and action. In this sense listening is not just about what we hear, but also about how we understand, remember, record, share and enact it. Listening is shaped by- and expresses the circumstances, i.e. cultures, that frame it. Exploring ‘cultures of listening’ for us means to study listening as process (Whitehead), as something that takes shape relationally and instantaneously, that is at once social/political and personal/experiential; but that is also emergent, transformative, and thus resonant with feminist theorizing around notions of resistance, care, attentiveness and attunement (e.g. Stengers, Haraway).

The symposium examines practices and cultures of listening via diverse creative methods and settings: South Australian aboriginal peoples’ struggle for sovereign speaking/listening, practices of remembrance and reconciliation, listening in family court, and in child protection practices. We suggest that theorizing listening and exploring its cultures, contributes to critical theorizing and practice in psychology and beyond.

**Presentation 1: Relational practice of listening: Empathy for collective remembering**  
Kyoko Murakami, University of Copenhagen

Much research on collective remembering and commemoration has focused on how accounts of events and people were remembered by interlocutors during talk in interaction. Such work examines the discursive production of accounts, or the practices of accountability used in relation to what is remembered. It tends to assume the role of listening, especially the addressee’s role in the conversation, as given, as if it was insignificant. In this presentation, I will discuss how interlocutors engage in the act of listening in sensitive conversations, when
contentious claims about past events and people are put forward, negotiated, contested and reformulated. In doing so, I would like to argue that listening is a relational practice for achieving empathy between the interlocutors; it is not merely cognitive, more than agreeing (or disagreeing) with the account, but it is about how the interlocutors relationally position themselves to relate to the claims and contentious issues as the conversation unfolds. I will consider two issues: (1) how the act of listening is configured as emergent empathy, (2) how the act of listening is linked to the phenomenological issues of attunement, taking care, and the interlocutors’ being-in-the world (Heidegger). I will explore these using examples of reconciliation talk (Murakami, 2012) and of tea ceremony as dialogic practice (Murakami, in press). This presentation is aimed at extending and re-specifying ‘cultures of listening’, and to consider the act of listening as a viable art in the practices of reconciliation and commemoration.

**Presentation 2: An ‘excolonial’ politics of listening**

Simone Bignall, Flinders University
Bindi McGill, Flinders University

Aboriginal peoples often understand their sovereignty as the power to materialise positive relational values for ecological benefit. This paper outlines how, in Southern Australia, this constitutive understanding of sovereignty lies at the heart of the Ngarrindjeri peoples’ program of ‘Speaking as Country’, through which they manage contemporary political negotiations with settler-colonial powers. In the context of a devastating drought and ongoing colonial policies that erase Indigenous agency and treat Ngarrindjeri as formally ‘extinct’, Ngarrindjeri leaders and Elders began a programme of Indigenous Nation re-building in order to better advocate for Country and protect their lands and waters and associated life forms from further injury. The Ngarrindjeri Yarluwar-Ruwe (Sea-Country) Plan, and the vision it expresses, acts as the foundation for a range of formal procedures established by the Ngarrindjeri Regional Authority to guide the negotiated inclusion of Indigenous perspectives in social governance and natural resource management. In particular, Ngarrindjeri have made innovative use of legally binding accords called ‘Kungun Ngarrindjeri Yunnan Agreements’ (KNY- Listen to Ngarrindjeri people Speaking), co-signed with the South Australian Government and other regional authorities. These agreements recognise Ngarrindjeri have a continuing authority to govern matters within their National jurisdiction. They commit parties mutually to respectful terms of negotiation over matters of common concern, and are designed to protect Indigenous knowledge, values and interests in a context where the process of colonisation has typically excluded them. In this way, they contribute to ‘excolonialism’ as a mode of engagement that refuses colonialist institutions.

**Presentation 3: Judicial Listening in the Family Law Setting: Practice as Process**

Sara Ramshaw, University of Exeter

[I]t is a key task for any judge to not just listen, but to convey the fact to the person that they have been listened to, and, in my own experience in the family court, I think it is an absolute priority that the vulnerable parents are made to feel that they matter, that they are treated with dignity and respect … .

- Her Honour Judge Patricia Smyth, Northern Ireland County Court
What does it mean to listen deeply and attentively in family law proceedings – especially applications for care orders/custody/adoption – and how can this practice be conveyed to litigants in the courtroom? Applying ‘process ontology’ to judicial listening practices in the family court, this paper discusses the importance of recognising that being is dynamic and that we experience our world and ourselves as continually changing. According to relational process theory, knowledge is formed through acts of receptivity and listening. Thus, judicial listening practices, as with arts-based improvisatory ones, must always be relational and ongoing. Family justice can never be fixed or static; it must be responsive to changing social conditions and to the singularity of the situation. Framing judicial practices of listening as process thereby opens up new perspectives towards conceptions of agency and change (Motzkau, 2011), both within the legal system and in society more generally, and to new possibilities for justice in the family law setting.

Presentation 4: Cultures of Listening in Child Protection: Dark listening as relational agency
Johanna Motzkau, The Open University, johanna.motzkau@open.ac.uk

Child protection in the UK has been in crisis for decades. Recent high profile cases of failure have sparked intense criticism of social workers’ and police officers’ apparent failure to listen to children/families, and to communicate with colleagues.

This paper draws on a research project (‘Cultures of Listening in Child Protection’), based on the idea that child protection agencies have different practices and values that influence how their workers listen. Listening means not just how they hear, but also how they understand, record and share information when working with families/children, colleagues/other agencies. While such ‘cultures’ are framed by policy, they are also shaped continually by workers’ experience of practicing in the current context of perpetual crisis and reform, severe austerity measures, and polarized public debate. The research participants (social workers/police) self-record audio diaries, reporting on their day-to-day experience of listening to children/families/colleagues. Excerpts from these diaries are turned into audio-collages, which are then listened to and discussed by participants in listening workshops.

The methodology (researching-practice-as-process) draws on process theory and the analysis develops in relation to feminist concepts of care. Extending this theoretical lineage, the paper will show how, by exploring musical concepts of improvisation and attuned listening (Ramshaw), and the artistic practice of dark listening (Greenlaw, 2011) alongside child protection practices, processes of ‘listening’ can be understood as creative acts of relational agency. They comprise emergent dynamics of resistance and transformation that can be used to challenge dominant discourses, and institutional practices, around credibility, truth and evidence.

Discussant: Karin Lesnik-Oberstein, University of Reading
Symposium 10
Co-organisers: Niklas A. Chimirri and Jaakko Hilppö

Relational conceptualizations of ethics for psychological research with children

Symposium Abstract
Research ethics in psychology by and large build on a set of principles which emerged in response to severe ethical mistreatment of human research subjects in medical experiments. While these principles, like the Nuremberg Code of Ethics, undoubtedly marked a leap forward in ensuring research participants' human rights, they have also met criticism. In 2012, for instance, the Association of Internet Researchers in an audit of its ethical recommendations observed that their recommendations reinforced the Nuremberg Code's universally standardized, disciplinary/regulatory models of ethics and did not offer guidance in context-specific ethical sensibilities. In response, the associations' revised ethical code suggests moving towards a more relational-consequentialist understanding of ethics, alike other social scientific fields.

These debates are highly relevant to psychology. The natural-scientific paradigm engrained in, for example, the Nuremberg Code, is ill-equipped for the study of psychological phenomena and does not address the innate problematic position of research participants as objects that can be experimented on and controlled. This mismatch becomes even more pertinent in research concerning children, for example regarding their assent. Overcoming a control-scientific ontology and epistemology and moving to more relational theories, highlights the need to inquire and re-conceptualize common ethical principles.

This symposium gathers four papers that present research conducted together with children instead of on children as mere objects to adult.

Presentation 1: Getting invited into participation: Teleogenetic psychological explorations with children (or anyone else) as applied ethical sustainability
Niklas A. Chimirri, Roskilde University, chimirri@ruc.dk

The paper is concerned with how contextual developmental practice research with children can reclaim its emancipatory impetus without falling into the instrumentalist trap of prescribing others what values are best to follow. Such prescriptive tendencies have been criticized from within feminist ethics, relational childhood studies as well as Psychology from the Standpoint of the Subject (PSS) and its practice research tradition. Synthesizing their critiques, empirical psychological research with children (or anyone else) would require to develop a radically situated, constantly renegotiated ethics, an ethics which does not preemptively reify its conceptualized values and norms and thereby seek to create instrumental knowledge in order to predict and control human living. Instead, it calls for sustainable invitational ethics for co-creating situational-relational knowledge that seeks to purposefully co-develop better arrangements from within everyday praxis.

For this purpose, the paper proposes applying a methodology of teleogenetic exploration of value rational questions as a form of engaging in ethically sustainable praxis together with children. Such questions include: Where are we going together? For whom is it desirable? And how to progressively renegotiate this directionality of fellow action given the diverse experiences,
(generational) positionings and hopes at stake? Theoretically, it draws on social scientist Bent Flyvbjerg’s conceptual development of Aristotle’s term phronesis. It is argued that Flyvbjerg’s progressivist reading of Aristotle’s value ethics through the lens of Foucault’s power analyses offers an applied ethics for questioning and sustainably developing emancipatory psychological research with children – once the child/adult divide is ontologically and methodologically transcended.

**Presentation 2: Developing psychologically compelling understanding of the involvement of children in biomedical research: perspectives of children with inflammatory bowel disease and cystic fibrosis**

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

Biomedical research conducted with children as research subjects has important social and ethical ramifications. On the one hand, biomedical research participation may involve risks to subjects of that research. On the other, exclusion of particular groups (such as children) from biomedical research may lead to benefits of that research not being available to those groups. Research ethics guidelines tend to recognize these tensions and require researchers to adhere to informed consent and assent protocols to respect the rights of children and parents, and are intended to protect them from harm. Although research ethics guidelines on the involvement of children in research are based on principles of beneficence and justice, they implicitly assume a conception of human decision-making and social relations that are psychologically not feasible.

In this paper, I examine three problematic assumptions dominant in many research ethics guidelines:

1) Models of rational decision-making
2) Separation of research and clinical activities
3) Assumption of autonomous subjects and neglect of relational social realities

In my analysis, I draw on findings from two studies of children with chronic illness (inflammatory bowel disease and cystic fibrosis) sharing their perspectives of involvement with research. Based on these perspectives, I argue for a more psychologically compelling understanding of children’s involvement in research that recognizes 1) the operation of heuristics in decision-making, 2) the subjective experience of the meaning of research for children with chronic illnesses, and 3) the meaning of research participation decisions from a relational perspective.

**Presentation 3: Student agency and ethical conduct in video research**

Jaakko Hilppö, Northwestern University, jaakko.hilppo@northwestern.edu
Reed Stevens, Northwestern University, jaakko.hilppo@northwestern.edu

The rapid development of various recording technologies in recent years has opened up appealing possibilities for researchers to document and study psychological phenomena in ways which previously were either impossible, high-priced, or impractical. The potential access that low-cost and ever-smaller recorders provide us has been wisely met with cautions for researchers to critically reflect whether the benefits of the research outweigh the invasion of participants’ privacy, especially in research with children.
These cautions rightfully place the burden of ethical deliberation on the researcher. However, by so doing they also direct attention away from the ethical work the participants of our studies do and overshadow their agency in relation to the research. In effect, the cautions join and reinforce dominant narratives of children’s vulnerability in research and the researcher as the main ethical actor during the research process.

This study seeks to balance such narratives by drawing attention to how children demonstrate their awareness of the audience of nearby recorders to each other and how, through such actions, they create spaces for private, out-of-view interaction they wish not to be recorded. With examples from a year-long ethnographic study of children’s learning in an alternative STEM learning infrastructure, the study argues that such moments highlight children’s ethical agency in research. Importantly, given that such interactions happen outside the researcher’s knowledge, they also demonstrate a new aspect in the process of gaining provisional consent in research with children.

Presentation 4: Ethics and psychological research – a situated ethics entangling the comprehensive research apparatus
Dorte Marie Søndergaard, Aarhus University, dms@edu.au.dk

Human subjects and social relations are crucial in research psychologists’ ethical considerations. Lists of ethical criteria - including how to anonymize data, avoid causing harm, handle asymmetries – are pivotal. A situated ethics inspired by new materialism and poststructuralism would, however, elaborate these focuses to include social orders, discursive power, and more comprehensive material-discursive apparatuses. I will draw on concepts developed by Barad, Foucault and Butler to discuss how ethics can be understood as an intra-acting, emergent element of the research apparatus.

Barad’s notion of intra-activity emphasizes that distinct material and discursive, human and non-human agencies do not precede, but rather emerge through their intra-action. Thus, humans are responsible for the ways in which we enter this intra-action and the effects we help enact. On one hand, this cancels out the researchers’ moral narcissism in relation to the enactment of social-subjective phenomena in research; on the other hand, it leaves researchers with a broader spectrum of phenomena to include in their ethical considerations.

This invites new questions: Which perspectives of human and non-human existence will be vitalized by which theoretical conceptualizations and methodologies; which social, material, discursive, power-distributing potentialities do we carry with us into the apparatuses that we enter/are of? What contemporary regimes of being, becoming, and belonging, and of social and subjective intelligibility, are enacted, reiterated, or troubled by means of our particular research engagement? With examples from studies in video gaming practices among children, I will discuss what implication this will have for children involved in research.

Symposium 11
Organiser: Charlotte Højholt & Dorte Kousholt

Theorizing about conflicts in the social practice of the school – part I
Symposium Abstract

Through a joint focus on conflicts, the papers in this double symposium seek to develop theoretical conceptualizations and empirical analysis concerning the social practice of school.

The school is a central site for debate about how to develop a democratic society. Many parties participate in making school what it is - not only children, teachers and school leaders which have their daily lives at the school, also parents, various counselors and politicians are engaged in developing the school. The school connects these different parties in a shared engagement to make good education for all children, at the same time the different parties are distributed into different tasks and concerns in relation to the school.

Conflicts in and about public education seem an illustrative case for exploring how historical and political discussions form part of personal and intersubjective ways of making things work in social institutions and for epistemological reflections related to conceptualizations of conflicts, school problems, teaching, child communities, and leadership.

The concept of conflicts may help us transgress the tendencies in psychology to split up history and situated practice, structure and activity, micro and macro processes etc. Additionally, a focus on social conflicts may challenge tendencies to analyze social life quite unambiguous or governed in hegemonic ways.

Within a framework of a theoretical approach to social practice (Lave, Axel) and subjectivity (Holzkamp, Dreier) the papers address the theoretical challenges of creating knowledge about the relationship between structural conditions and the situated interplay and negotiations between persons in everyday practice.

Presentation 1: Dialectic and conflicts – researching school as conflictual social practice
Charlotte Højholt, Roskilde University, charh@ruc.dk
Dorte Kousholt, Aarhus University, dkou@edu.au.dk

In this paper, we aim to develop a dialectical approach to analyzing social conflicts concerning children’s school life. Public education can be seen as a common cause different parties at the same time are engaged in and conflicting about. We want to discuss this unity between the distribution of different positions and perspectives and how the involved are engaged in a common but many-sided and contradictory matter. Contradictions may be understood as incompatible as well as dependent elements in a common cause. The involved have to work with these contradictions every day. Contradictions are at one hand historical, and they demand situated handling and coordination in concrete situations to make things work.

The involved experience the contradictions from different positions, types of responsibilities and with insight from different locations. In this way contradictions have potential to turn into conflicts and the conflicts have personal and existential meanings to the participant in social practice (related to their possibilities for conducting everyday life) and they are historical and political (related to societal questions about education).

We draw on conceptualizations of social practice as contradictory and developed through its contradictions (Lave, Dreier, Axel). The theoretical discussion will be illustrated through examples from conflicts between children and between parents - in relation to dealing with focus on the tasks of the school as well as flexibility in relation to the social life of the school.
Presentation 2: Understanding teaching as participation in social practice from the standpoint of the teaching subjects
Tilde Mardahl-Hansen, Roskilde University, tima@ruc.dk

In current political debates on school development and in educational research there has been a strong focus on teachers in recent years. Teachers are considered to be one of the most important ‘factors’ in relation to children’s learning and in relation to change and improvement of the educational system (Biesta 2015). In other words: teachers matter. This paper follow up on a focus on teachers as important for children’s learning and well-being, but questions a linear relationship between learning and teaching and address the question ‘what is teaching in practice?’ from an empirical focus on the question; what matters to teachers?

The theoretical background for this approach is the concept of social practice presented (among others) by Dreier, Lave, Axel and Juul Jensen and a critical psychological understanding of subjectivity (Holzkamp, Dreier). By focusing – not on code of conducts but - on teachers conduct of everyday teaching, the paper provides possibilities to learn about the conflictual constitution of everyday life in schools. I argue that the professional matter of teachers is about engaging in conflictual aspects of school practice in and among social teaching situations and connected to a continuous investigation of and involvement in contradictions related to learning and social life.
The analyses to be presented are based on classroom observations in two Danish public schools and interviews with four teachers over a period of 2 years.

Presentation 3: Procedures of interdisciplinary cooperation and conflict in school
Maja Røn Larsen, Roskilde University, mrl@ruc.dk

This presentation reflects on a study of the complex conditions for the institutional arrangement of cooperation between different professionals and administrative participants in relation to children in difficulties in school. The main discussion is how to analyze the structural aspects of such processes, e.g. political, legal and administrative conditions, without either dismissing the structural aspects or assigning them with determining power.
The study investigates how legislation and administrative conditions influence the interdisciplinary collaborative processes of in- and exclusion. The theoretical framework is a situated approach with inspirations from social practice theory, critical psychology and institutional ethnography, concerned with the concrete contextual and situated actions and relations of persons in different positions in the common cause of supporting children in difficulties in school.

Close observations of processes of cooperation and interviews with different parties involved in the negotiation of difficulties and interventions show how legislation and administrative procedures are ambiguous. The legal framework and the administrative procedures are constantly interpreted, expounded and bend as a part of the situated conflicts and cooperation, and is brought in as tools for both inclusion and exclusion, depending on the different parties
disposal over different resources, action possibilities and mutual expectations. The concept of "procedures" is employed and discussed in relation to grasping such situated conflictual processes.

**Presentation 4: Understanding inclusion in school through analyses of conflicts in children's communities**
Lærke Testmann, Aarhus University, mrl@ruc.dk, laet@edu.au.dk

In this paper I aim to investigate the relationship between inclusion and children’s collaboration in communities through an analytical focus on social conflicts. The concept of inclusion in school seems to be an overall ethical and educational goal in politics and school leadership, and at the same time a desired effect of daily practice among teachers and other professionals working with children in school. This leads to a complex and somewhat blurred concept, which nonetheless is broadly used to define, discuss and assess practices among professionals in schools.

I address inclusion in children’s communities in everyday (school)life through a focus on ongoing collaboration among children in conflictual social practices, that are shaped by both togetherness and alienation for different children as participants in the same contradictory practices. In relation to this, I discuss how we can understand and conceptualize the processes of in- and exclusion in social practices in relation to agency and participation in children’s communities. As part of this discussion, I address how conflicts, and the handling of these among the children, influences their participation in both in and outside the classroom.

I have conducted a 10 months fieldwork in a school class (grade 3-4) and together with the children as co-researchers, we have investigated the children’s communities across different contexts and practices within and outside school, and how these communities change, transform and are being transformed, and how the children’s participation changes with these processes.

**Symposium 12**
Organiser: Constance de Saint-Laurent and Sandra Obradovic

**Political and Politicised Memory: Perspectives from Serbia, Japan and the US**

**Symposium Abstract**
References to history abound in political life, from politicians promising to return their countries to a past that never actually existed (e.g., Trump’s pledge to “Make America Great Again”) to those wishing to cast new lights on their opponents by making unflattering historical comparisons (e.g., Boris Johnson equating the EU with the Nazis). In this context, it is urgent to develop a better understanding of the political dimensions of collective memory, as well as the mechanisms by which it is used by politicians. With this purpose in mind, this symposium proposes to explore the links between politics and collective memory in three contexts: Serbia, Japan and the US. First, Sandra Obradovic will illustrate how collective memory shapes present representations of the nation and its future in Serbia. Second, Miyuki Nohara will present her
research the collective memory of the “dialect card” in Okinawa (a system of punishment created against the use of local dialects), where there is a discrepancy between the state representations of the past and the one of the local population. Third, Kevin Carriere will look at how collective memory is used by different politicians in the US to defend a specific agenda, using the example of 9/11. In the discussion, Constance de Saint-Laurent will draw on the three papers to argue that collective memory is at the same time a semiotic, cognitive, social, and emotional resource allowing us to understand the societies we live in, to challenge them, and to imagine new possible futures.

Presentation 1: ‘We just want a normal Serbia’: Recollections of a stable past in light of an uncertain future.
Sandra Obradovic, London School of Economics, S.Obradovic@lse.ac.uk

The year 2000 marked an important year for political and social change in Serbia, epitomized in the 5th October Revolution which lead to the overthrow of Slobodan Milosevic and the beginning of democratization. Since then, one of Serbia’s main political goals has been re-integration into Europe, particularly the European Union (EU). Integration into the EU has opened up wounds from the past, but also fears for the future of the nation. By drawing on qualitative focus group data from eight cities in Serbia, the present paper explores the ways in which history becomes a resource with which the present is given meaning. Namely, by constructing the past as a source of stability, the present state of uncertainty and political dissatisfaction is justified, further limiting the extent to which citizens are able to imagine, and hope for a better future for themselves and their nation. In turn, participants justify their rejection of EU integration on the basis of future expectations, rather than past incompatibilities, showing the importance of taking into consideration not only the past and present, but also the future, in the construction of current political attitudes.

Presentation 2: Studying the Reference Relationship of Collective Memory in Comedy: Comic Sketches on Experiences of Discrimination
Miyuki Nohara, Aoyama Gakuin University, miyuki.nohara0405@gmail.com

This study understands the stance taken toward collective memory in a comic sketch (depicting dialect cards used in Okinawan schools after World War II) in its use of the framework of collective memory that circulates in the media in an experience of discrimination.

The author in particular took up a case of “Dialect Card”, a card Japanese government employed to impose a language of Japanese to the children of Okinawa in Okinawan schools after World War II. Newspapers and dialect card scholars primarily examine dialect cards within the framework of collective memory: “children of the past who continue to experience agony regarding dialect use.” This study determines to which part of the existing collective memory plot does the “Dialect Card 1972” (hōgen fuda 1972 方言札 1972; a dialectic card-related comedy sketch) refer.

It was revealed that the sketch refers to the existing collective memory plot in its overview of dialectic cards in general (background to their introduction, method of use, and other aspects). However, it appears that the sketch does not depict dialect cards as discriminatory incidents that harmed children but rather as an administrative aspect of daily school life. These findings suggest that this sketch attempts to take a stance that is different from existing collective memory.
**Presentation 3: Politicized Collective Memory**  
Kevin Carriere, Georgetown University, krc58@georgetown.edu

History is remembered by not just the victors, but the victims as well. When tragedy strikes, the collective comes together to make sense and rationalize the new, uncertain future that presents itself. And when the group remembers, they look both to their leaders for explanations but the leaders themselves speak about the memory of the collective as a whole. But how do these memories change both over time, but also between leaders? This paper will explore the role of collective memory in analyzing the speeches of President George W. Bush and Barack Obama speaking on the anniversaries of September 11th. I will explore how collective memory serves not only to make sense of the past, but also develop and guide individual citizen’s political imagination of the future, and how this differs by political party.

**Discussion: Collective memory and politics: political, social and semiotic perspectives**  
Constance de Saint-Laurent, University of Neuchâtel, Constance.desaintlaurent@unine.ch

In this discussion, I will argue that the links between collective memory and political life can be understood at three different levels, each illustrated by one of the papers. At the political level, collective memory is often used as a rhetorical tool to argue for a certain vision of the world (Kevin Carriere), partly because stories – and especially those presented as true – are particularly powerful rhetorical devices. At the social level, collective memory shapes how we understand the groups we belong to and our role in society (Miyuki Nohara), and thus also plays a part in how we relate to others and to the world. Finally, at a semiotic level, giving meaning to the past is also giving meaning to the present and the future (Sandra Obradovic), and collective memory thus plays a central role in our political imagination. This will lead me to argue that collective memory is at the same time a semiotic, cognitive, social, and emotional resource to understand political life, having the power help us construct, challenge and imagine what society is or could be.

**Individual Presentation 1**

**Presentation 1: The Grasp of Sortal Concepts as Knowledge**  
Yoshiyuki Yokoro, Keio University, JSPS, want.to.sleep.456@gmail.com

The aim of this presentation is to make clear what cognitive or epistemic state a grasp of such sortal concepts as cat, river or statue, etc. is in Epistemic Sortalism (ES). Some philosophers such as David Wiggins and E. J. Lowe and some developmental psychologists such as Fei Xu and Susan Carey have advocated ES, according to which, roughly speaking, in identifying or individuating an object \( x \) a perceptual subject is required to grasp a sortal concept \( F \) under which \( x \) falls. If ES is true--indeed I think it is so--the question to be addressed is 'what is the grasping or understanding of a sortal concept after all?' In this presentation, assuming the coherence of a certain sort of ES, I argue that such grasp of a sortal concept \( F \) should be regarded not as just a representation of \( F \) but as specific *de re* knowledge that \( x \) is \( F \). In order to show this, I argue
that the grasp of $F$ corresponds to the justified true belief about $F$, i.e. a veridical representation that has conceptual or propositional content and is produced by a reliable or apt process. I also argue that the content of knowledge that $x$ is $F$ is *de re* in the sense that it is knowledge which sortal concept $x$ belongs to. I conclude by suggesting that my argument may contribute to elucidation of the foundation for ‘knowledge by acquaintance’ (Bertrand Russell) or ‘discriminating knowledge’ (Gareth Evans).

**Presentation 2: Bertrand Russell’s Philosophy of Logical Atomism and Neutral Monism**

Abdul Latif Mondal, Aligarh Mulsim University, latif.rs@amu.ac.in

In philosophy of mind, neutral monism is a monistic metaphysics. Neutral monism says that the mental and the physical are not fundamentally different things. This view holds that the mind and body are not separate substances but only two aspects of “the neutral stuff”. In neutral monism Russell wanted a reconciliation of behaviourist psychology and relativity physics. The former reduced the psychological to physical and the latter the physical to non-physical. What was then left after these twin reductions was a neutral stuff which was neither physical nor mental but which yet functioned both as physical and mental.

Neutral monism was a theory which Russell constructed on the basis of his earlier theory of logical atomism. As is known, Russell came to philosophy proper through mathematics and logic. His “theory of Types” and “theory of Descriptions” led him to conceive the idea of “logical atoms” and formulating a logico-epistemological theory that came to be known as “Theory of logical atomism”.

The logical atoms were unanalysable basic units of simple statements or propositions. The logical atoms are not acquired by physical analysis. The knowledge of logical atoms was called by Russell “knowledge by acquaintance” that was differentiated from the “knowledge by description” of compound things. Knowledge by acquaintance was the direct knowledge by sense-data that the things produced and imprinted on the perceivers mind. These sense-data were physical which presented themselves to mind but mind and the objects were not substances as traditionally conceived but the two functions of neutral stuff as described above.

**Keywords:** Mental; Physical; Behaviourist Psychology; Relativity Physics; Types; Descriptions; Logical Atomism; Neutral Monism.

**Presentation 3: Naturalized Epistemology as Psychology? A Philosophical Discourse on the Speculative Issue concerning the Disciplinal Autonomy of Psychology from Philosophy**

Ben Carlo N. Atim, Saint Paul Seminary, ben_carlo85@yahoo.com.ph

When did psychology part ways from philosophy, and when did philosophy realize that she is no longer in company with psychology? This paper argues that there had/has no such unholy annulment or separation between psychology and philosophy on disciplinal and theoretical level. The thinking that they are distinct and separable is misguided. There are at least three major reasons to support my proposition. First, the genealogical lineage of psychology is philosophical. Second, assumptions and foundations of psychological theories are generated, produced and posited by philosophy. Third, central to psychology is understanding the mind and the relentless pursuit for knowledge, such goal-setting has been the life and nature of philosophizing. The
upshot is this – both disciplines, though, are differently categorized which I think is illusory – did/do not part ways.

**Individual Presentation 2**

**Presentation 1: Wundt between West and East**
Hans van Rappard, VU University of Amsterdam, hansvanrappard@collectieconsult.nl

As far as we know, Wilhelm Wundt (1832-1920) has never taken any interest in Far Eastern thought. Nevertheless, it may be argued that his psychological system has some features in common with the Chinese philosophical tradition. It will also be argued that the connection may be found in Gottfried Leibniz (1646-1716). Leibniz got to know the neoconfucianism of Zhu Xi (1130-1200) via the Jesuit missionaries in China. Wundt was heavily influenced by Leibniz. The most important aspect of this influence is the concept of the active mind. Although this notion may be found in many of Wundt's contemporaries this does not hold for his conception of consciousness as graded, which is also found in Zhu Xi. Moreover, Zhu Xi developed the ancient concept of Qi (Jap. Ki). Qi, often translated as life force, is dynamic, graded, and non-dualistic. It will be demonstrated that Wundt's concepts of voluntarism and immediate experience also show these features. Finally, it will be argued that both Wundt's system and Chinese philosophy at large are to be categorised as process thinking, that is, the philosophy that was introduced in the West by Leibniz. In spite of the pervasive influence of Wundt on the early development of psychology his contemporaries did not take the road that led Wundt to his lonely place between West and East.

**Presentation 2: Wundt’s Forgotten Legacy and Epistemological Foundations of Critical Psychology**
Gordana Jovanovic, University of Belgrade, gorda.jovanovic@gmail.com

The aim of this paper is to draw attention to forgotten legacy of Wilhelm Wundt and its relevance for contemporary discussions on theoretical, and especially critical psychology. Even Wundt has been acknowledged as the father of empirical scientific psychology, it is striking that his reception is not just narrow, but to a great extant consists of misunderstanding, even falsifications of his views. Thus, one epistemologically relevant implication of these insights is that in order to understand the genesis of scientific ideas it is necessary to look behind intellectual realm for interests and motives operating in selection, assimilation and interpretation of ideas. From Wundt's justification for the necessity of Völkerpsychologie as a complement to individual psychology it follows that human experience in its totality cannot be derived from individual consciousness, which is formulated as Wundt’s critique of epistemological individualism.

In his epistemology of human sciences (Geisteswissenschafaten) Wundt inaugurated interpretation and critique as two methods not just specific to but more than that indispensable
for sciences dealing with human experience and human products. Thus, critique is founded on human and social ontology.

To my knowledge, Wundt’s epistemology is indeed unique in ascribing to critique such a fundamental status. Further consequences of such a status of critique would be that proper human psychology must be a critical psychology. Critical psychology would not be just a chosen perspective, but an expression of human ontological necessity.

Presentation 3: Rehabilitating Vygotsky: Reduction, Emergence, and the Crisis in Psychology
D. T. Timmerman, Southeastern Baptist Theological Seminary, derik.timmerman@gmail.com

Russian psychologist Lev Vygotsky penned a manuscript in 1926 that went unpublished for fifty years. When it appeared for the first time in 1982, his ideas fueled fierce and ongoing debate among philosophers and psychologists over the status of psychology as a full-fledged science. Vygotsky claimed there was a crisis in psychology caused by the bifurcated nature of the field between psychologists’ pre-theoretical commitments to either materialism or idealism. In this paper I argue that Vygotsky’s thesis on the crisis in psychology may be rehabilitated for the present day as a pre-theoretical, ontological dilemma between reductionism and emergentism. I proceed by (1) describing in brief the colorful history of crisis in psychology; (2) explicating the nature of the reduction-emergence dilemma that afflicts all sciences but which impacts psychology more acutely than other fields; and (3) considering both horns of the dilemma, reductionism and emergentism, to better understand their respective benefits and perils.

Individual Presentation 3

Presentation 1: The politics of ontology: analysing political dimensions of ontological decisions in psychological research.
Ewelina Sokolowska, Uppsala University, ewelina.sokolowska@statsvet.uu.se

All research, including psychological research, is based on the acceptance of some ontological assumptions, that is, assumptions about how the world is. The examples of ontological assumptions in the field of psychology include different stands on issues such as the mind-body problem, the relationship between individual and society, and the question of free will, to name just a few. Theoretical psychologists have spent significant amount of time discussing these issues and the different stands one can take on them. However, more research-oriented psychologists tend to rarely reflect on the ontological assumptions that they tacitly make in their research. In the present paper, I will argue that the observed low level of ontological reflection among research-oriented psychologists needs to be seen as a political issue, where politics is understood in a broad, power-relations-focused way. In this context, I will introduce and develop the concept of “politics of ontology”. More precisely, I will suggest that “politics of ontology” can be analysed at two different yet interconnected levels: the level of ontological decisions themselves and the level of consequences of these decisions. I will illustrate my argument by
applying it to the case of the assumption of neuroreductionism, that is, the belief that our mental lives are nothing more but the behavior of our nervous systems. Taking into consideration that this ontological assumption has been frequently, even though most often only implicitly, made in the field of psychology in recent years, I argue it is crucial to examine its relevant political dimensions.

**Presentation 2: Taking the perspective of others: The Commitment Model and its application to the European refugee crisis**

Vlad Petre Glaveanu, Aalborg University, vlad@hum.aau.dk, Constance de Saint-Laurent, Neuchatel University, constance.desaintlaurent@unine.ch

This paper offers a theoretical exploration of the psychological and social processes involved in perspective taking. Constructing the perspective of other people – i.e., how they view themselves, others, and the world – requires perspective takers to mobilise personal experiences and cultural resources in an effort to understand what others think, feel, and why they act the way they do. While these processes are rarely reflected upon in day to day interactions with familiar others, they become effortful when perspectives are challenged or when we have limited interactions with the people we are trying to understand. The latter is often the case with refugees and, as such, the current crisis raises the question of how we construct ‘bridges’ to the radically different experience of others through perspective taking. We propose the Commitment Model to understand such instances and perspective taking more broadly, a model that differentiates between perspectives constructed with a commitment to difference versus similarity and to the person versus the situation. The four resulting types of perspective taking – essentialist, situationalist, based on identification or repositioning – are defined and exemplified with social media comments regarding refugees, their worldview and imagined impact on host communities. By examining the different movements involved in perspective taking, we conclude that it is a multifaceted phenomenon that has different pragmatic consequences. In relation to refugees, perspective taking contributes to building more open and tolerant societies but it can also lead to separating self and other, closing down possibilities for dialogue and mutual understanding.

**Presentation 3: The perils of individualism in psychology: Philosophical and sociological critiques**

Susannah Mulvale, York University, susannahmulvale@gmail.com

Throughout the 20th century, psychology has been criticized by philosophers and sociologists for going beyond its disciplinary boundaries and permeating other academic and cultural realms – a process that has been referred to as psychologism or psychologization. This paper describes three different waves of these critiques – specifically from early 20th century phenomenologist Edmund Husserl, mid-century sociologist Charles Wright Mills, and late century Foucauldian thinkers Nikolas Rose and Ian Hacking. While the arguments from these philosophers and sociologists take different forms, they all indicate the way in which psychology precludes important theoretical and sociopolitical perspectives on subjectivity. Critiques of psychologism and psychologization reveal that although psychological research has wide-reaching and significant influence on how we conceive of and conduct ourselves, its knowledge is limited by individualistic and positivistic assumptions. I argue that the
phenomenological, critical theoretical, and postmodern traditions in which these critiques are based can provide crucial perspectives that get beyond these limitations and enable the cultivation of a more ethically aware and responsible psychology. I draw out two important ethical contributions that can be garnered from these theoretical approaches: they highlight the way in which human experience is fundamentally intersubjective and embedded in a sociopolitical context; and they cultivate the capacity for critical thinking about subjectivity and its relation to larger social structures. In order to achieve its aim of improving mental well-being, psychologists should engage with these critical theoretical perspectives, as they can generate a more ethical psychology that seeks to understand and think beyond oppressive social structures.

**Individual Presentation 4**

**Presentation 1: A Call for Care-Ful Science: Troubling Objectivity Through Relational Responsibility**  
Emese Ilyes, The Graduate Center, City University of New York, Emese.ilyes@alumni.reed.edu

People oppressed with the label of intellectually disabled in no small part due to psychology’s violent history have been euthanized, forcefully sterilized, and were relegated at birth to live out their entire lives in segregation and abuse in large inhumane institutions, often dying anonymously. Today, bodies and minds considered non-normative are pharmaceutically sterilized, segregated to smaller residential group homes, and exploited for labor through federal loopholes (in the U.S.) allowing for sub-minimum wage work in dark warehouses. While the disability rights movement is full of success stories advancing the fight for equality, the rhetoric of independence and competence can inadvertently denigrate individuals who do not, and cannot, access language through words, written and spoken. To provoke new theorizing within psychology, I would like to illuminate these disregarded spaces and lives, relegated to the margins, cast into the shadows, and silenced. In illuminating these hidden worlds, I would like to reveal the rich tradition of resistance and overflowing wisdom in lives that are not able to access traditional modes of power, in particular the power of the written and spoken language. I will attempt to intervene in psychology’s violent past and troubling present by calling for notions of “care-ful” practice, compelling us to recognize and celebrate the permeable, porous, flexible boundaries between bodies and selves. With this heuristic of care, I hope to trouble the separation between rigor and relational responsibility, to trouble objectivism, to oust the illusion of cool rationality.

**Presentation 2: A Metaphysics of Ethical Ecology for Psychology**  
Patric Plesa, York University, patricplesa@rogers.com

In this paper I point out some shortcomings in psychology’s past attempts at environmentalism, and provide a philosophical foundation from which psychologists can be more ecologically aware and contribute toward environmental and conservational efforts. I draw from feminist epistemology, and more specifically, eco-feminism, for nuanced and holistic ways
to think about our place, and ethical responsibility to the environment. I also point out some of the shortcomings of the eco-feminist literature and suggest that a metaphysical approach can solve these limitations. I define metaphysics here as being within nature in a symbiotic causal relationship, where individuals are by necessity in an ethical relationship with nature that is determined by human behaviours in space and time. I define nature as the physical environment, including constructed and natural habitats, and all living organisms.

Presentation 3: Responsibility, Convictions and the Ethics of Attachments
Steve Larocco, Southern Connecticut State University, laroccos1@southernct.edu

Scientific inquiry has historically imagined itself as a detached quest for truth about the world. However, as much postmodern critique has asserted, that fantasy of objectivity entails an ethos of detachment that itself needs to be theorized. This is especially true given that one of the essential structuring processes in human sociality is attachment in its various forms. From natality to death, one lives by forming, being formed by and negotiating attachments. Crucially, attachments involve a variety of relational forms—attachments to human others, attachments to animals, attachments to things, and attachments to ideas or convictions. Often such attachments work in competition, or, at least, they occur in ways in which some attachments impede or block others. Max Weber, perhaps, had something like this in mind when he distinguished between an ethics of conviction and an ethics of responsibility. The former commits to what one might call a discourse ethics, that is, an ethics rooted in the semiotic structures and imperatives that parse out social life according to rules and norms. An ethics of responsibility, in contrast, is rooted in the complexities and dynamics of relational attachments themselves. It entails a sense of being with others in a way that recognizes that sensibilities and the projects of living overlap in complex ways rather than primarily competing or abiding by normative imperatives. Theorizing (and living) involves the conflicting pull of discursive and relational attachments. This paper will theorize about the urgent ethical effects of these differing forms and structures of attachment.

Individual Presentation 5

Presentation 1: Memory, Time-scales and Human Interaction
Lucas M. Bietti, Institute of Work and Organizational Psychology, University of Neuchatel, lucas.bietti@unine.ch

Everyday joint remembering, from family remembering around the dinner table to team remembering in the operating theatre, relies on the successful interweaving of multiple cognitive, bodily, social and material resources, anchored in specific cultural ecosystems. Such systems for joint remembering in social interactions are composed of processes unfolding over multiple but complementary timescales, which we distinguish for analytic purposes so as better to study their interanimation in practice: (i) faster, lower-level coordination processes of behavioral matching and interactional synchrony occurring at timescale t1; (ii) mid-range collaborative processes which re-evolve past experiences in groups, unfolding at timescale t2; (iii) cooperative processes involved in the transmission of memories over longer periods occurring
at timescale t3; and (iv) cultural processes and practices operating within distributed socio-cognitive networks over evolutionary and historical timeframes, unfolding at timescale t4. In this talk I survey studies of how the processes operating across these overlapping and complementary timescales constitute joint remembering in social interactions. I describe coordination, collaboration, cooperation, and culture as complementary aspects of interacting to remember, which we consider as a complex phenomenon unfolding over multiple timescales (t1, t2, t3, t4).

Presentation 2: Testing and Time: Steps towards a de-individualized and critical theory of test participation
Kristine Bagge Kousholt, Aarhus University, krko@edu.au.dk

In this presentation, I explore students’ test participation as part of critical theorizing about praxis, time and time pathology. This aspiration stems from beneath; from my empirical material consisting of interviews and observations of students’ participating in testing. This shows how some students pre-empted test results during testing and that this had consequences for their testing/test results. Following the traditional test literature this could be categorised as ‘test anxiety’ or ‘test demotivation’. By suggesting a more decentralized theoretical take, I wish to contribute to a de-individualized theorizing on test participation. In this respect, I argue that theory building is a practice of critique and of ethics. It seeks to explore more adequate understandings of social conditions and human lives in a nuanced way for instance regarding test-taking. In order to theorize more adequately on students’ test participation, I take a meta-theoretical outset in a praxis tradition exploring human subjectivity as part of participation in - and ongoing negotiation of - concrete socio-material conditions. From this outset I seek to widen the theoretical scope by integrating phenomenological time theory presented by Jean Paul Sartre’s three phenomenological time dimensions as well as a more contemporary diagnostic approach which suggests that our neo-liberal society suffers from time pathology; A pathology that separates our present from our future and from our past so that we experience a detached series of presents. In the presentation, I argue that it is adequate as well as critical and ethical to understand testing as part of time pathology.

Presentation 3: Joseph Delboeuf on Time as the Mechanism of Free Will
André LeBlanc, John Abbott College, andre.leblanc@johnabbott.qc.ca

The law of the conservation of energy has long presented a problem for free will. If free will exists, it must be able to influence physical events, such as causing a molecule in the brain to spontaneously accelerate. To do so, however, would require a miraculous input of energy, thus violating the principle of energy conservation. In the 1880s, the eminent Belgian psychologist, Joseph Delboeuf (1831-1896), advanced an ingenious solution to this problem. When energy is transferred from one object to another, the law of energy conservation stipulates only that the amount of energy before and after the transfer must be the same, but it says nothing about the amount of time the transfer must take. If we could suspend this transfer temporarily, Delboeuf proposed, as when we resist an impulse or urge to act, we could alter the natural course of matter without compromising the conservation law. Like many of his ideas, Delboeuf’s highly original theory went virtually unnoticed in his day and yet may still have much to teach us.
Nicolas, Murray, and Farahmand (1997), for example, have argued that Delboeuf’s earlier insights in psychophysics merit reconsideration by contemporary psychologists and recent research has indeed drawn on Delboeuf in shedding new light on the nature of hypnosis, the placebo effect, and related phenomena (Borch-Jacobsen, 2009; Hacking, 2002; LeBlanc, 2014). In the same spirit, I explore the potential value of Delboeuf’s theory for present-day psychology, including the parallels between his temporal mechanism and Libet’s (2004) proposal that conscious will could operate by suppressing rather than initiating volitional acts.


**Individual Presentation 6**

**Presentation 1: Image Politics of the Arab Spring**
Sarah H. Awad, Aalborg University, awads@hum.aau.dk
Brady Wagoner, Aalborg University, wagoner@hum.aau.dk

Images are both psychological and political. They are produced by various social groups to propagate particular versions of social reality, which are in turn interpreted and reconstructed by people on the ground. The Arab Spring provides an illustrative example of the political dynamics of images. Tahrir in Cairo became a kind of visual theatre, with news cameras looking down on it from the heights of buildings around the square. Images depicting the brutality of the authorities and the ‘martyrs’ of the revolution were commonplace, and served to remind people of the revolution’s aims, create solidarity and motivate action. Revolutions such as this are not only visually productive, but are in themselves visual to a great extent. Political struggle is in today’s visual culture a power struggle over presence and visibility. Authoritarian regimes assert their political dominance by controlling visual production, while the opposition seeks the right to be visually present in city space. This paper aims to unpack the politics of images and their democratic role in the society, by analyzing examples from revolution graffiti and government billboards in Egypt. The methodological framework draws on the transformative nature of those images. Images have social lives that include how they are created, circulated, reconstructive, appropriated, and destructed. By following images’ continuous transformation in the urban space, this paper analyzes dialogue and change as they take place in a society with changing power dynamics.

**Presentation 2: Knowledge with(out) the knower: Bringing cultural psychology and personal knowledge into psychology of science**
David Carré, Aalborg University, dmcarre@gmail.com
Through its efforts for providing a critical and historical account of scientific activity, social studies of science have “explicitly discounted the role of personal, psychological, or experiential factors in science” (Runyan, 2013, p. 356). While psychology of science (see Feist & Gorman, 2013) has made systematic efforts for overcoming the latter, it has fallen short in producing a unitary body of knowledge capable of making clear the crucial role that personal elements play in the making of science. In part, this could be attributed to the lack of a theoretical framework organizing the several—yet unincorporated—empirical works that psychology of science has produced in recent years. Moreover, by focusing in cognitive factors and personality traits (see Feist, 2006), these works have contributed to create a misleading portrayal of scientists, as persons isolated from any social environment.

Therefore, in this presentation I propose a general theoretical framework for psychology of science that is based both in cultural psychology (Valsiner, 2014) and the notion of personal knowledge (Polanyi, 1958). Taken together, these approaches make possible to account for the personal dimension involved in creating scientific knowledge without isolating the person of the scientist from institutional, cultural, and historical environments. In so doing, the framework proposed here joins seminal efforts (e.g., Osbeck, Nersessian, Malone, & Newstetter, 2011) for making psychology of science more social and theoretically grounded, thus aiming to advance towards a more human understanding of science.

**Presentation 3: A Turn to Ghost in Social Science Theorizing**

Sabah Siddiqui, University of Manchester, sabah.siddiqui@postgrad.manchester.ac.uk

Spirit Possession has over the years developed into an area of scholarship in both anthropology and (more recently) psychology as a study of altered states of consciousness and gesturing to alternative systems to medical practice. This kind of scholarship subscribes to a model of theorizing that maintains the center that is western theory by psychologizing and culturizing the mention of ghostly experiences. Nonetheless reporting of spirit possession and ghostly experiences have been recorded in many cultures in the past and this continues in the present, albeit non-Western cultures report the greater proportion of it. This paper aims to create a different ethos of theorizing in psychology, in particular, and the social sciences, in general, by making the turn to ‘ghost’. It is an invitation to create a trope around the ghost to develop a method of theorizing that is postcolonial and anti-imperial. Drawing on my ethnographic exploration from August 2015 to April 2016 of faith healing practices in an Indian shrine that specializes in treating “spirit possession”, I will be looking to Kuan-Hsing Chen’s development of Asia as method (2010)¹ and Erica Burman’s child as method (2016)² to devise a turn to ghost in social science theorizing.

Individual Presentation 7

Presentation 1: The Ethos of Splitting
Aydan Gülerce, Boğaziçi University, aydan.gulerce@gmail.com

Although it is not quite clear which group of scholars and activity that the labels such as “theoretical psychologists” and “theorizing in psychology” designate in what meaning inside/outside the discipline. What seems clear, however, at least within this particular knowledge/practice community, is that doing (theoretical) psychology is not an objective intellectual endeavor. Even neutrality, in the sense of disengagement, is no longer valued. Therefore, not only are the epistemological/ontological commitments, but also the moral biases of Cartesianism called for careful deliberations and confrontations. Undoubtedly, all the scrutinizing (and yet partial) critiques of this tradition themselves are deeply embedded in a particular (usually similar, in most parts!) worldview, even if they carefully try to avoid adopting a “moralist” rhetorical tone. They explicitly/implicitly suggest a “better” alternative from some “given”/already legitimimized authority positions. Furthermore, not the (“good/bad”) psychological theories, “emancipatory” “progressive” ideals, or discursive structures alone, but the individual/collective agentic psychologists themselves are (in/volutionally) responsible for doing (“good/bad”) psychology for (“good/bad”) society. Hence the issue directly concerns people’s consciences as well as their personal/professional self-styles and cultural dispositions. I reflect on this delicate and complex global challenge by addressing three interrelated points of first-order transformations: I draw; (1) conceptual distinctions between ‘ethics’, in terms of discursive/disciplinary normativity, and ‘ethos’, in the sense of virtuous connectivity/commonality of people, (2) attention to the variability of psychologists’ inter-/sub-disciplinary situatedness, and practical compromises, between the Apollonian ethic of honesty and the Dionysian ethic of creativity, and finally (3) an interpretive picture of the Ethos of splitting and its co-constructive dynamics in relation to the Pathos of anxiety and the Logos of preemptive reasoning as the historically self-/other-alien habitus of Western tradition where the psychological field is deeply embedded.

Presentation 2: The Ethos of Ethics
Nafeesa Nizami, University of Manchester, Nafeesa.Nizami@postgrad.manchester.ac.uk

“What is ethics, if not the considered practice of freedom….freedom is the ontological condition of ethics. But ethics is the considered form that freedom takes” (Foucault, 2000, p.284).

The presenter intends to explore ethics as a concept within the context of law, psychotherapy and child sexual abuse, using a Foucauldian deconstruction to theorise the dimensions of the implicit “goodness” of psychotherapy as a discipline. Questioning if in fact we can be truly ethical and by what definition of ethics are we constructing and in turn constituting subjects?

This linking to wider research concerns of: Deconstructing Pre-trial Therapy & Systemic Abuse; a problematization of the power relations between Law, Therapy, Sexual Abuse and its socio-political and historic evolution in the oppressive construction of subjects, through discourse analysis, this considered as a theoretical, political and ethical exercise.
Blackburn (2001) suggested that for Foucault “Ethics as an institution, is a system whose real function is other than it seems” (p.45) and that for Foucault, that it is the diffused exercise of power and control. Power being only tolerable due to its hidden nature and the act of problematizing is to make the normative intolerable in order to expose the hidden power. Thus claiming problematizing and the questioning of phenomena, that are taken to be inherently good for example education, law or therapy; is in itself an ethical act (Blackburn 2001, Gutting 2005). This abstract linking to the conference theme of the ethical dimension of psychology as subject matter and the theorizing of deeply embedded in ethical and normative considerations.


**Presentation 3: The Ethos of the Science of Well-being: Critical Reflections of its Alleged Value Neutrality**

Petr Urban, Institute of Philosophy of the Czech Academy of Sciences, petr_u@yahoo.com

The growing interest in the topic of life satisfaction, happiness, successful development, quality of life etc., which has permeated psychology since the end of the 20th century, developed recently into a multidisciplinary ‘science of well-being’. It is widely accepted that this research field aims ultimately at “understanding and cultivating those factors that nurture human flourishing” and “building that which makes life worth living” (Seligman et al. 2005, 282). Despite an obvious normative flavor of such claims their proponents insist on the value neutrality of the science of well-being (cf. Diener et al. 2009, 250).

In this presentation, I want to argue for a critical stance on the alleged value neutrality of the current science of well-being. From this perspective, I aim to make clear the need for ethical reflection of this theoretical field (cf. McMahon 2006). – By drawing on the recent critical analysis of William Davies (2015a, 2015b) I will focus on three examples of underappreciated ethical implications of the science of well-being: The first area concerns the notion of personal growth in positive psychology, especially the correspondence between the principle of psychic optimization and self-actualization and the imperative of economic growth in the neoliberal market. The second area of ethical implications involves the widely-spread account of interpersonal relationships as a means of enhancing individual well-being. Thirdly and finally, I will highlight some ethically sensitive and potentially anti-democratic aspects of the current connections between the science of well-being and politics.

Individual Presentation 8

**Presentation 1:** The Integration of ‘Bottom-up’ Approaches to the Analysis of Race Talk for the Future of Discourse Analytic Research

Krystal M. Perkins, Purchase College, SUNY, Krystal.perkins@purchase.edu

Current understandings of racism and race talk within discourse analytic traditions have largely focused on the discursive construction and perpetuation of dominance, prejudice, and racism within majority and privileged groups. Although minorities are often the objects of these studies, these research traditions have not extensively studied the language of race talk in minority groups. This talk aims to integrate ‘bottom-up’ approaches of minority and marginalized groups’ discourses to discursive psychological and critical discourse analysis theory and research on race talk. The talk will begin with a short review of the current discourse analytic frameworks utilized in the analysis of race talk. Next, the talk will outline several ‘bottom-up’ research examples and conclude by offering several important insights that are drawn from this work. It is argued that the absence of minority discourses runs the danger of reproducing and reinforcing the very things discourse analysis aims to uncover and problematize. The main conclusion of this talk is that the insights from the ‘bottom-up’ point to the necessity of broader theorizing around the discursive construction of race talk.

**Presentation 2:** Get into the super-rich mind-set: Exploring the psychological construction of the super-rich identity

Philippa Carr, Coventry University, carrp5@uni.coventry.ac.uk
Simon Goodman, Coventry University
Adam Jowett, Coventry University
Jackie Abell, Coventry University

The super-rich have a negative impact upon society as their behaviour maintains inequality. Psychological literature addresses how personality traits determine levels of prosocial behaviour and as a result, support for or against equal wealth distribution. However, Discursive Psychology examines the ways in which talk about psychological concepts such as personality traits are used in arguments about controversial topics, including the distribution of wealth. Therefore, this research aims to explore the discursive construction of the super-rich, particularly in relation to personality, and what social actions this accomplishes. Data was gathered throughout 2016 that included the term, super-rich. This was comprised of 30 hours of television programmes from non-subscription terrestrial channels broadcast in the UK. This was analysed with Discursive Psychology informed Discourse Analysis which allows the ideology present in talk to be considered. The super-rich were presented as having a different psychological construction to the general public in relation to their increased motivation and resilience. This atypical psychological construction of the super-rich is used to account for their wealth and status. The psychological construction of the super-rich utilises individualistic discourse to maintain their privileged position. Therefore, talk about personality is demonstrated to manage super-rich identity as opposed to being reflective of internal individual differences. This allows the super-rich to manage their moral identity despite their impact on increased inequality and the negative impact this has upon society.
**Presentation 3: Engaging in Affective Practices**  
Lotte Rannveig Galløe, Roskilde University, loraga@ruc.dk

The paper presents how the merging of the theoretical concepts ‘Affect’ and ‘Power’ faces methodological and ethical challenges when entangled in teachers’ and pupils’ practice. Based on a study of pedagogical methods aiming to shape certain affective relations and avoid conflicts in Danish primary schools, the paper develops an affective-power approach drawing on Foucault’s notion of power and Whetherell’s conceptualisation of affect. The approach captures the affective dimension of governing and resistance in interactional practice that engages teachers and pupils. This enables a research focus on the production and exchange of affects, but simultaneously affects the field, thereby raising new methodological as well as ethical questions of how to conduct the approach.

As an example, the paper shows, how conflictual situations between teacher and pupil become highly emotional in the exchange of affects. Witnessing tense conflict situations taking place I as a researcher get affected as well, and in turn affect the practice myself. Because, both the teacher, pupil, and I are well aware of my research focus on power and affect, being observed in conflictual situations contributes to pervasive shame and insecurity. The affective-power approach then becomes an affective-power practice influencing the displays of affect. At the same time, my experience of shame and insecurity signifies the affects at play, thereby contributing to the empirical account of the situational affective production.

The paper contributes to the conference’s discussion of theoretical psychology by showing how the affective-power approach affects research practice as well as the interactional practice object to research.

**Presentation 4: The datafication of everyday life: Perils and critical potentials of self-tracking technologies**  
Jeffery Yen, University of Guelph, jyen@uoguelph.ca

The data generated by digital monitoring of diverse aspects of everyday life, including geolocation, social interactions, fitness, mood, diet and sleep, are increasingly being incorporated into notions of selfhood, embodiment and sociality. Though self-tracking and the monitoring of one’s everyday life are not new, such practices have been transformed by their digitization, and the emergence of a global networked knowledge economy that has commoditized the continuous data flows generated by such practices.

Self-tracking, perhaps more aptly termed “personal informatics”, is framed predominantly within individualistic and techno-optimistic discourses that idealise (numerical) data as the most truthful, objective basis on which to work toward self-evaluation, improvement, and optimization. Some analysts have begun to warn of the potential risks of such practices, and the convergence of data-driven reformulations of selfhood and sociality with the norms of audit culture and the aims of the surveillance society. Fewer researchers have, however, pointed to the possibilities of self-tracking as a practice that might challenge such norms or raise new kinds of critical questions about everyday life.

This paper explores self-tracking practices as ambivalent technologies - as holding the potential to both constrain and regiment as well as expand human agency and subjectivity. In doing so, it raises questions for further investigation of the role of such technologies in
materialising new forms of subjectivity and sociality.

**Individual Presentation 9**

**Presentation 1: The ethical status of theorising the subject: Deleuze and Guattari**
Bert Olivier, University of the Free State, OlivierG1@ufs.ac.za

With Lacan's exhortation, that the subject's ethical task is to 'take up' his or her desire, as point of departure, this paper thematises the question of the ethics of Gilles Deleuze and Felix Guattari's notion of the subject as articulated (mainly) in *A Thousand Plateaus* (1980). It is argued that, given their ontological conceptualisation of the subject as an open, complex 'agency-assemblage' that is ineluctably characterised ('virtually', if not 'actually') by a rhizomatic and multiplicitous structure (every subject always already being 'a crowd'), their conception enables one to address the issue of the ethical status of theory in psychology in an exemplary manner. The reason for this claim is that their complex, multi-faceted theorisation of the subject construes it in a non-substantialist, 'machinic' (rather: structural-machinic; that is, a complex structure that operates like a becoming-machine) manner, which stresses the enduring possibility for change on the part of the subject – something that has to be presupposed in any psychological or psychoanalytic theory of the subject, lest the possibility of efficacious therapeutic intervention be theoretically and ethically compromised. Another way of putting this is that, at the level of what they term 'the abstract machine', the subject is over-determined insofar as it comprises an indefinite sphere of 'virtual' possibilities that may be actualised under certain conditions – the subject is always already more than what has been historically actualised. Moreover, such theory allows for the 'deterritorialisation' of the subject along 'nomadic' lines of flight that effectively resist its endless 'territorialisation' by the 'state apparatus'.

**Presentation 2: Lacan, Althusser and the Inescapable Political Ethos of Psychological Theorizing**
David Pavón-Cuéllar, State University of Michoacán, davidpavoncuellar@gmail.com

The French psychoanalyst Jacques Lacan described psychology as a procedure of objectification that serves particular ideals and interests in society. Likewise, almost at the same time and also in France, the Marxist theoretician Louis Althusser criticized psychological theory for justifying the ideological order either by offering an individual-natural foundation for it, or by pathologizing everything that contradicts it in the individual realm. After reviewing these critical approaches to psychology, my presentation will defend the idea that any psychological theoretical work, for the mere fact of being psychological, is not completely free to decide over its ethos, as it must obey the predetermined general functions that have been imposed to psychology and clearly denounced by Lacan and Althusser. The social-ideological functions of psychology logically restrict, orientate and underlie its theoretical ethos, which thus includes the inescapable political imperatives that guide and govern psychological theorization. For instance, the basic theoretical dualist operation that constitutes psychology, the one that distinguishes the
psyche from the body and the world, is a political gesture that cannot be abstracted from class society, from its division of labour and its classist ideology, as has been demonstrated by Marx, Engels and their followers.

**Presentation 3: The Brain, the Beautiful, and the Sublime**
Hilda Loury, San Francisco State University, HildaLoury@gmail.com

The task of this paper is to explore the nature of aesthetic judgment and experience of the beautiful, the ugly, and the sublime. My goal is to further develop the understanding of aesthetic judgment and experience by arguing against the original model and proposing a new model. In order to do this, I first examine research and present data in the field of neuroaesthetics, i.e. the cognitive neuroscience of aesthetics. Through a series of experiments, cognitive neuroscientists located areas in the brain that are selectively active when an agent performs an aesthetic judgment. Research has shown that brain regions associated with aesthetic judgments are also associated with the reward-punishment centers of the brain.

Second, I present the “eight laws of aesthetics,” delineated by neuroscientist V.S. Ramachandran and philosopher William Hirstein, which provide data and evolution-based arguments to support the notion of beauty as reward/survival and ugliness as punishment/death. Third, I show that a specific type of aesthetic judgment, i.e. sublime judgment, illustrates the fatal flaw of the original model. Since sublime judgment is to consider a person, place, or thing as simultaneously intensely beautiful and intensely ugly, there appears to be a degree of overlap between the scopes of the beautiful/survival-oriented and the ugly/death-avoidant that the original model cannot account for.

Finally, I address the following point. Although aesthetic judgment may have been a spandrel, i.e. an unintended byproduct, of the primary function of the visual cortex, it is likely that it evolved to perform an independent function.

**Presentation 4: Revisiting the Post-Human Landscape – Remapping the Future of Dialogical Dispersed Subjectivity**
Ken Russell, Independent scholar, chalrido@hotmail.com

I will discuss the late twentieth century terms of post-human (in particular as outlined by Hayles, 1999) and post-human pragmatism (Stelarc, 1998) in the light of the present resurgence of virtual reality and the popularization and birth of augmented reality. Borrowing from both post-structuralist analyses of the self and Bakhtin's dialogism the argument will be made for the required emergence of the post-consumerist individual as a necessary preventive to dispersed subjectivity. It will be shown that the current post-human self that determines and is determined by a Dialogical Dispersed Subjectivity (a subjectivity initially formed through human-machine interaction, and the willingness to do so governed by a surety of assumed impossibility of AI creation) will be left vulnerable to loss of self, hive-mind body politic and the eventual inevitabilities of post-human pragmatism (creation of human-machine hybrids with human as intelligence; competing hybrid of both intelligences; and dissolution of self through blurring of human-machine – all the while emphasising the non-requirement for true AI [human consciousness harnessed by machines constituting/substituting AI] ). In discussing the creation of the post-consumerist self the landscape shall also be mapped for vectors of protection.
(human, machine and human/machine hybrid), self-preservation, living with the machine and human-machine ethics. Whilst the paper will attempt to map future roads into cyberspace it shall not forget work already done on discussions of cyberpunk and post-cyberpunk genres as reflections on present.

[Keywords: post-human, dialogical dispersed subjectivity, post-human pragmatism, dialogism, virtual reality, augmented reality, post-consumerist individual, AI, cyberpunk, post-cyberpunk]
Poster Session

Presentation 1: Negotiating power relations through co-activity
Rebekka Mai Eckerda, Aalborg University, recker11@student.aau.dk

Research on education and development covers a vast area of psychological research – this poster covers a theoretical analysis of the framework of examinations. Human phenomena such as respect, control, motivation, power, and trust play vital roles in education institutions around the world when examinations are conducted. Yet, the use of these concepts is not widely questioned among those who it concerns to a degree which changes their obedient behavior. The traditional unidirectional model of knowledge transfer in learning situations and examinations naturally foster certain power roles with the student in the bottom and the powerholders on top with educators, institutions and society in-between. These power roles serve a suppressive and conformative function for students and educators, and result in converting the goal of education from learning processes to grades. This power structure is a microcosm of other social power-asymmetric settings such as computer hackers who are wanted – by the police for their criminal acts and the companies for their innovative abilities.

From a cultural-psychological starting point I examine the microgenetic process of negotiating power reversals. The theoretical analysis draws on power shifts in typical oral university examination-settings. The empirical scrutiny and theoretical elaboration is done through the use of an abductive research approach, and points to a relevant theoretical model of negotiating power reversals in dynamic settings.

Presentation 2: A proposal for researching children's projects
Jaakko Hilppö, Northwestern University, Jaakko.hilppo@northwestern.edu

Projects have been recently suggested as a new addition to the theoretical vocabulary of cultural-historical activity theory (Blunden, 2012). The central idea behind the notion is that ‘a project’, as an aggregate concept of human action, resonates both with the theoretical foundations of CHAT as well as with how people use it in everyday parlance. While the affordances and constraints of the concept have been explored, these explorations have thus far centred around adult activities or projects taking place in formal education (Kratsov & Kratsova, 2012). In other words, the power of the concept has not been put to play in research on children and their learning.

This poster proposes a research plan to investigate the way in which the concept of a project could be used to understand children’s everyday lives and learning. Through a two-phased co-participatory research design, the aim is to focus on child-initiated and child-lead activities, or projects, sustained over time which focuses on a particular idea or the production of a certain material artefact. More specifically, the projects would explore how the concept of a project could be used to map the conceptual space between actions and activities, and especially children’s projects as instances of how leading activities create changes in the person-environment dialectic and thus open new developmental possibilities, or neoformations, for the children (Vygotsky, 1998) Furthermore, the study also hopes to contribute with new insights on motivation and self-regulated learning processes and answers to recent CHAT based critiques (Nissen & Solgaard Sørensen, 2016).
Presentation 3: How theories turn into dogmas in psychology
Jaan Valsiner, Niels Bohr Centre of Cultural Psychology, Aalborg Universitet, Jvalsiner@gmail.com
Jensine I. Nedergaard, Niels Bohr Centre of Cultural Psychology, Aalborg Universitet

We analyze the state of theoretical innovations in psychology as these emerge, become substantiated through being situated within “the literature” (example: “author(year), (another author(year),…), considered to be finished (.) further presented as if emphatically “true” (!), and then extended to the status of “true, without doubt” (!!). The progression of ideas into dogmas needs to be problematized (?) which rarely happens in psychology. This is due to its sociodigmatic guidance (based on Yurevich, 2009)—a social contract between a science (psychology) and the various social appropriators of its knowledge (usually subsumed under the label “the society”). The transition “! → !!” is catalyzed through the social demands for “practically useful knowledge” and evaluative selection between (rather than construction beyond) postulated theories as if these were finished products (as encoded into “textbook knowledge” in psychology). This fixation of generalized conceptualizations leads to development of psychology in uneven “bursts of innovation” over its history (Valsiner, 2012), and hinders the actual practical usability of psychology’s knowhow. We will discuss possible mechanisms of social inhibition of the dogmatization processes (!→!!) based on the concrete example of historical transformation in biology from classical genetics to epigenetics from the 1960s to today.

References

Presentation 4: Indigenous Philosophical Thinking of Mind and Indigenization of Psychology in Japan
Xinzhe Huang, Ritsumeikan University, hermeskid@hotmail.com

Indigenization movements of psychology emerged mainly in Asia during the 1990s. Japan also has traditionally indigenous philosophical thinking of mind with the teaching of Zen Buddhism, Confucius, Neo-Confucianism etc. In the early period of psychology’s reception in Japan, the tendency of combining philosophical thinking of mind and Western psychology can be found in Japanese academic community. However, themes and topic of indigenous philosophical thinking of mind can be hardly found in the discipline of Japanese psychology now. In this study journal of the Japanese Psychological Association(『心理学研究』) and its former journals(『心理研究』『日本心理学雑誌』) were used to analyze how the topic and themes of indigenous thinking of mind changed in Japanese psychology. As a result, articles that mentioned indigenous topic and themes changed in both quality and quantity. Form the result of quantity change of articles, I discussed the periodization of indigenization of psychology in Japan. Furthermore, the external cause of why quantity of articles changed by time was discussed as well. The result of quality change of articles indicated the Institutionalization of Japanese psychology have a great affected on quality of indigenous idea's psychological
research. This study illustrated indigenous ideas of mind’s psychological research in Japan, it can be helpful for people who want to do the similar research from now on.

**Presentation 5: Relationship between personal disability experience and involvement in disability-related activities in Japan: A qualitative study of the narratives of people with physical disabilities**

Masakuni Tagaki, Osaka Prefecture University, tagaki@sw.osakafu-u.ac.jp

The role of the municipal government in disability policy making is increasing, and more people with disabilities are participating in related activities at the municipal policy level. This study aimed to examine what meaning they find from their personal experiences and involvement in disability-related activities. The author conducted semi-structured interviews with 11 participants between 40 and 70 years of age, who had sustained mobility or visual impairment, or internal disabilities. The participants were asked to describe their trajectory of living with their disability, involvement in the management of disability-related activities, and relationship with others who had sustained disabilities. The interview data were transcribed and analyzed qualitatively employing the “KJ method” that was originally developed in Japan. First, it was found that they coped with their disadvantage using disability services or their own ideas. Some of them talked about the ambivalent meaning of disability that brought them both disadvantages and realizations of new values. Second, they found solidarity with others who sustained disabilities through the activities. Participants who consistently attended disability policy councils explained their dissatisfaction with the municipal government, and indicated that they struggled to establish a mutual understanding with the local civil servants. Third, the participants showed that they had to indicate their disability-related situation to the public, although they would prefer people not focus on their disability. Finally, they had difficulty finding successors who would manage the activities. These results were suggestive of the establishment model of linkage of personal experiences in the socio-cultural context.

**Presentation 6: Yes or No or More? The Meanings of Games for Disaster Education**

Lee Fuhsing, Kyoto University, franaloha@drs.dpri.kyoto-u.ac.jp

After Japan experienced the 1995 Hanshin earthquake and the 2011 Tōhoku earthquake, they realized that it is important to learn to help themselves rather than rely on government. However, to build empowerment for facing disaster is still a challenge in communities. The one-way transfer approach in tradition makes people to remember the right answer but sometimes leads ineffective results. To counter these problems, we developed the game-based tools of improving two-way dialogue between the public, stakeholders and decision-makers.

In this study, we have conducted two game-based disaster education tools in fields. The one is a card game called “Crossroad “, which is designed to have players make decisions when faced with difficult choices under disaster situations. In this study, we also asked players to create their own “Crossroad” for sharing their disaster experiences. The other one is a smartphone application called “Nigetore”, which is a personal tsunami evacuation drill, it shows success or not when players finished their drills.

For evaluating the achievements of this two games, we analyzed the dialogues between the players and stakeholders when we held the “Crossroad workshop" and “Nigetore drill “ in Japan from 2015-2017.
We found out that through “Crossroad”, people in communities who concreted their problems communicated to each other and shared the variety views. Through “Nigetore drill”, people understood the tsunami hazard and considered the tsunami risk by themselves. This study also showed a two-way approach for local communities to shape decision-making and set the agenda.

Presentation 7: Taming the Chaotic Assortment of Vertical/Horizontal Illusion (VHI) Theories
Hiroki Ohara, Tezukayama University, p16702@tezukayama-u.ac.jp
Satoru Kawai, Tezukayama University, skawai@tezukayama-u.ac.jp

When observing two lines of identical length arranged in an inverted T-shape ( ), the vertical line is generally perceived to be longer in comparison to the horizontal line. Designated the Vertical/Horizontal Illusion (VHI), this phenomenon was initially reported by Fick (1851) and Oppel (1855). Since that time, numerous instances of the VHI phenomena have been reported and, accordingly, numerous theories have been proposed to explain their mechanism. Such VHI theories include the Middle Point Division Theory (Künnapas, 1955a), the Depth Perception Theory (Schiffman & Thompson, 1975; Yasuoka & Ishii, 2014), the Frame Theory (Künnapas, 1955b, 1957a; Houck et al., 1972; Collani Mankin, 1969), the Field Theory (Künnapas, 1957c; Prinzmetal & Gettleman, 1993; Yasuoka & Ishii, 2014), the Retinal Eccentricity Theory (Pearce & Matin, 1969; Thompson & Schiffman, 1974) and the Three Direction Mismatch Theory (Higashiyama, 1997).

As no consensus leading to a substantial or definitive theory to explain the VHI mechanism has been formulated to date, the assortment of numerous theories remains in a virtual state of chaos. In this session, therefore, we shall discuss the attributes of the various theories, collate them, and then go on to propose an innovative concept relating to the part played by VHI in the Visual Perceptual System – or, how brain functions trigger VHI.

Presentation 8: Clarification and Consolidation of the Size-Weight Illusion (SWI) Theories
Satoru Kawai, Tezukayama University, skawai@tezukayama-u.ac.jp
Hiroki Ohara, Tezukayama University, p16702@tezukayama-u.ac.jp

Designated the Size-Weight Illusion (SWI), the smaller of two objects having identical weight and similar appearance is generally perceived as the heavier. Since first reported by Charpentier (1886), numerous studies have attempted to clarify the mechanism(s) of this phenomenon. In the 130 years since, however, no definitive conclusion or consensus has been reached in spite of numerous theories having been proposed. Among the traditional ones are Expectation Theory, Information Integration Theory, and Density Theory. The more recent include Gain-Adjustment Theory, Inertia Tensor Theory, Rationalization Theory, Action-Perception Dissociation Theory, Basian Theory, and Throw-Ability Theory. That the matter remains unclarified and inconclusive is due to the variety of factors involved. They include: (1) Object Heaviness Perception being effected not only by such physical factors as size, weight, texture, temperature, and slipperiness, but also by such human cognitive factors as experience and learning along with such human physiological factors as fatigue and dermal sensation. (2) Unlike the visual and auditory senses, the sense of heaviness is formed by the interaction of two information processing systems – Perception and Action. Generally speaking, psychologists have studied Perception while
kinesiologists have studied the Action of lifting. (3) Psychologists have studied SWI independently of Heaviness Perception. (4) The effects of size on heaviness result from two varying modalities – haptics and vision. It is, therefore, being proposed to attempt integrating and optimizing these theories on the basis of neurophysiological findings in order to definitively formulate “Heaviness” as it relates to human perception.

**Presentation 9: On the relationship between cultural context and mindreading system**
Arkadiusz Gut, The John Paul II Catholic University of Lublin, arekgut2001@gmail.com

The recent increase in empirical findings on cultural variance in mindreading system (ToM) has produced a diverse body of fragmentary explanations from a number of theoretical positions (Wellman, H. M., Fang, F., Liu, D., Zhu, L., Liu, G. 2006). Accommodating the growing number of cross-cultural findings poses an interpretative challenge for researchers studying the development and functioning of the social knowledge based on mindreading system (ToM) (Kallberg-Schroff M., Miller J.M., 2014; Wellman, H. M., Fang, F., & Peterson, C. C., 2011). Taking up the challenge entails, on the one hand—a comprehensive tabulation of the available empirical data, including the recent results obtained from diverse cultural environments, and on the other—a search for new way to set up an empirical research showing to what extend differences between cultures impose systematic differences in the trajectory of mindreading (ToM) development.

In my poster in one part I will present the recent empirical findings on the relationship between cultural context and theory of mind, and survey the available theoretical positions, suggesting one that seems to account for the empirical data best. In second part I will present the new results based on pilot study done in Poland and China (Hong Kong) showing developmental sequence among children from 3 to 7 years olds (using following tasks: Unexpected Content Task, Appearance-Reality Task, Intensionality Task and 2nd Order FBT). At the same time I will look for an adequate theoretical framework, with explanatory resources capable of accounting for the empirical data (D. Strijbos, L. de Bruin 2013 ;P. Carruthers, 2013)

**Presentation 10: Critical examination of experiment in hot hand research**
Kenta Abe, Gakushuin University, kenta.abe@gakushuin.ac.jp

Even those who are familiar with sports may believe in beliefs that do not necessarily occur. For example, there are a number of studies on hot hand fallacy (Gilovich, Vallone, & Tversky, 1985). The most popular experiment in hot hand research showed participants (e.g., players, coaches or spectators) results of a trial by one player and asked them about success rates of subsequent trials. According to hot hand fallacy, if previous trials succeeded successively, then success rates of subsequent trials were overestimated with higher success rates. Sometimes results based on the hot hand belief have been obtained, however these trials are independent events and it is a mistake to think that probabilities changed by previous trials. Abe (2013, 2015, 2016) conducted several experiments in addition to the replication, and indicated different results with the previous studies. As a result of analysis, it showed that (1) judgments based on hot hand fallacy did not repeat, and (2) predictions based on hot hand fallacy were not made under the conditions like watching sports situation. Therefore, this research was designed to reconsider experimental methods in order to reveal the mechanism of misperception in sports.
Sousuke Yokoyama, Tokyo City University, yokko@uranus.dti.ne.jp

In this proposal, I’m exploring a range of Jerome Bruner’s inquiry about “acts of meaning” (Bruner, 1990). In the growth of narrative psychology, his idea wasn’t quoted as “acts of meaning” in itself but “acts of provide meaning to past experiences” mediated by narrative. However, his original argument was exploring principles and functions of human’s meaning-making acts. So, I’m re-exploring what is Bruner’s “acts of meaning” originally. In conclusion, I suggest Bruner’s “acts of meaning” means processes of “confusion and restoration” in our everyday inter-actions. Which processes could describe our minds encountered some troubles defined disruption of presumptions or commonsense are restoring cracks and get back peace. In other words, these processes define “acts of possible context exploring”. Which means happenings beyond understanding are going to find a meaning and understandable. In this sense, I conclude Bruner’s “acts of meaning” had a thoughtful vision which research on human mind attainment peace in our everyday mutual negotiations. This vision connect a question in Bruner’s psychology, what is mind functions for people who live in a cultural context are get it all together.

Presentation 12: Rethinking corrective emotional experience from the perspective of reconsolidation theory
Yusuke Nitta, Waseda University, yymy.yusuke.1212@asagi.waseda.jp
Toru Takahashia, Waseda University
Hiroaki Kumanob, Waseda University

Franz Alexander and Thomas French defined corrective emotional experience as re-exposing the patient to emotional situations that he or she could not handle in the past under more favorable circumstances. Corrective emotional experience repairs the influence of previous traumatic experience. In some types of psychotherapy (e.g. schema therapy, emotion-focused therapy, and psychodynamic therapy), corrective emotional experience is an important component of the therapeutic process. For example, a schema therapist fulfills patient’s needs that were not adequately met in childhood to provide corrective emotional experience within the therapeutic relationship; this is termed limited reparenting. However, the neuropsychological basis of corrective emotional experience is not sufficiently understood. We theoretically propose that corrective emotional experience is related to memory reconsolidation.

The labile state of short-term memory is transformed into stable long-term memory through a process called memory consolidation. After a consolidated memory trace is reactivated, it is first destabilized and then stabilized again through reconsolidation. Integrating new safety information into the memory during reconsolidation modifies the memory’s emotional valence. A discrepancy between actual and expected events is necessary for reconsolidation to occur. Owing to a discrepancy between therapeutic situations and past traumatic events, re-exposing the patient to traumatic situations under therapeutic circumstances could cause reconsolidation process. In limited reparenting, fulfilling the patient’s needs in traumatic situations might
integrate new safety information into the traumatic memory.

**Presentation 13: Psychologists’ and Clinicians’ View of psychology**
Yurie Oda, Hosei University, yurie.luke@gmail.com
Junichi Tanii, Japan Lutheran College, jun-tanii@suou.waseda.jp
Hdeya Kitamura, Kansai University, kitamura.hideya@gmail.com

The scientist-practitioner model encourages clinicians to study scientifically. We are interested in clinicians’ attitudes toward scientific research. How do they think about the balance between their practices and researches. Under this research question, we conducted the survey which measured psychology scholars’ and clinicians’ attitudes toward science and psychology through Theoretical Orientation Survey (TOS) and Intuitive Objective Dimension (IOD). TOS measured thinking styles of psychologists toward psychological theory and science. And IOD measured their objective and intuitive attitudes. Farther more we conducted an individual interview to eight clinicians and asked why they adopt their orientations. Results of TOS and IOD measurements showed that attitudes toward quantitative approach, physics and objectivity of scholars were more favorable and positive than those of clinicians. While clinicians are encouraged to be engaged in scientific research and objective thinking style, in fact clinicians don’t have enough time to be engaged in research activities, involved in the daily practices in clinic in Japan. At the same time, clinicians who have the orientation toward cognitive therapy likely to take more interest in quantitative researches. Clinicians who had sympathy with psychoanalytic approach evaluated projective tests more favorably. And Clinicians whose standpoint were PCA thought less heavily of learning theory (behaviorism). We would like to discuss such comparisons among orientations of clinicians and investigate future activities for reconciling practical orientations and theoretical pursue.

**Presentation 14: Further evidence for Vygotsky’s laws of personality development**
Vasily Kostenko, National Research University Higher School of Economics, vasily.kostenko@gmail.com

The paper discusses the ideas and findings of post-Piagetian personality development theories (J. Loevinger, L. Kohlberg, C. Gilligan, and others), interpreting them through the lens of Vygotsky’s views on personality development. According to Vygotsky, the main criterion of personality development is an increasing mastery of the person over his/her own mental processes. The ‘laws of personality development’ proposed in Vygotsky’s works are placed against the modern theories and findings on ego development, personality maturity, and personality consistency. In accordance with the main Vygotsky’s law of development, during the process of personality evolution natural forms of regulation and behavior are replaced by cultural (‘artificial’) forms of regulation by means of mediation mechanisms. We discuss the role and possible measures of mediation processes associated with personality development. By utilizing speech as a system of signs that enables the process of mastering the psychosocial reality, a person improves the forms and strategies of mental organization, achieving new degrees of freedom at the level of higher mental functions. The other law of development is the law of interiorization, i.e., the transition of functions from external to internal forms. Higher mental structures appear in response to real social interactions that preceded them and largely follow the structure of those interactions. Thus, any higher form of behavior has the shape of the
external action that preceded it. We will present some longitudinal findings and discuss the possibilities of a deeper understanding of personality development concepts with help of Vygotsky's cultural-historical approach.

**Presentation 15: Do I have the right to kill in order to eat? Values in vegetarianism and its study**
Fabienne Gfeller, University of Neuchatel, fabienne.gfeller@unine.ch

Brinkmann (2011) proposes to understand psychology as a moral science, as all psychological phenomena are normative, which distinguishes them from the object of the natural sciences. Therefore, he says, psychologists should make explicit their own values. In this presentation, I will draw on these statements to reflect on the psychological study of people engaged in changing their food practices, and especially their consumption of products of animal origin. Activities related to food are inherently raising multiple moral questions (Douglas, 1966; Mintz, 1996), especially when it comes to meat consumption (Benkheira, 2007). “Do we have the right to kill animals?”, “Is my pleasure to eat a steak more important than the environmental impact of raising cows?” Firstly, I will present the analysis of interview and video based data, focusing on the place and the importance of values in the discourses of people changing their food habits. Secondly, and as Brinkmann suggests, I will also discuss the place of my own values and reflect about the values underlying the theories encountered in the study of food behaviour and representations.

**Presentation 16: Reconsider about Trajectory Equifinality Approach -Through the Life Story of the Chinese Korean Woman having experienced the Cultural Revolution-**
Ichikawa Akiko, Hitotsubashi University

This study delineates how Trajectory Equifinality Approach/TEA (Yasuda, Nameda Fukuda & Sato, 2015) would help research, through the analysis of a life story of one Chinese Korean woman having experienced the Cultural Revolution. One Chinese Korean woman participant in this research by joining a semi-structured interview which she told her life story. The interview data was analysed, focusing on TEA’s conceptual aspects which are EFP, BFP, SD, SG, Irreversible Time and Clover Analysis (Sato, 2015). Having analysed data in this study, the researcher created a clover diagram, which divided the participant’s childhood story into four sections. Furthermore, the researcher categorised the collected data, as follows: few choices of job in Japan (SD), difficulties amongst Language-Minority families (SD), coming to Japan (BFP), returning to home country (BFP), changes in family structures (BFP) and not changing one’s nationality (EFP). Moreover, through Clover Analysis, it was found out that present educational strategies among Korean Chinese women would be affected by their experiences of having chosen schools during the Cultural Revolution. Considering the results in this study, it would be possible to consider that TEA enabled the researcher to clarify the details of the participant’s life history. Also, since the analysed data showed how the participant has kept her own culture through her life where she has experienced crossing both domestic and foreign borders, this research would imply the possibilities that TEA helped the researcher to reveal how one’s imagination and experience of being oppressed could affect his or her attitude toward the future.
Symposium 13
Organiser: Kyoko Murakami and Tetsuya Kono

Theorising power, agency and voice and silence in dialogic practices

Symposium Abstract
Dialogue is central from antiquity to contemporary times for practices in education and human development. Dialogue is ubiquitous in all kinds of learning and everyday activities including classroom and mother-child interactions. The symposium is aimed at generating synergies between scholars in different theoretical, disciplinary and ethical orientations in examining dialogical phenomena. The scholars brought together to the symposium will attend to the importance of dialogue in learning and teaching in formal educational and everyday activity settings. They will challenge the benign and naive conceptualisation of dialogue and extract insight into the complexity of the process of educational and family dialogue. They will draw on the work of Bakhtin and other sociocultural thinkers in theorising social interactions in classroom and dialogues between family members. The focus of their work is primarily spoken interaction, or talk in interaction where the participants in the practice actively use dialogue to create space for collaboration, negotiating power and reorder social relations. They will illustrate the way in which the participants develop a sense of agency and self as it emerges out of the very context and social relations in the course of dialogic interaction. Overall, in line with the conference theme, the symposium is aimed at highlighting moral and emotional dimensions of theorising dialogicality in the presented cases and address methodological challenges for advancement of the theory of dialogism, dialogical self and others that centres dialogue.

Presentation 1: Why meaning construction sometimes develops to clarify our self: The role of invisibility and non-sameness in dialogical processes
Koji Komatsu

Daily conversation is a genre of dialogical process in which participants clarify who they are in relation to the topic and the partner of collaborative meaning construction. From an analysis of longitudinal recordings of mother-child conversation focusing on its semiotic processes, I proposed a theoretical framework of the presentational self (Komatsu, 2010) that considers children's self emerges in their meaning construction. It also regards children's self not as their stable internal entity, but as what we observe in their meaning construction as a gestalt quality.

When we look at the conversation and children's self from this perspective, one of remaining problems is why meaning construction sometimes develops to clarify children's self. That is, a conversational episode with rich meaning construction that clarifies children's presentational self rarely appears in longitudinal recording.

In this presentation, I pursue this whimsical emergence of self with a focus on two types of tension children and their conversational partner meet in daily life. One is the tension of visible
invisible that has close relationship with children's regular separation from their home by going to kindergarten or school, and is important foundation for their meaning construction. Another is the tension of same non-same that the invisibility of children brings about, and leads re-understanding of who the child is for family members and children themselves. Thus, meaning construction in conversation varies as children and partner’s accommodating to such dynamic tensions, not as the measurement error that mainstream psychology presupposes.

**Presentation 2: Managing rules and releasing constraints: power as a co-constructed phenomenon in a L2 classroom**

Ricardo Moutinho

This work discusses how participants in a second language (L2) classroom of Portuguese vie for power and release constraints imposed by school norms in a Chinese university context. I analyse the resources and strategies that the participants (teacher and students) use to manage the design of the turns out of which the sequentiality of the interaction is built. According to the data discussed in this paper, although the initiation-response-evaluation (IRE) genre was still a pervasive characteristic of the classroom analysed, mainly because this genre was highly motivated by the activities suggested in the students’ textbooks, participants were able to reorganize the classroom interactive locus to engage themselves in a more dialogic process of meaning co-construction. Instances of power were then found not only in the discourse embedded in the outlines set by course descriptors, teacher’s approach or textbook’s units. Rather, they were also observable in the actions carried out by the students, who showed competence to collaborate with their teacher to transform pre-established activities (task-as-workplan) into real performed actions (task-in-process) (Seedhouse, 2004). The results analysed here serve to illustrate how rules and norms are not only stable imposed categories, but jointly built and reconstructed by an active and coordinated praxis of the participants. In addition, the results also challenge the conventional image of passiveness that is often attribute to Chinese learners.

**Presentation 3: Can “silence” be a “superpower” in dialogue?**

Olga Lehmann-Oliveros,

The phenomena of silence are so present in human everyday life, that they often become overlooked. Psychology in special, focuses primarily on the linguistic outcomes of communication, setting apart the functions that silence-phenomena perform in dialogue. During my presentation I briefly draw in the premises of a theory to study silence-phenomena from a sociocultural approach. I do so integrating principles from music theory and Dialogical Self Theory such a polyphony, to understand how people use and make sense of silence-phenomena as a source of intraindividual and interindividual dialogue. I pay close attention to the affective processes involves in such relationship, using examples from the diaries that students from an interdisciplinary master’s degree course on silence donated for my research project.
Symposium 14
Organiser: Yoshiki Kokuryo

The Problems of consciousness in French philosophy tradition, ranging from Bergson to Merleau-Ponty.

Symposium Abstract
The development of brain-imaging techniques and the birth of optogenetics have allowed us to manipulate and observe brain states more precisely. It seems now that the scientific research of consciousness thereby became a part of exact sciences. Despite that situation, some philosophers still claim that consciousness could not be explained by natural sciences. For no matter how we reveal the mechanism of physicochemical reactions that occur in the brain, there remains the seemingly unbridgeable gap between the nervous system and the phenomenal character of conscious experience. This is a big issue in contemporary philosophy of mind, which is known as "HARD Problem". But this kind of problem has already been raised from the late 19th century to the middle 20th century, where psychology was born and matured as a science. In that period in France, a variety of philosophical and psychological issues concerning consciousness have been discussed from a different perspective from the present one.

In this symposium, we will consider what philosophical problems the phenomena of consciousness has raised and how the concepts of it were used, from the late 19th century to the middle of the 20th century in the tradition of French philosophy. Three presenters will examine the concepts of consciousness and the relevant topics, focusing on Bergson and Merleau-Ponty, who are closely related to psychology at the time. By doing so, we will attempt to show one of the historical contexts, which can evaluate the current study of consciousness in a different way from the present.

Presentation 1: Bergson’s Panpsychism and Memory Dualism
Yasushi Hirai, Fukuoka University, hiralya@gmail.com

Since 2015, a series of comprehensive reassessments of Matter and Memory has been promoted by PBJ (Project Bergson in Japan). In the symposium held in 2015, Bergson’s Panpsychism became one of convergence points of discussants as Barry Dainton, Jöel Dolbeault, and Stephen E. Robbins.

Referring to Strawson and Chalmers, Dainton points out that “the approach pioneered by Bergson – a novel combination of direct realism and panpsychism – is well worth considering.” (Hirai, Fujita et Abiko (eds.)(2016) Busshitsu to Kioku wo Kaibou Suru (The Anatomy of Bergson’s Matter and Memory), Shoshi Shinsui, p. 213)

According to Bergsonian panpsychism, matter has memory. However, the claim is less striking than it appears, since the memory here means only that any material reality is not reducible to single mathematical instant but has a non-zero temporal extension with intrinsic qualities (durée).

What seems more problematic is, as Dolbeault puts it, its combination with dualism. An explicit dualist, Bergson firmly criticized the epiphenomenalism on a charge of the disregard of the “difference of nature” between material brain and mental representation (“memory-image”). Given that matter has memory, this leads us to understand that his dichotomy is not demarcated
between matter and memory, but between two memories, one sharable with matter and the other enabling to access immaterial images. Here stands out his viewpoint: “The hard problem is the image” (Robbins), rather than sensible qualities. I will attempt to show how he reconfigures mind-body dualism through disambiguation of various memory concepts.

**Presentation 2: Bergson’s Concept of the Unconscious**  
Kenichi Hara, Hokkaido University, hara6161ken1@gmail.com

Bergson (1859-1941) is a French philosopher whose theory of the mind has been considered not only by philosophers, but also by cognitive scientists, psychologists etc. In my presentation, I shall focus on his concept of the unconscious in order to clarify Bergson’s philosophy of mind.

Now then, why the un-conscious? Throughout the history of philosophy, the existence of the unconscious has often been doubted. Some philosophers, in order to affirm its existence, had to introduce unprecedented concepts. For example, its existence was rejected by Descartes. For him, nothing can be real except for what appears clearly and distinctly in consciousness. In contrast, Leibniz introduced his own concept of minute perception so as to accept the existence of the unconscious. The very object of psychological research depends on the very concepts we have.

Bergson also introduced original concepts in order to account for the existence of the unconscious. However, Bergson’s experiment is original on at least two points. First, he introduced the original concept of temporal experience, i.e., my present. Second, he improved upon Descartes’ two conditions of reality (1. presentation in consciousness, 2. the logical or causal connection of things). In short, Bergson thought that, in order to construct a theory of the (un-)conscious, it is necessary to rebuild metaphysics. Then, what concepts or conditions are needed for such a reconstruction from Bergson’s point of view? How were these conditions or concepts justified? Elucidating these points, I’ll present his unique metaphysical foundation for psychology.

**Presentation 3: Naturalism in Merleau-Ponty’s phenomenology**  
Yoshiki Kokuryo, Rikkyo University, kuromejiro@rikkyo.ac.jp

According to Carson (2012), the French psychological community in the early twentieth century was aware of being faced with the fundamental problems: What was the proper methodology for psychology as an exact science? What kinds of practices could claim to be objective, and in what sense? Some claimed that any introspection method was not really scientific and the observations of the relations of external reactions to the excitations that provoked them could only offer an objective criterion for psychic activity (cf. Bechterew 1909). Others, including philosophers, insisted that to solve the above problems, psychology must have the benefit of the metaphysics provided by Bergson (cf. Steinilber 1912). One way of looking at it might be that the real issue behind these discussions concerning psychological methods is whether consciousness can be naturalized and in what way.

My presentation puts its focus on an insight of this issue from Merleau-Ponty’s *The Structure of Behavior* (1942). What I would like to show you here is that Merleau-Ponty suggests there could be a form of naturalism different from the contemporary naturalisms.
Discussant: Maxence Gaillard, Rikkyo University, maxe.gaillard@gmail.com

Symposium 15
Organiser: Michael Hanchett Hanson

Participatory Creativity and Lifelong Development

Symposium Abstract
This symposium examines the theory, practice and ethics of participatory creativity – a systems view of agency in relation to personal development and social change. Participatory views of creativity examine the many types of roles, audiences and actions involved in developing new points of view. This approach stands in stark contrast to the traditional ideation focus of creativity research: how individuals can “get outside the box” in order to “have” evermore unusual ideas and, in the process, devalue learning, traditions and communities. Instead, participatory views focus on how complex interactions of many people and the material world produce the ongoing recognition, evaluation and integration new ideas. One of the outcomes of this shift is that ethics, long considered irrelevant to creative ideation, becomes a central issue. From the participatory perspective, psychology asks, “How do people construct and integrate new ideas in the process of building meaningful lives and communities?” Or, as creativity researcher Mihalyi Csikszentmihalyi asked, quoting Jonas Salk: How can we become “good ancestors”? Today’s session will be an analysis of how the theory of participatory creativity can explain and inform practice. Some of the leading researchers in this approach will discuss its theoretical foundations, as well as its application in collaborative groups, in food practices and in youth development programs.

Presentation 1: Creative and Polyphonic Dialogues in the Relational Zone of Development
Ingunn Ness, University of Bergen, ngunn.Ness@uib.no
This presentation puts focus on the Relational Zone of Development. This concept adds to our understanding of how multidisciplinary group members in organizations develop innovative ideas together. Vygotsky proposed in his concept of the Zone of Proximal Development (ZPD) that individuals in interaction with more experienced and capable others can go beyond their existing level of development. This capacity of people doing things ahead of themselves involves the process of human development. Although Vygotsky himself did not primarily study groups or collaboration between adults, analyses of the ZPD have emphasized the co-construction of knowledge within a cooperative environment that includes cultural tools, varied forms of social interaction, and interpersonal scaffolding. I will argue that the basic idea in ZPD also relates to adult collaboration and knowledge creation between multidisciplinary group members. I suggest that one can see the activities and processes in idea development in groups as a Relational Zone of Development. This concept of Relational Zone of Development captures that knowledge and expertise are relational as they are distributed among the multidisciplinary group members who interacted in an interdependent way in a continuously process of meaning
making. The zone is relational due to the way the group members co-constructed knowledge and ideas in emotional, supportive, yet challenging and exploring polyphonic dialogues.

**Presentation 2: Creativity and food: Using Benson’s theory of self as locative system to analyze change in foodways**

Fabienne Gfeller, University of Neuchâtel, fabienne.gfeller@unine.ch

Changes in food practices and representations are highly complex phenomena, which are still poorly understood (Anderson, 2005). Without ignoring the complexity of the dynamics involved, understanding the change on an individual level is relevant, in so far as those are individuals who buy and consume food, and therefore participate in the global food system in renewing and changing it. I propose to analyze these dynamics of change in terms of creativity, drawing on Glaveanu’s understanding of creativity as rooted in habits rather than opposed to them. In this perspective, creativity can be found in everyday practices as e.g. cooking, under the form of habitual creativity, but it may also include improvisation and intentional innovation (Glaveanu, 2012). Nevertheless, creativity is historically, socially and culturally situated (Glaveanu, 2010), which should be taken in account to understand its dynamics and contents. Benson (2001) underlines the situated dimension of human psychology when he proposes to understand the self as a locative system. Moreover, he highlights the importance of morality in the orientation work done by the self, and morality is recognized as an essential dimension of human beings’ relation to food (Mintz, 1996). In this presentation, I propose to articulate Benson’s work on self and Glaveanu’s work on creativity, in order to understand changes in food practices and representations.


**Presentation 3: Switching It Up: Participatory Creativity in Community-based Programs for Youth**

Michael Hanchett Hanson, Columbia University, Mah59@tc.columbia.edu

Participatory creativity theorists have argued that we should move away from the extreme forms of individualism that have characterized much of creativity research in psychology and toward the study of how people participate in change. That participation is mediated by culturally sanctioned and personally learned roles and social positions. Building on distributed cognition and sociocultural theories of development, these participatory approaches to creativity look at many forms of agency that arise from interactions with complex social and material systems. Sounds good, but what does that look like in practice? This presentation will analyze real-world examples of interactions within two community-based programs: an architecture-based program for Kindergarten through 5th grade in New Orleans and a theater-based program for adolescents in New York City. In both cases, individualist creativity theories would seem to apply at first glance but ultimately fail to explain key aspects of program structures and outcomes.
Participatory models, in contrast, fit the data better and give a richer description of what is going on in these programs. In particular, switching social positions is crucial to program process and outcomes. Part of this process involves taking up what Jack Martin has called generalized others (planner, actor, director, provocateur, etc.), as well as particular others ("how the gangs in my neighborhood act," "how my mother uses the kitchen") and exploring those positions with each other and with program directors in what Ness has called the Zone of Relational Development.

**Discussant:** Vlad Petre Glăveanu, Aalborg University, vlad@hum.aau.dk

---

**Symposium 16**  
Organiser: Harry Heft

**On the Structure of the Environment from a Psychological Point of View: Behavior Settings**

**Symposium Abstract**

The seminal discovery of “behavior settings” in the 1960’s remains one of the most neglected research findings in all of modern psychology. This discovery stems from intensive, and to date unparalleled, field work involving the study of the actions of children over the course of their daily activities. A remarkable finding of this work was that the patterns of individual action are best understood with reference to the “behavior setting” within which the action occurs. A behavior setting is a higher-order structure that is generated through the joint actions of its participants. Reciprocally, in giving rise to and maintaining the operation of a behavior setting, participants’ actions are normatively constrained. Behavior settings are characteristic of the nested structure found throughout the natural world. The prevailing methods in psychology as well as psychology’s long-standing commitment to a focus on the individual have long obscured the critical role that these eco-psychological structures play in everyday life, and these tendencies persist in keeping this critical discovery at the margins psychological theory. In recent years, attempts have been made to integrate the behavior setting concept into a broader ecological meta-theory that embraces as its core idea person-environment reciprocity at multiple levels of structure. What results is an ecological psychology that highlights the sociocultural dimensions of human experience, which in turn offers a bridge connecting perceptual and cognitive theory with sociocultural structures. The symposium will include an overview of these ideas, as well as reports stemming from recent examinations of the archives from these early field investigations.

**Presentation 1: The concept of behavior setting and the significance of ‘place’ in psychology**  
Harry Heft, Denison University, heft@denison.edu

This paper will offer an overview of the descriptive, empirical work that led to the discovery of behavior settings as dynamic, higher-order phenomena. Behavior settings emerge from
everyday actions considered collectively, while reciprocally playing an essential role in constituting the structure of everyday life. A previous cross-cultural investigation based on the behavior setting concept will be reviewed to illustrate some of the implications for a moral psychology that attends to the values embedded in the organization of everyday life. Finally, some conceptual tension will be examined between the behavior setting concept with its roots in Lewinian phenomenological theory and the concept of affordances that stems from Gibson's direct realism. Meta-theoretical connections will be drawn between behavior settings and affordances, and the role that behavior settings can play in the development of theory from an ecological stance will be explored.

**Presentation 2:** The concept of ‘behavior setting’ and its importance for the ecological theory of development – The legacy of Roger G. Barker and the Midwest Psychological Field Station

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

The overall theoretical aim for Roger G. Barker and the Midwest Psychological Field Station was to develop an “eco-behavioral science”. They viewed the community based environment of behavior as a phenomenon worthy of investigating for itself. An essential part of the empirical investigations concerned the children of the community. The Field Station carried out full-day observational studies of 18 children in their everyday lives (only one full-day record is published in the book ‘One Boy’s Day’). The aim of the child studies was to capture the stream of behavior in intense and rich verbal records. A number of records concerned children with various physical handicaps, some of whom grew up in a foster home. For example, a comparative analysis of two seven-year-old boys was carried out, one with a physical handicap and one without. This led to dynamic analyses of the boys’ participation in available behavior settings with a focus on variability and differentiation. Despite its obvious methodological and conceptual contributions to developmental science, a greater part of the child study data remains unanalyzed. Time has come to explore and discuss the future conceptual potentialities of data, methods and concepts for an ecological theory of development. By digging into parts of the child study data – both of handicapped and non-handicapped children – I will discuss the future methodological and theoretical potentialities of the child study from the perspective of ecological psychology.

**Presentation 3:** Not just a school - the concept of behavior setting as an analytical tool for the study of developmental possibilities in institutional settings.

Sofie Pederson, University of Copenhagen, Sofie.pederson@psy.ku.dk

With the aim of establishing an eco-behavioral science, Barker & Wright – and their colleagues – emphasized the-person-in-the-environment. This entailed numerous studies of various behavior settings and the concrete possibilities for actions that were afforded in these settings. Some of the studies related to institutional settings such as schools (e.g. Gump 1965), but also included more particular behavior settings such as psychiatric wards (Gump & James 1970). When examining these studies, we see how differences in ‘similar’ behavior settings, such as two psychiatric wards, may offer – or invite for - quite different possibilities for action. A psychiatric ward is not ‘just’ a standard psychiatric ward; just as a one school shares several similarities with another school, but certainly also differences. We can talk about a standard with
deviations. Even so, institutional settings are often considered ‘similar’ and thus tend to fall in the background or become blurry in terms of analytical focus. However, if we wish to move beyond an analysis of the person as an isolated entity, we need concepts that enable us to examine variations on an *institutional level*, as well as connecting these variations to the concrete developmental possibilities for the person. This presentation will explore the potential of the concept of behavior setting for this purpose.

**Symposium 17**
Organiser: Ditte Winther-Lindqvist and Allan Køster

**Theorising Grief and Grief practices**

**Symposium Abstract**

Grief and grief practices is a highly interdisciplinary field of research. For theoretical psychology, it is particularly intriguing due to its phenomenal, theoretical and conceptual plurality: sometimes grief is theorised as a stage-like process, and at other times as a state of being. In some theories grief is considered a timely response requiring grief-work which finally leaves the bereaved person ready to reinvest and move on, whereas other positions claim that grief-work is an ongoing life-long task. Sometimes, grief is reserved to designate personal or collective responses to bereavement, other times grief is used more liberally as designating any type of significant loss. In short, grief is theoretically and conceptually confused, and described as both a process, a state of being, an emotion, a practice etc. Soon, in the upcoming revision, the WHO diagnostic system ICD will join the DSM in including “prolonged grief” in its diagnostic repertoire. Within a Danish context, it has been estimated that around 10–20 percent of all bereaved people suffer from an intensely felt grief that will qualify them for this diagnosis.

In light of this development, the research group constituting this symposium, will present our various strategies for investigating grief throughout the next five years: theorising cultural, personal and public dimensions of grief and grief practices.

**Presentation 1: Public grief and collective memory: Experiencing memorial sites**
Brady Wagoner, Aalborg University, wagoner@hum.aau.dk
Ignacio Bresco de Luna, Aalborg University, ignacio@hum.aau.dk

Social-material practices of public grief and mourning have been traditionally linked to group’s collective memory and identity. Ranging from Durkheim’s studies on aboriginal funeral rites to the erection of monuments and memorials in the wake of the two World Wars, the Holocaust or the Vietnam War, scholars from different fields have examined the mediational role of rituals, material artifacts and public spaces in how collectives respond to communal loss –how public display of emotions is orchestrated after traumatic events, how these events are endowed with meaning, how they are remembered in the future, and how all these practices may contribute to renew the collective sense of belonging by strengthening the symbolic and emotional bounds of imagined communities. In short, what this multifaceted field shows is that grief and memory are culturally mediated and inherently related practices, and tightly connected to a society’s ways of
dealing with the past vis-à-vis present and future challenges. This paper aims to outline some theoretical and methodological approaches to the two-way dynamic between public grief and memory, particularly through affective modes of experiencing. Along these lines, we will analyze visitors to different memorial sites such as Eisenman’s Memorial to the Murdered Jews in Europe, the 9/11 Memorial in New York and the polemic Valle de los Caídos (Valley of the Fallen) in Spain.

**Presentation 2: Grief as a culturally mediated, normative practice**  
Svend Brinkmann, Aalborg University, svendb@hum.aau.dk  
Ester Holte Kofod, Aalborg University, ester@hum.aau.dk

Grief is often conceived in causal or reactive terms, as something that simply strikes people after a loss, analytically separate from the active individual process of “grief work” as well as from culturally prescribed mourning practices (Attig, 2004; Seale, 1998). However, we will argue that such Cartesian divisions between reactive vs. active and personal vs. cultural fail to account for the radically mediated, situated and interrelated nature of human experiences, actions, and interpretations. Informed by an Aristotelian line of thinking about emotionality as situated normative practices, we theorize grief as a normative phenomenon that not simply “happens” to people as a causal reaction to loss, but which is also “done” and interpreted by people, relative to cultural norms. Instead of analyzing these as separate processes, we argue that grief as experience, enactment, and interpretation is constituted through individuals’ embodied and mediated being-in-the-world. Based on examples from a qualitative interview study in Denmark with bereaved parents after infant loss, we illustrate how grieving the loss of a small child in contemporary Danish culture is experienced, interpreted, and enacted within a diffuse and pluralistic, yet inescapable, moral framework. Finally, we highlight and discuss some of the possible consequences for bereaved individuals when navigating the normative landscape of grieving in contemporary Western cultures, in which psychological, medical, and diagnostic understandings have become pivotal sources for dealing with grief.

**Presentation 3: The personal dimension of grief: ten preliminary theses**  
Ditte Winther-Lindqvist, Aarhus University, diwi@edu.au.dk  
Allan Køster, Aalborg University, allankaester@gmail.com

Our project strives to theorising how grief impacts and shapes personal existence both acutely and within the broader time horizon of individual existence. The approach will be a two-tier investigation focusing on both: 1) how grief sediments on an embodied and pre-reflective level to vitally shape the structures of individual existence (how the person existentially is her grief). Examples of this could be: how grief colours the particular affective registers of the bereaved; how the modalities of inhabiting place are shaped by grief; how grief structures the modalities of intercorporeity of the bereaved etc. 2) how grief is transformed into reflective, narrative accounts (how the person existentially has her grief) in which the bereaved consciously attributes meaning and significance to the loss in accordance with both normative expectations and cultural narrative templates, but also with an equal focus on more creative appropriations of the individual grief. Our approach is theoretically rooted in phenomenological philosophy, contextual developmental psychology and empirically rooted in qualitative interview material with persons who experienced parental bereavement during childhood/adolescence (studied retrospectively...
and prospectively). In our presentation, we will present ten preliminary theses on how grief shapes personal existence.

**Discussant:** Luca Tateo, Aalborg University, luca@hum.aau.dk

---

**Symposium 18**
Organiser: Ernst Schraube

**Rethinking Learning from the Standpoint of the Learners**

**Symposium Abstract**

Despite all objections made over the years the transfer model of learning, regarding learning as a linear transmission of knowledge from a teacher to a learner, is still alive in educational psychology’s theory and practice. Since in this perspective learning is conceptualized as a direct result of teaching, the activity of teaching is equated with the activity of learning resulting in a systematic disarticulation of the subjective dimension of learning: the learners and their learning activity. Drawing on situated learning theory, critical psychology as well as systemic psychology the symposium tries to overcome such a teaching-learning short circuit and is engaged in theorizing learning from the standpoint of the learners. Learning is understood as a basic human activity for appropriating and transforming the world, rooted in persons' conduct of everyday life, and as an activity taking place in and through participation in social practice. By identifying and rethinking central elements and phases of the learning activity from the standpoint of the learners, the symposium is especially involved in refining the understanding of the relationship between implicit, incidental and intentional learning as well as the preconditions of affinitive and definite learning phases (the vital moments in intentional learning processes) such as the fluidity of learning and teaching including the importance of dialogue. With its inclusion of the individual learning subjects, the symposium doesn’t speak into a individualistic, neo-liberal conceptions of learning, on the contrary, it tries to theorize learning as an activity of the learners dependent on education as well as situated in social, cultural and material practice.

**Presentation 1: The status of “implicit learning” within a conception of human learning as “grounded action”**

Wolfgang Maiers, Magdeburg-Stendal University of Applied Sciences & Free University Berlin, wolfgang.maiers@hs-magdeburg.de

The critical-psychological conception of human learning (Holzkamp, 1993) counters the theoretical distortion of the meaningful world and human agency in the mainstream-psychological “discourse of conditionality” and the consequent (not only behaviourist) definition of learning as externally controlled behaviour. In contrast, human learning is conceptualised as “subjectively grounded action”. Due to its focus on the learners’ intentionality, this approach disregards accidental as well as unconscious learning activities – despite their omnipresence in our conduct of life. Hence, one desideratum of our research
concerns the theoretical integration of the practically intertwined “intentional”, “incidental”, and “implicit” learning processes. This challenge becomes even more acute since contemporary learning psychology, while reformulating conditioning in terms of a cognitivist expectancy theory as a cognitive process to learn predictive relationships between events, entails another universalisation of associationist principles of learning in a uniform model of inductive “rule learning”. Ignoring the restricted applicability of this “inductive learning” (Holzkamp, 1993, 58f.), a research strategy of a reductionist mapping of higher level activities onto elementary processes is pursued. This inescapably blocks the access to complex situated human learning with its abovementioned different modalities and (possibly domain-specific) diverse forms. In order to understand their interrelation, a top-down analysis assuming the postulate of human action (including learning) as grounded is required: By descending from the highest level of specificity, it can be detected where and how implicit learning processes are included. Taking the “discourse of groundedness” as the primary frame of reference, it becomes possible both to reveal the characteristic grounding patterns of learning activities with no explicit goal intentions as compared with intentional learning, and to specify the particular circumstances under which learning without awareness occurs and where “groundedness” does not hold. Prominent researchers into “implicit learning” acknowledge that the key theoretical issue of how to define and integrate implicit learning has still not been resolved and needs a deeper clarification of the concepts of “consciousness”, “awareness”, and “intention” (French & Rünger, 2003). In the light of this problem, I shall argue that a sophisticated model of agency that comprehends “conditionality” as referring to non-specific features of acting (Maiers, 1993, 1995) allows for a coherent theoretical account of intentional, incidental and implicit aspects of human learning.

Presentation 2: Why dialogue matters: Digital technologies and the practice of affinitive learning
Ernst Schraube, Roskilde University, schraube@ruc.dk

One of the most vital elements of intentional learning processes consist of the affinitive learning phase, the phase which has its starting point in the learning problem and the moment where we seem to be making no further progress – unless we really learn something. In the affinitive learning phase we expose ourselves to the learning matter and contemplate it in another way, seeking to find a different mode of access to move us forward. It’s an exploratory process of de-centering, gaining distance and overview, withdrawal and contemplation. What are the preconditions and practices which enable or support these affinitive learning phases? And how do these practices change in a time of increasing digitalization of learning relations where students seem to be both globally connected and locally distracted? Drawing on Klaus Holzkamp’s subject-scientific theory of learning, Tim Ingold’s “education of attention” as well as experience reports of students developed in a project on digital technologies and learning, the paper reflects on the preconditions and practices of affinitive learning phases, such as attention, trust and tranquility as well as the importance of immediate dialogue with oneself and others.

Presentation 3: Learning and educational psychology: Late Vygotskian and systemic approaches
Teemu Suorsa, University of Oulu, Teemu.Suorsa@oulu.fi
In their book *Understanding educational psychology* Roth & Jornet (2017) suggest a strong revision of several basic conceptions of educational psychology. Their starting point is in late Vygotsky’s take on Spinoza’s monistic thinking. In my paper, I discuss Roth & Jornet’s suggestions in relation to a systemic conception of educational psychology (Järvilehto, 1998; Soini, 1999; Suorsa, 2015). In systemic psychology there is also a Spinozist undertone (Järvilehto, 2001), as well as other points of resemblance to Roth & Jornet’s approach, such as taking seriously the scientific contribution of subject-scientific psychology (e.g., Holzkamp, 1983, 1993) in developing educational psychology. Also conceptual solutions that Roth & Jornet suggest are similar to those developed in systemic psychology, such as “person-environment” (Roth & Jornet, 2017) and “organism-environment” (Järvilehto, 1994). In addition to these theoretical-philosophical underpinnings, I focus on the concept of learning from the standpoint of the learners in these approaches. These takes on learning also have many methodological and practical-ethical implications both in research and in different kinds of schooling institutions. I discuss these implications in relation to a counselling psychology course for students in educational psychology, where students discuss their everyday life in relation to their studies at the university, and reflect their learning of counselling skills.

**Symposium 19**  
Organiser: Randal Tonks and Brad Piekkola

**Ethos and Practice: Diversity and integration of systems of theory**

**Symposium Abstract**  
This symposium examines grounded theories across cultural and historical contexts and considers the enrichment of both theory and practice through such investigations. Beginning with the I Ching as a naturalistic, ecological philosophical system of psychology grounded in, and informed by, nature, the first paper provides an overview and history of the I Ching as practical theory. This includes a philosophical and psychological examination of the I Ching as an oracular book of wisdom that serves to inform its practitioners with a form of phronesis as a guide to good living. The second paper considers the unfolding of self and identity in the ethological contexts of China and the Ego-Analytical theory of Erik Erikson. This paper provides an example of the psychology of the I Ching through the practices of T’ai Chi and Traditional Chinese Medicine in comparison with the Eirksn’s account of the unfolding of identity in ecological and ethological contexts which give rise to varied expressions of psychological experiences and social relations. The third paper examines zhongyong / doctrine of the mean and its application to contemporary life among Chinese communities. Drawing from contexts offered by classical historical works and commentaries, including Aristotle’s Nicomachean Ethics and Chinese texts such as the Li-Chi and the Wu Ching, this paper seeks to invite connections among traditional and contemporary concerns over education, therapy and praxis. Together these papers examine intercultural modes of theorizing and practice, working towards conversations for nurturing potential fusion of horizons of practice and mutual engagement.
**Presentation 1: The Philosophy and Psychology of the I Ching**
Brad Piekkola, Vancouver Island University, brad.piekkola@viu.ca

If we, as theoretical psychologists, are to make useful contributions to human understanding and inter-cultural communication we need to fully appreciate our cultural differences. More than that, we need to delineate the historical basis and origins of our differences. In this we may not only begin to appreciate the other but our own selves as well. We may discover our common humanity and the forces by which we have been shaped, and, through that, the root of our differences. The I Ching is an ancient text that evolved over thousands of years, whose influence underlay the life and world-view of the ancient Chinese. While it has been dismissed as mythology and mysticism it embodies a holistic philosophy that shares, in some regards, with dialectical philosophies of the West and offers an alternative to the mechanistic, elementalistic, and reductionistic thinking that pervades Western scientific thinking. While no longer pervasive in its influence it [the I Ching] remains the historical source of what has been termed the collectivism of Eastern cultures, specifically China. In this paper I will try to lay out some of the fundamental aspects of this `Book of Wisdom’—its philosophy and its role in informing one how to live. However limited, it is hoped that this will shed further light on the phenomena of cultural collectivism and an alternative world view.

**Presentation 2: Ethos, self, and identity in the I Ching and Eriksonian ego-analytical psychology**
Randal Tonks, Camosun College, tonks@camosun.bc.ca

This paper examines the parallel constructions of self in the I Ching and the Chinese tradition with the ego-analytical formulations of Erik Erikson. Common themes and variations found within these theoretical perspectives are examined, including: history and ethos, dialectics, embodiment, grounding in nature, morals and values, healing and therapy. Beginning with a discussion of the sources of the self in China as presented by Yang (2006) a discussion of the need for harmony of self in the ethos and morality of society and in nature. This will be compared with the development of identity within Erikson’s framework recognizing the cultural milieu and ecological circumstance of identity formation. Further comparison of forms of embodiment and movement as seen in the practice of Tai Chi are compared with Erikson’s (1950) Configurations of identity. Further discussion of the role of the sifu (master) and the student, doctor and patient within the traditional Taoist systems is made with discussion of the roles of the caregiver and child as well as the therapist and client in Erikson’s (1964) model. Following Valsiner (2015) further discussion of the bridging of these theoretical perspectives is made.

**Presentation 3: Classical principles and contemporary psychological theory: Comparative exploration of Zhongyong thinking and eudaimonics**
Marvin McDonald, Trinity Western University, mcdonald@twu.ca

Contemporary psychologists around the world are re-examining indigenous traditions of classical insights into human nature and psychological makeup. In this presentation, we take note of intercultural parallels and potentials for mutually enriching engagement. Karl Jaspers’ hypothesis of an axial age continues to generate fruitful initiatives for intercultural and trans-historical comparisons. Thematizing comparative strategies of such scope are particularly
relevant in efforts to reappropriate features from classical traditions. Positive psychologists in Euro-American traditions draw upon a distinction between eudaimonic and hedonic wellness, reconsidering virtue traditions inspired by Greek classics, including Aristotle’s *Nicomachean Ethics*. Elaborations of such traditions by Thomas Aquinas drew upon Hebrew worldviews and continue in development through later generations. Chinese scholars, including psychologists, are revisiting the Zhongyong (Doctrine of the Mean), a prominent chapter of the *Li-chi* (Book of Rites), one of the *Wu ching* (Five Classics, which also included the Book of Changes). As Confucian thought evolved over the centuries, the Zhongyong was taken up into a central place in Confucian education, becoming one of the Four Books, and evoking fertile comparisons with Aristotle’s insights in *Nicomachean Ethics*. Contemporary explorations in China include examination of Zhongyong as a thinking style with connections to mental health and wellness, innovation, and productivity. In this presentation I suggest comparative engagement of such initiatives invites levels of analysis that facilitate joint examination of paradigm, theory, and methodology. Specifically, a question is raised about formulating such invitations within intercultural horizons of engagement.

**Symposium 20**
Organiser: Carl Ratner

**Marxist Psychological Theory, and Its Implications for Practice**

**Symposium Abstract**

This 4-paper roundtable explores Marx's ideas about human psychology, and brings them into contemporary significance. These were largely formulated in his discussion of consciousness (and false consciousness). The papers emphasize how Marx's psychological ideas contain both scientific insights about human psychology, and revolutionary political elements for enriching social life and psychological activities.

The papers explain a breadth of Marxian psychological concepts. These include intra-subjectivity, inter-subjectivity, ideology, socio-subjectivity, epistemology, consciousness, thinking being, consciousness and ontology, and false consciousness. Two papers from Chinese scholars introduce a valuable Chinese perspective on Marx's theories of consciousness, and their lived reality in a socialist society.

The papers explain how their various foci on psychology/subjectivity are ultimately grounded in a historical, political-economy that is nuanced and mediated by specific cultural factors such as education, family, and religion. This makes psychological phenomena windows into society that reveal its flaws and call for social reform. This is the practical consequence of Marxist Psychology.

Two papers bring the discussion of Marxist Psychology into concrete, contemporary significance for academic psychologists. One explains how Marx's psychological ideas were adopted by Vygotsky's circle of cultural-historical psychologists who developed them as explanatory constructs for specific psychological functions such as emotions, child development, concept formation, speech and thought. Another paper utilized Marx's ideas of consciousness and false consciousness to design an empirical investigation of Chinese Communist Party
members’ political consciousness. It uses Marx’s psychological ideas to interpret the results of the study.

**Presentation 1: Marx's Influence on Vygotsky’s Psychology**
Carl Ratner, Institute for Cultural Research & Education, cr2@humboldt1.com

This paper documents Vygotsky’s use of Marx’s concepts regarding subjectivity/consciousness/psychology. Vygotsky brought Marxism into the discipline of Psychology. This deepens our understanding of Vygotsky’s psychological theory, variously known as activity theory and cultural-historical psychology.

To explain what Vygotsky took from Marx, I begin by elucidating what Marx said about culture and consciousness. According to Marx, cultural factors, and their accompanying subjectivities, are organized in a system that is grounded in the political economy of society. Marx called this systemic theory of culture and consciousness “historical materialism.” It is both a scientific and a transformative (emancipatory) account of culture and consciousness. For cultural factors and psychological phenomena are windows into the deep political economy. They reveal how society’s core needs to be reformed in order to enhance psychological and cultural activity.

I explain how Vygotsky accepted historical materialism as an explanation, description, and prediction of psychology and society. He also used it to call for social and psychological reform. The paper cites Vygotsky’s self-proclaimed debt to Marxism. It also provides examples of his historical materialist thinking with reference to specific psychological issues such as child development, concept formation, emotions, language and thought.

**Presentation 2: With Marx, Beyond Marx: Elements of a critical theory of subjectivity**
Thomas Teo, York University, tteo@yorku.ca

Marx applied historical thinking to his own theory and suggested that one should not use his theory as a dogma. Yet, he also set out basic principles for a theory of subjectivity with his emphasis on what I would call socio-subjectivity and the notion that intra-subjectivity (the focus of traditional psychology) as well as inter-subjectivity (emphasized by hermeneutic, dialogical, and some phenomenological approaches) are part of socio-subjectivity. The theoretical task is to connect and understand the relationship between these three forms of subjectivity. But socio-subjectivity itself is not a static entity but changes according to transformations in society, economy, and culture. As Marx understood, a theory of subjectivity needs to understand the reality of capitalism, and one should add now, neo-liberalism. Changes in capitalist society such as capital as power and modes of exchange, in addition to modes of production, new forms of dispossession in conjuncture with new embodiments of identity, need to be accounted for. Neo-liberalism produces new forms of ideology, and a strong case is made, to keep to a Marxist concept of ideology, despite the criticisms of false consciousness since poststructuralism. It is argued that living in a post-truth world it is crucial to keep to the concept of ideology. However, I suggest that ideology needs to be augmented by a concept of bodiology, with the body as carrier of distorted images. It is suggested that Marx needs to be read, understood, and applied historically, which would be Marx’s own intention. Ideas for traditional and new forms of resistance are discussed.
**Presentation 3: The Materialist Connotation of Marx's Philosophy of Consciousness**
Bo Wang, Nanjing University, bowang@nju.edu.cn

The significance of Marx's philosophy of consciousness lies in that it provides the solution of historical materialism to the problem of modern epistemology. The starting point of the construction of Marx's philosophy of consciousness is the sensuous-objective (gegenständliche) activity represented by industry. The seemingly independent and self-evident consciousness structure is but the subjective aspect mediated by specific sensuous-objective activity in certain social-historical conditions. Such a historical epistemology which articulates inter-textually certain epistemologies with certain modes of production contains the revolutionary construction path of Marx's philosophy of consciousness. Marx accurately grasped the social and historical changes of the sensuous-objective activity and connected the problem of epistemology and his critique of political economy. Thus, in the form of historical materialism, Marx managed to solve the modern epistemological problem between thinking and being, and that between the philosophy of consciousness and ontology.

**Presentation 4: Marx's Theory of Consciousness, and The Marxist Consciousness of Chinese Communist Party Members**
Huilin Yang, Southwest University, echolilac@126.com
Junru Jiang, Southwest University, 419495442@qq.com

Marx's ideas about human psychology are largely formulated in his thinking about consciousness. This paper articulates Marx's theory of consciousness (including false consciousness). It utilizes this theory as an explanatory framework for analyzing the consciousness about Marxism among Chinese Communist Party members. It utilizes Marxist theory of consciousness to understand the phenomenology of Marxist consciousness. It is Marxism directed at itself; it is self-reflexive Marxism. This contrasts with most uses of Marxism that analyze capitalist activities and consciousness.

The paper shall introduce Marx's ideas about true consciousness and false consciousness of social reality. We engage in an empirical analysis of the extent to which these concepts are reflected in the political understanding of Marxism that members of the Chinese Communist Party manifest. We report on a study that we have conducted among CCP members in our university in Chongqing. CCP members engage in continuous political study of Marxism, typically meeting weekly for this purpose. We asked a sample about their knowledge of Marxist political economy and contemporary CCP policies. We assessed the extent to which their responses reflected true or false consciousness as Marx defined them.

We consider this research an important integration of theory and research, wherein a psychological theory of consciousness is utilized to frame research and interpret it. Understanding the phenomenology of Marxist consciousness in China is a crucial social issue because it indicates the extent to which China is effectively socializing Marxist theory and practicing it. This has important bearing on the direction in which Chinese society is moving.
Symposium Abstract

The present symposium offers an examination of unity versus plurality in the mind, using a multidisciplinary approach. One of the fundamental tasks of theory, both in guiding empirical research and in developing conceptual tools for analysis, is to examine the organization of the constituent elements in any field of research. In studies of the mind, it is the task of theory to raise questions on how ideas and cognitive processes are shaped by the tension between unity versus plurality. In this symposium, we bring together four papers with distinct perspectives on the implications of thinking about “the one” versus “the many.” We address the basic computational architecture of decision making and attention in the brain, and ask whether this architecture generalizes to more complex forms of thought, on ethics and ontology. Through Watsuji, Haidt, and Narvaez, we examine how to have a unified moral life given the tensional plurality of the functions and neural mechanisms of individualist vs. collectivist and intuitionist vs. rationalist morality. We explore the question of “unity” and “plurality” as raised by William James by looking at the responses offered by three of the most influential thinkers in different philosophical traditions, namely, Nishida, Wittgenstein, and Deleuze; this exploration will focus particularly on the experience of the self. Finally, we assess the value of Non-Standard Philosophy toward rethinking and reorganizing the philosophical traditions. By bringing the different perspectives together, we anticipate bidirectional feedback, benefiting the individual research projects as well as our general understanding of unity versus plurality.

Presentation 1: Competing Objects of Moral Thought: Parallel and Interactive Neural Mechanisms towards Envisioning the Real
Jan Lauwereyns, Kyushu University, jl@artsci.kyushu-u.ac.jp

The theme of “unity” versus “plurality” comes to the foreground in much neuroscientific research on attention, decision making and the control of action as a competition among multiple alternatives to be resolved in a return function, with a single output. For instance, in decision making we may consider different alternatives before proceeding to select one option. Likewise, in many attention paradigms, observers are presented with multiple candidate objects, one of which may come to dominate the subsequent cognitive processing. Here, I explore the implications from findings on the neural mechanisms of decision making and attention in relatively “simple” empirical paradigms for the analysis of the more complex questions typically addressed in philosophical investigations with respect to ethics and ontology. Research on mechanisms of bias versus sensitivity in decision making allows us to consider the different ways in which latent versus active cognition may shape the competition among different choice options. The discovery of parallel and interactive neural circuits for decision-making, based on different algorithms of reinforcement learning (model-based versus model-free), suggests a computational architecture of predictive coding that could serve as a theoretical framework for moral decision-making as well as the seemingly more intractable forms of philosophical thought on being and nothingness at various level of abstraction. By using this theoretical framework, I
argue that the theme of “unity” versus “plurality” in different areas of thought emerges more sharply as a question of process that delineates content, by exclusion, integration, or the creation of new information.

Presentation 2: Watsuji Tetsurô and the Neuroscientific Theories of Moral Development
Anton Luis Sevilla, Kyushu University, sevilla.anton@artsci.kyushu-u.ac.jp

Watsuji Tetsurô (1889-1960) is the leading ethicist of modern Japan, and one of the most famous Japanese philosophers around the world. He is famous for his ideas of “relational ethics” and “climate and culture” (fûdo). Recently, there have been efforts to apply his theories to education, particularly moral education. Moral education draws heavily from both ethics (moral philosophy) and moral psychology in order to find ways to aid the moral development and maturation of students. However, there tends to be a gap between the scientific and the philosophical approaches to moral life. In this presentation, I hope to bridge this gap by comparing the ethics of Watsuji to the neuroscientific (or neuroscience-inspired) theories of moral development of Jonathan Haidt (social intuitionism) and Darcia Narvaez (triune ethics metatheory). Haidt and Narvaez both draw from neuroscience in order to overcome the gap between rationalist theories of moral development (Lawrence Kohlberg) and theories of moral feeling (David Humé, Nel Noddings). I will argue that Watsuji can provide a novel model for comprehensively grasping the rational and intuitive facets, and the individual and social facets of morality while maintaining their tension. But at the same time, Haidt and Narvaez can provide a more concrete way to understand how Watsuji’s ethics is carried out. This thus provides a foundation for a holistic, relational, and tensional view of moral education that combines east and west, as well as science and philosophy.

Nobuo Kazashi, Kobe University, nkazashi@gmail.com

William James’s The Principles of Psychology is known to have exerted seminal influences in a variety of fields. I propose to reconsider the contemporary significance of Jamesian views particularly concerning the question of “unity and plurality” by bringing into light the various ways they were responded to, transformed or developed further by some of the most pivotal philosophers belonging in different lineages such as Nishida, Wittgenstein and Deleuze.

Firstly, we analyse the most pregnant passages concerning the questions of “attention and selection” in The Principles in order to draw out their neurological and moral implications by clarifying the way James’s major themes such as stream of consciousness, emotion and will, concepts and percepts, self and multiple-reality are related to each other in terms of “unity and plurality.”

Secondly, we consider the various ways James’s views inspired some other philosophers in their own inquiries. As for Nishida Kitaro, representative philosopher of modern Japan, who started out with the Jamesian stand of pure experience, we note a shift of relative emphasis from plurality to unity in his consideration of the formation of the self. Regarding Wittgenstein we focus on the decisive roles James’s pluralism played for his later views particularly that of “family resemblance.” Finally, we consider the implications of the characteristic appreciation and
accommodation of James’s pluralism in France beginning from Jean Wahl and running through Gilles Deleuze.

Overall, what will be brought into light is the pluralistic reformulation of the notion of unity regarding the experience of the self.

Presentation 4: Envisioning the Real: Philosophies of the absolute Multiple or Non-standard philosophy of the radical One
Jordanco Sekulovski, Kobe University, jsekulovski@gmail.com

Philosophy traditionally operates within a framework of philosophical positing, either as Multiple or as One or as One-All. This presentation investigates how to succeed Heidegger by reprising the foundational Platonic gesture, and avoid the Heideggerian extinction of ontology, by exploring new ways of placing philosophy into question. This is possible through a thought-matrix that does not annul philosophical knowledge but rather invalidates the very gesture of philosophical positing. The functioning of this matrix will be assessed as asymmetric but complementary in nature. The immanence of the One will be discussed as being in-One instead of the metaphysical Multiple and the One as One-All. The old problem of identity of Thought and Being/Real will be discussed through identification by superposition, in contrast to the Parmenidean One that tries to conserve their unity, identity or transcendence. Non-standard philosophy (NSP) is introduced as a novel approach in analyzing the philosophical proliferation of specular doublets operating through double transcendence. The Principle of Sufficient Philosophy (PSP) is introduced to help understand the way philosophers see philosophy as a practice contained within one unique encompassing whole, as homogeneous and self-sufficient, within which one is able to distinguish a multiplicity of secondary regions, domains, objects, diverse frontiers, thus omitting the perpetual re-doubling of philosophy itself. NSP is assessed as a theoretical framework that reveals the universality of the doublet structure and its consequences of producing knowledge through a self-perpetuating practice or re-doubling that does not know itself as such.

Symposium 22
Organiser: Luca Tateo

Locating the bodily borders of individuality

Symposium Abstract
The body is the arena where individuality, collectivity and culture can be observed as a “Gestalt of Gestalts” in which temporality plays also a relevant role. Phenomenology, cultural psychology and psychoanalysis have always dialogued with respect to the extensive/intensive nature of the embodied mind and the mindful body.

In this symposium will be theoretically explored a peculiar dimension of the body, that is the permeable border zone in which both individuality and otherness co-constitute. The contributors will provide some hints for an articulated discussion about the permeability between the minded body and otherness, that can be both emerge only by passing through the body. Human being
are at the same time alone in their body and with other bodies. To make both subjectivity and intersubjectivity possible, it is required that the borders are somehow permeable and actively participating in the co-construction of meaningful experiences.

The authors will discuss those processes such as body-mind (Tanaka), touch and borders (Marsico), otherness (Simao) and semiotic skin (Nedegaard and Beckstead), to advance theoretically in defining the body as arena for the emergence of both individual and collective dimensions of psychological life.

The format will include 5 papers drafts that are made available in advance, then 10 minutes for each short presentations to stress the main points, then 50 minutes/1 hour discussion and 10 minutes of wrap up by the discussant. We suggest that this format can be more productive than show-like presentations.

Presentation 1: Culture as the border of individuality
Lívia Mathias Simão, University of São Paulo, simao.livia@gmail.com

Departing from Merleau-Ponty’s (1945) critical analysis of both, the phenomenon of corporeality as a mere associative process that translates kinesthesia in visual language, and corporeality as a Gestalt formation, in which the whole precedes the parts, we follow him in distinguishing between spatiality of position and spatiality of situation, falling corporeality in the latter case. From this perspective he arrives to a conception of corporeality as a way of expressing one’s body being in the world by virtue of being always in view of an actual or potential activity. This dynamicity implies an intimate dialogical relationship between self, other and culture, as for on the one hand, “The primary cultural object is that one to which all other exist, it is the other’s body as a conveyor of a behavior” (p. 467); on the other hand, “in the cultural object, I feel, under the veil of anonymity, the close presence of the other” (p. 466).

However, we ask about how individuality and intimacy could dialogue in that dynamics of corporeality for generating personal creative development. We will propose a way for advance in this perspective by articulating the notion of the triadic unit of self-other-culture (Simão, 2011,2016) and the notion of fluidity of borders (Marsico, 2011). In this discussion, we will take advantage of a five minutes video presentation.

Presentation 2: Theorizing bodily experiences as the intersection between individuality and collectivity
Shogo Tanaka, Tokai University, shg.tanaka@tokai-u.jp

From the perspective of phenomenology of embodiment, I would like to demonstrate that both individuality and collectivity are two compatible modes of human experiences. As discussed by Merleau-Ponty and Husserl, the self is not an abstract entity that is represented as self-reflection. Rather, at a fundamental level, the self is realized through one’s own body and its capability for interacting with the surrounding environment. My question here is, what kind of interactions with the environment shape the self as being individual or collective? In social psychology, individualism is loosely defined as ideas that emphasize the being of individuals as ends in themselves that should realize their own selves. In contrast, collectivism is defined as ideas that emphasize the views, needs, and goals of one’s in-group as having priority over those of the self. According to this definition, an environment that supports individuality is one that affords the self
to be relatively independent of social contexts, including interpersonal relationships, whereas collectivism would be defined as an environment that involves the self in interdependent relationships with other members of the in-group. Focusing on bodily experiences in the former case, the self would be constituted mainly by one’s body-as-subject with its independent agency concurrently given. In the latter case, however, the self would be constituted mainly through one’s body-as-object. The self would be inevitably co-constituted with the presence of others and would have the characteristic of being interdependent. It is suggested that ambiguity of the body as subject/object might be the source for both individuality and collectivity.

Presentation 3: Human borders
Giuseppina Marsico, Aalborg University, University of Salerno, pina.marsico@gmail.com

One of the ordinary thing we do, as humans, is touching our and other’s body. There are several daily activities that imply "the act of touching": washing the hands, brushing the hair, dress up, kissing my babies, embracing my lover, shaking the hands of my colleagues.

The “touching” experience is an inherently “crossing border phenomenon” across the fluidity of the Human Borders. Touching is something that allows us to approach the other creating, in such a way, a sort of closeness and intimacy, but in doing that I discover the alterity, the distance and extraneousness of the other body. The more I approximate the other body the more I feel the other as alien and intimately and ultimately different from me. Even a tender touching has its “shadow”. A caress grazes and reshape the other, but also searches, digs and sometimes scratches. Thus, even the tenderness is ambivalent in itself and makes evident the limits and the mystery of the body and of the human encounters.

This contribution aims at discussing the contradictory nature of “touching” in our human life in the double version of touching our body and the other body and being touched.

Presentation 4: The Semiotic Skin Theory: When holding the communicative partnership between more than two.
Jensine I. Nedergaard, Aalborg University, jensine@hum.aau.dk

The Semiotic Skin (TSS) is to be seen as a socio-somatic-semiotic, layered and dynamic membrane that holds the notions of a semi-permeable, communicative boundary. In this theoretical understanding of an embodied aspect of not only meaning-making but also the regulative aspect of embodied interaction with others, the very idea of borders of individuality becomes the notion of interpretation.

This individuality shows to be difficult to fully integrate when the communication is between e.g. a pediatrician and a child. The ideas of a collective doctor and a collective patient will be introduced as to understand the aspects of the multiple dynamics of TSS as the holder of an individual’s personal ideas/interpretations in the interaction with one other person holding multiple aspects from others as well.

A constant interpretation between a self-reflecting system and an unending spiral of semiosis is the emergent of TSS. It creates a semipermeable barrier that holds the very notions of the multi-layered skin-on-the-skin that is reflected in embodied communication between humans and environment.
TSS as a symbolic protection is semipermeable, it registers and controls the hierarchy of signs in order to make meaning. This meaning is crucial in understanding not only one self but indeed the multilayered communication between more than two. This multiplicity shows when the body becomes the arena of relationships between individuals and collectivistic dimensions – and thus does the theory of TSS gives the opportunity to create communicative meaning and identity.

Symposium 23
Organiser: Kohji Ishihara

Tojisha-Kenkyu and the Open Dialogue Approach:
The significance of dialogue in mental health care

Symposium Abstract
Tojisha-Kenkyu is a study by persons with disorders that began in 2001 in the Urakawa Bethel House in Hokkaido, Japan. It developed against the backdrop of the Bethel House’s activities since the 1980s. Tojisha-Kenkyu has spread in Japan and national annual meetings have been held since 2004. Meanwhile, the Open Dialogue Approach, developed in West Lapland in Finland in the 1980s, is now gathering attention as an alternative approach in mental health care worldwide as well as in Japan. This symposium aims to discuss the significance of the involvement and autonomous activities of persons with disorders in mental health care by comparing Tojisha-Kenkyu and the Open Dialogue Approach. The panel consists of 4 speakers. Ikuyoshi Mukaiyachi, a social worker who cofounded the Bethel House with persons with mental disorders, will talk about the history and essence of Tojisha-Kenkyu in Bethel House. Naoki Nomura, who has been engaged in the introduction of narrative therapy in Japan, will discuss the theoretical backgrounds of the Open Dialogue Approach. Michiyo Shimodaira, who is managing a non-profit organization providing Assertive Community Treatment (ACT) services and is engaged in introducing the Open Dialogue Approach in Japan, will compare the ACT and Open Dialogue Approach. Kohji Ishihara, who has studied Tojisha-Kenkyu from the theoretical perspective and is now engaged in introducing Tojisha-Kenkyu in Japan, will compare Tojisha-Kenkyu and the Open Dialogue Approach from a theoretical perspective.

Presentation 1: The possibility of Tojisha-Kenkyu
Ikuyoshi Mukaiyachi, Health Sciences University of Hokkaido, nohonoho9@hotmail.com

The Urakawa Bethel House, founded in 1984, can be traced to the self-help group activities in Hidaka area of Hokkaido, Japan. It started as an activity centre for persons with schizophrenia to engage in business in cooperation with the town people, and evolved to its current form as social welfare cooperation responsible for job and everyday life assistance. Tojisha-Kenkyu emerged against the backdrop of Bethel House’s activities. It refers to the activities where persons with schizophrenia and other disorders study their experiences and episodes, such as hallucinations and delusions, with peers over dialogue and share the results of the study. It is important in Tojisha-Kenkyu for persons to “catch their own words.” The characteristic of
Tojisha-Kenkyu is that the subjects of the study have a positive interest in their experiences, enter into the domain of researchers autonomously, and conduct the study in cooperation with academic researchers and clinicians. Tojisha-Kenkyu does not aim to oppose scientific knowledge and methods based on evidence. Ample cases of Tojisha-Kenkyu have proved that the “knowledge” found in Tojisha-Kenkyu is equally significant as professional knowledge and could influence clinical practice positively through encouraging cooperation with professionals.

**Presentation 2: Harry Goolishian and Open Dialogue: A Personal Account**
Naoki Nomura, Nagoya City University, nomura@hum.nagoya-cu.ac.jp

Although we need a thorough disposition of the works of G. Bateson and M. Bahtin to explain the theoretical backgrounds of open dialogue, it seems more practical here to focus on the immediate ancestry of this movement. My talk is about the late Harold (Harry) Goolishian at the Houston-Galveston Institute, and my purpose is to explain why he was the pivotal figure for the theoretical framework of open dialogue.

Harry Goolishian did not write a single book but is well-known in the field of family therapy as a co-author of their ground-breaking paper: “Human Systems as Linguistic Systems” *(Family Process* in 1988). The paper had succeeded to show why the conventional practices failed to hear the voices of individual participants and declared their shift toward the narrative and dialogue-oriented therapy. Not-knowing may be the cover term to describe Harry’s therapy style, which turns out to be the spirit of therapeutic conversations.

**Presentation 3: Dialogical practices of an ACT team**
Michiyo Shimodaira, Home-visit Nursing Station ACT-J, shmodaira@actips.jp

There is a common background between the ACT (Assertive community treatment) program in the U.S. and the Open Dialogue Approach in Finland. Both have been developed in public psychiatric hospitals in times of de-hospitalization. They also share common features such as 24-hour accessible services and providing them by outreach teams. As for the difference between them, the ACT is a comprehensive case-management program for persons with severe chronic mental illness whereas the Open Dialogue treatment program is for persons with acute phase mental illness.

In the Open Dialogue system, a treatment meeting is the first aid for the acute patient, and the patient’s family and/or intimate persons are usually involved in the meeting. Although this treatment model is very different from the standard treatment model used globally, 76% of people with first episode acute psychosis were able to return to work or school while only 19% of the patients have relapsed according to the five-year follow-up study.

The ACT-J team, which I belong to, provides high quality outreach services guaranteed by the high score of fidelity evaluation; however, we could not prevent the re-hospitalization of a certain number of clients. Four clients relapsed repeatedly in the past two years. We have started learning dialogical practice, mainly Andersen’s Reflecting Process, core elements of treatment meetings in the Open Dialogue, since June 2015, and have started clinical application since May 2016. In this presentation, I will report the dialogical practice of the ACT-J and look at changes in the team.
Presentation 4: Tojisha-Kenkyu and the Open Dialogue Approach: A Comparative Study
Kohji Ishihara, The University of Tokyo, cishi08@mail.ecc.u-tokyo.ac.jp

Tojisha-Kenkyu and the Open Dialogue Approach share some common features. Both approaches have developed in rural, less populated areas for decades and have spread beyond the original areas. Moreover, both approaches have absorbed various perspectives and approaches in the process of seeking more appropriate ways for persons with disorders to address their problems. The philosophy of Tojisha-Kenkyu has been influenced by the disability movement and has adapted STS (Social Skills Training), whereas the Open Dialogue Approach has modified the family therapy approach and adapted “reflecting process,” a narrative approach. Both approaches also consider the cooperation of the community. However, there is a significant difference between the two approaches: the Open Dialogue Approach is a therapeutic approach conducted by mental health professionals, whereas Tojisha-Kenkyu is conducted by persons with disorders, often with the support of professionals. This presentation will discuss the significance of the approaches by emphasizing the importance of the involvement and autonomous activities of persons with disorders in the field of mental health care, by comparing both approaches from a theoretical perspective.

Symposium 24
Organiser: Patrícia Junqueira Grandino

Psychoanalysis face the speeches that individualize the discontent of the social and political field

Symposium Abstract

This roundtable aims to reflect how discourses and practices capture subjects erasing social and political conflicts in the production of suffering. It refers thus to the individual level of the explanation for the discontent present in different contexts: forced migration, not tolerated cultural differences, violence, political setbacks in political coup situations, economic crises. Find the discontent only that suffering is to obscure the social bond that constitutes as subject and that the suffering of the subject says from position it occupies in the social bond. Different discourses and knowledge sometimes erase that bond to think of suffering as a subject of the problem. They capture the subject to a place of trouble-causing obscure history and prevent the possibility of speaks of these subjects. Thus, this table work aims to discuss how the intervention from a psychoanalytic ethics implies questioning these speeches that lay on some groups accountability on the discontent. These works seek to reflect on the role of psychoanalysis as a theory that reveals the malaise, the social contradictions and conflicts present in the speeches blaming and criminalizing. And how interventions can contributing to the restoration a place of speaking to those who are captured and attached identities that remains marginalized in the social bond, resubmitting the issues and subject of the conflict for the social and political field.
Presentation 1: Accountability of adolescent in conflict with the law for his precarious position on the social bond
Carolina Bertol, Pontifícia Universidade Católica de São Paulo, Universidade Federal de Santa Catarina, carolinabertol@gmail.com

Accountability of adolescents who commit illegal acts is still a subject that interrogates and is object of much debate in Brazil. Many defend the reduction of penal age to 16 years, understanding the socio-educational measures for adolescents who commit irregularities are not effective to prevent new crimes. The intrinsic argument to this view is that the greater the repression, the more effect it has on the behavior you want to modify. On the other hand, those who oppose the reduction, denounce this project as an incarceration of poor and black youth, as an attempt to blame them for the violence of the cities and obscure the fact that these same young people are the main victims of violence. They are suffering and at the same time are blamed for the violence. Although the reduction has not yet been approved, what we see in practice is an intensification of punishment of these young people. The judges who determine the extinction of their measures socio-educational addressing increasingly demands to them, an attempt to blame by readjusting the adolescent to a way of life that doesn't take into account their marginalized position in the social bond, and neither the harmful effects in them. So in this work we seek to analyze how socio-educational measures work as a way to blame and keep the adolescent in a precarious position in the social bond, and how, rather than hold him accountable for his actions, they end up blaming the youth for social conflict and violence arising from these.

Presentation 2: Psychoanalysis, policy and care devices in Mental Health.
Deborah Sereno, Pontifícia Universidade Católica de São Paulo, sereno.deborah@gmail.com

The "Giramundo - Workshops and Networks in Mental Health" is a service of Psychological PUCSP clinic that aims to articulate and strengthen the network of community services for children and psychotic young autistic and / or vulnerable, for their participation in community. As externship for students of the nucleus Mental Health: Policy and Extended Clinic, that are in the last year of a degree in psychology, aims to assist with the training of students for psychoanalytical work in public institutions, articulating psychoanalytical and political practice. Thus, Giramundo team receives the demand that comes to the clinic and establishes partnerships with public health care services, psychosocial care centers in general and also with the community and public schools. For this, it has three devices: living group, group of parents and therapeutic accompaniment in the territory. With this work I intend to discuss these devices that are based on institutional clinical and that support the articulation of psychoanalysis with the social field. In report of a case, I intend to make "clinic speak" from their daily lives, the different voices involved (Guto, family, psychology students, health services, schools) highlighting the tensions, dilemmas, encounters possibilities and disagreements crossing and eventually form the very clinic Giramundo. With that, I intend to make the clinic speak, to know what is happening in their daily lives and contribute to health policy and mental health from the teaching of this clinical practice.

Presentation 3: History, dispossession and Psychoanalysis
Marta Okamoto, Pontifícia Universidade Católica de São Paulo, martamokamoto@gmail.com
Considering the migratory movements as a hot and urgent topic in contemporary, this work focuses on this topic to reflect, from a specific clinical case, what are the effects on the subject of cultural passage carried out violent and compulsorily. Passage not performed as choice causes marks on traumatically psyche that going on for generations. Taking as its starting point the speech of a teenager diagnosed as psychotic, verbalized during a psychotherapeutic care session with your family, this work attempts to deconstruct, at least partially, the tortuous and obscure route of illness and human suffering from a context very specific: immigration, loss of origins, the difficulty of building new stories.

From the reflection on the passage of such different cultures and its effects, we will propose to think about the importance of groups, the new references built or not in this new context, locate the articulated unique history with the historical context in which this occurs. To illuminate this route psychoanalysis will be our main lighthouse. In other words, it may be a reflection of the shift, not only in the sense that physics gives you, but also caught in its symbolic meaning of "no place", "out of place". Passages when not well assimilated, worked or represented may become the most painful side of life: depression, melancholy, anxiety, psychotic episodes.

**Presentation 4: The eclipsing of the subject in the face of the failure of words and the empire of cliches.**
Patrícia Junqueira Grandino, Universidade de São Paulo, patjg@usp.br

In Brasil, the political and economical crisis has produced conflicts between sectors of society and set apart groups in stereotyped positions. It's observed in this context that the worth of words deteriorates, as different actors in antagonic fields appropriate similar discourses, but contradictory in their history and political posture. The indiscriminate appropriation of discourses produces an effect of impotence and disbelief in the individuals that beyond the usual abandonment of the contemporary discontent, they see themselves without escape before the statement of the hypocrisy and lack of honesty in authority figures or opinion-makers. We know that words may hide more than reveal the intentions and commitments of the enunciators, but the deflation and distancing of density of experience seems to be growing. We understand that on top of everything, the blows being struck against forms of reflexive thought deserve to be problematised under the light of theoretical scopes that assist to unfold it's entrails and point to means to overcoming this situation. Psicanalisis reveals itself as an important conceptual support as it contemplates the hidden dimensions of discourses. We intend to discuss how the virulence of the attacks against progressive narratives reveals itself as a symptom of the position of individuals trapped in what Enriquez (2001) named as compact identity. The deflation of words and the empire of cliches, fed by hegemonic performance and consumption logics, eclipse the subject in a narcissism of death. Empty and alienated of himself, the contemporary individual doesn't find in discourses the anchorage to name his own discontent.
**Symposium Abstract**

All papers in this roundtable discussion focus upon becomings in societally sensitive and politically contentious fields. We intend on basis of four different studies to discuss how to understand and in some cases expand agency among the actors involved. The studies involve: 1) Ethical research activism in research on "radicalization" among young ethnic minority boys, 2) research on mo(ve)ments with “former” gang members moving beyond gang involvement, 3) how to deal ethically with disparate material-discursive forces and the distributed production of dignity and contempt in cases of sexual digital abuse, and 4) how to meet vulnerable parents of children bullied in school from a post-humanist theoretical perspective, without violating ethical considerations.

The papers share an ambition of moving beyond dichotomous thinking, and of challenging and transgressing the production of asymmetries and the processes of othering and/or marginalization of different actors in these contentious research fields. The papers introduce social practice theory, poststructuralism, and agential realism and discuss ethics in relation to research project designs, funding bodies, collaborators, topics, theoretical takes, conceptualizations, and ‘apparatuses of production’.

We raise questions such as: What kinds of (material, discursive, subjective, technological) agencies are at stake in these different fields? Which ethical dilemmas, obligations, and contradictions must be addressed? The papers discuss collective and material forms of agency, both among researchers themselves and others involved in the research.

**Presentation 1: Ethical activism research in 'radicalisation' studies**

Helle Rabøl Hansen, Aarhus University,

What is your response when qualitative finds from ethnographic work are in contrast to the profiles of individuals suspected of terrorism that are often made public by the Danish Security and Intelligence Service? It is easy to end up in an ethical dilemma. Should the research results be handed to the authorities despite a risk of throwing suspicion on young informants? Or should the results be withheld despite the risk that the authorities may go on being informed by fear and misconceptions? What is the confidential and ethical challenge here?

With a concept of ethical activism research informed by practice epistemology – especially Marx’s idea that researchers should not only understand the surrounding world, they should also change it – this paper discusses possible and complicated research navigation.

**Presentation 2: Social practice ethics – researching sensitive mo(ve)ments with “formers”**

Line Lerche Mørck, Aarhus University,

The paper discusses dilemmas and possibilities of a social practice ethics when researching sensitive moments and movements of “formers”. “Formers” refer to people who have been
involved in (biker) gang environments, criminal networks or extreme groups. How do we get access and (re)produce trust and develop co-researcher relations with formers? What can we do about the risk of stigmatization, recognition, and reproduction of marginal positions of “formers”?

These questions are discussed in and across two different social practice research collaborations, one conducted in collaborations between “formers”, a master thesis student and myself (a professor in her “spare” time), one partly framed and funded by The Danish Ministry for immigrants and integration.

These research projects include close collaborations with formers, who also participate as active subjects in social work communities, as well as co-researchers – contributing with the research agenda and questions for research. The paper discusses researcher agency as produced in relation to theories such as Critical psychology and poststructuralism, and related social practice research and mo(ve)ment methodologies as well as the communities and parties of collaboration. The paper discuss ethical standards, such as anonymity and recognition, and how they are negotiated and conducted as part of contentious practice, academic standards, theories and in relation to the life interests, possibilities and dilemmas of the people we collaborate with. The paper thereby develop and conceptualize new standards for social practice ethics, which also involve co-researchers, who are active subjects doing presentations, films, blogs and articles about some of the same issues, that are researched.

**Presentation 3: Ethical intra-activity in and among apparatuses – a study in sexual digital abuse taken as an example**
Dorte Marie Søndergaard, Aarhus University,

New materialist conceptualizations of the enactment of phenomena emphasize intra-activity among matter and discourse, and subject and culture, and replaces dichotomies with a focus upon the dynamic and open-ended material-discursive apparatuses that produce the phenomena we study. Hence also the neologism ‘ethico-onto-epistemology’ (Barad).

In this paper I discuss how this analytical approach also challenges the ways in which qualitative research use to go about matters of ethics. Using a study on sexual digital abuse I discuss how affordances connected with human relating (anonymizing practices, ‘doing no harm’ etc.) transform and expand into new ambitions focusing not only the intra-acting human but also the non-human forces in and among apparatuses. The aim is an ethico-analytical movement which expands ambitions to also include considerations about the effects of the researcher’s intra-activity upon 1. the vitality of intra-activity among all the other (human and non-human) forces involved, 2. the potential vitalization of dignity promoting practices of all forces with a specific focus upon human intra-activity whether being of (in the chosen example) violating or victimized character and 3. the potentially vitalizing effects made (im)possible by the researcher’s efforts to increase intra-activity among otherwise disparate apparatuses.

My example will be a study of sexualized digital abuse (e.g. slutshaming) featuring a range of intra-acting forces and elements at work in dramatic negotiations of gender. The intra-activity includes technological intentionality (Verbeek, Ihde); sex/gender discourses (Butler) and assymmetries (Haavind); shame (Sedgwick); bio-matter, reproductive potentials as well as current asymmetries involved in educational gendered positioning among children and young people.
Presentation 4: Ethics in post-humanist research
Nina Hein, Aarhus University

How am I to understand the man sat in front of me, sharing his experiences as the father of Noah, who was bullied at school for four years? If I take a post-humanist approach, I can regard the voice of this father as a “VwO” – a “Voice without Organs” (Mazzei) - that is, an enactment among researcher-data-participant-theory-analysis, rather than the voice of an essentialist, singular subject. But what about the way this father is physically, materially exposed to me during the interview - his tired posture, his clear emotion when telling me about Noah’s suicidal thoughts in 4th grade? Is it ethically justifiable to treat this man and his narrative as an enactment of the situation? And is it theoretically and empirically viable?

In this paper I will question the ethical as well as the theoretical aspects of attempting to dissolve the human subject in post-humanist research.

I both draw upon and oppose post-humanist thinking (Barad and Mazzei), introducing the phenomenological concept of ‘leib’ (the lived body) and Cavarrero’s idea that we are always ‘exposed’ in a bodily way to each other. In this way, I argue that the father in front of me and the experiences he expresses can be understood as having come into being through innumerable intra-actions with different material-discursive forces in the world. At the same time, however, I suggest that this human being can be understood as a ‘leib’ – a material, lived, living and marked body that has a being of its own. This ‘leib’, which is exposed to me in the interview, carries something with it through and across its intra-actions in the world, making it both ethically and theoretically problematic to break with the notion of the “I” altogether.

Individual Presentation 10

Presentation 1: Stimulus-Response and the Innateness Hypothesis: Childhood Language Acquisition of “Genie”
Caroline Kim, Independent Scholar, Caroline1383@gmail.com

Scholars have long disputed the relationship between the origins of language and human behavior. Historically, behaviorist psychologist B. F. Skinner argued that language is one instance of the general stimulus-response phenomenon, which characterizes the essence of human behavior. Another, more recent approach argues, by contrast, that language is an innate cognitive faculty and does not arise from behavior, which might develop and reinforce linguistic facility but is not its source. Pinker proposes on the studies of damage to the Broca’s and Wernicke’s area in the brain, that language is an innate component of specific, classically language-correlated regions of the human brain. Taking a notorious 1970s case of linguistic maladaptation, this paper queries the dominant materialist paradigm of language-correlated regions. Susan “Genie” Wiley was physically isolated from language interaction in her home and beaten by her father when she attempted to make any sort of sound. Wiley’s potential language-determining areas in the brain were intact and she was exposed to language later in her life, but she was unable to achieve the normal level of communication skills, deterring socialization. This phenomenon, and others like it in the case limited literature on linguistic
maladaptation pose serious clinical, scientific, and indeed philosophical difficulties for both of the major competing theories of language acquisition, innateness and linguistic stimulus-response. The implications of such cases for future research in language acquisition are explored, with a particular emphasis on the interaction of innate capacity and stimulus-based development in early childhood.

**Presentation 2: A New Answer to Chomsky’s Challenge: The Erotetic Theory of Grammar**
Ilari Mäkelä, University of Oxford, ilari.makela@st-hughs.ox.ac.uk

Since Chomsky’s foundational work on generative grammar, a major challenge for cognitive sciences has been to explain the human ability to understand and produce hierarchically structured grammatical expressions. Two explanations have gained attention: (a) that of innate Universal Grammar, where innate syntactic operations are applied to environmental stimuli, and (b) that of a statistical learning procedure, where language learning is driven by probabilistic relationships between different stimulus properties. A third suggestion is presented here. In the Erotetic (i.e. question-based) Theory of Grammar, syntactic rules are neither innately known, nor statistically learned, but rather emergent properties of the kinds of questions that unfinished expressions generate in a cognitive agent. This theory combines insights from inquisitive semantics, usage-based linguistics and erotetic theories of cognition to explain structure-dependencies as question-answer pairs. The theory has several advantages over the two stated alternatives: Unlike the Universal Grammar hypothesis it can explain (1) formal features of grammar without separating external and internal language faculties, and (2) the origin of human language capacity without positing categorically new innate structures. Unlike statistical approaches to grammar, it can offer (3) a formal description of what roles different syntactic structures play in the usage of language, and (4) a cognitive-level explanation of why human language evolved to use complex hierarchical structures in the first place. Supportive evidence from developmental disorders, such as autism, is discussed. New research questions for developmental and computational linguistics are presented.

**Presentation 3: Brain maturation and ideological obfuscation**
Clifford van Ommen, Massey University, c.vanommen@massey.ac.nz

This paper examines two sets of discourses: The first which emerges out of neuroscience and addresses the notion of neurological maturation, particularly of the frontal lobes and its relationship to cognitive and social development. The second discourse emerges from the translation of the former into several forums including education, parental guidance and policy development. Where the former makes claims that are tentative and cautious in the face of biological and methodological complexity, the latter converts such tentativeness into bold statements and practice guidelines. This then represents one of the routes through which science is utilised for non-scientific agendas which place moral, cultural and ideological norms upon a naturalised foundation. In this paper I seek to render a number of aspects more overt, including strategies for translation and the ideological implications for the emergent claims and guidelines. This however is not to claim that neuroscience lies on neutral foundations but, rather, that its ideological operations are more subtle.

97
Presentation 1: Risk discourses in childhood: The ethics of ‘risk’
Oddbjørg Skjær Ulvik, Oslo and Akershus University College of Applied Sciences, Oddbjorgskjar.ulvik@hioa.no

This paper addresses risk discourses as represented in child care practices which are accounted for as prevention of an anticipated ‘risk’ in the near or distant future. ‘Risks’ may be related to children’s bodies, health or development. Psychology as well as other disciplines contribute to constructions and handling of ‘risk’ in childhood through theory and practice. ‘Risk’ constructions may be regarded as political tools, legitimizing certain kinds of childhood policies and practices (Burke & Duncan, 2015). Risk discourses imply a temporality dimension by privileging future over here and now (Qvortrup, 2009). The discursive formation of ‘risk’, the conception of care practices primarily in terms of their long term effects, may affect children’s everyday life here and now.

The significance of ‘risk’ is contextually embedded, and mirrors the actual society’s belief systems (Douglas, 1992). In the minority developed world, ‘risk’ constructions are widely claimed to be scientifically based. Risk perspectives are called for in research programmes, and research may thus be regarded as producers of ‘risk’ constructions. Rather than being neutral and evidence based, ‘risk’ constructions may be seen and explored as situated, as well as classed, gendered and ethnizised (Ulvik, 2017). Risk discourses actualize empirical, epistemological and ethical questions, which will be discussed.

The discussion will be illustrated by empirical examples from a field work study in Norwegian and French kindergartens, inspired by the polyphonic ethnographic method developed by Joseph Tobin (Tobin, Wu & Davidson, 1989; Tobin & Davidson, 1990).

Presentation 2: Conceptualizing one’s own teaching activity: An account of a teacher’s expansive learning journey into research
Antti Rajala,, University of Helsinki, antti.rajala@helsinki.fi
Annalisa Sannino, University of Helsinki

This paper discusses a study that aims to better understand the process of concept formation in research conducted by teacher researchers. We analyze such a process in the context of a teacher researcher’s journey to develop an agency-centered pedagogical model as part of his PhD dissertation study. Our study explores how the theory of expansive learning (Engeström, 2014) can account for a dialectical and mutually transformative relationship between theory and practice in teacher research. The primary data comprise documents (research plans, diaries, published articles) and transcribed recordings of supervisory meetings. In the analysis, we identify expansive learning actions in the data and trace how the object of the teacher researcher’s activity was reconceptualized in and through the expansive learning actions. Our initial analysis shows that the teacher researcher’s journey into research can be characterized as a part of an expansive learning cycle. The analysis shows how he increasingly began to question aspects of his teaching activity. The pedagogical model that he constructed served for him as a tool that remediated his relations to students and helped him to reconceptualize students and pedagogy. In our presentation, we will illuminate the expansive dynamics of
concept formation that accounts for these reconceptualizations. The study makes a methodological contribution to the discussions around teacher research by unpacking the concept formation involved in successful interaction between theory and practice.

References

Presentation 3: Towards a non-dualistic notion of students’ motivation: from Spinoza to Dewey.
Antonia Larrain, Universidad Alberto Hurtado, alarrain@uahurtado.cl

Nowadays there is a wide consensus among educational researchers that school learning is an active, effortful, social and situated process. There is no learning if there is no active engagement. Therefore, learning is not a pure cognitive process, but an activity that involves both intellectual and affective-emotional aspects. Students’ motivation is seen as a key emotional aspect that influence and determine the way people learn. However, classical mainstream theories of school motivation account for motivation as a cognitive belief-driven process (Dweck, 1999; Weiner, 1974)

The problem, then, is that whereas motivation is growingly seen and valued as an affective process, its mainstream conceptualisation is focused on cognitive aspects. What ensues is a dualistic conceptualisation of students’ motivation that does not account for the affective and volitional dimension of the phenomenon and, with it, of learning.

The goal of this paper is to discuss the notion of students’ motivation drawn on Spinoza’s Ethics (1677/1994) and Dewey’s notion of situation (1916/2004) proposing an alternative non-dualistic notion. Three ideas are the building block of the discussion: First, both intellectual and affective processes are different modes of affection, but not different substances: they are alterations produced by other ‘bodies’. Second, affects are affections intimately related to the possibility of self-perseveration. All things or beings on earth are engaged in an effort for perseveration or self-continuity. Affects are the affections by virtue of which action potential is enhanced or diminished. The self-continuity desire, then, is the referent in relation to which both affects and ideas occur. When self-perseveration is delayed, sadness emerges. On the contrary, when perseveration is facilitated, happiness emerges. In synthesis, affects are the way in which some alterations or affections are felt according to their contribution to the perseveration of the self. Third, the relative contribution of a given event, the meaning of a particular alteration, depends on the situation, that is, it is constructed through a temporal process in which the given is interpreted from a projected, provisional, future.

**Presentation 1: Paternalism and Perfectibility: psychological theorizing in 19th century colonial India**

Alina Shron, Université Paris Diderot, shron.alina@gmail.com

While modern psychology’s consolidation as empirical-scientific discipline begins towards the end of the 19th century, dating its birth to Wundt’s lab in 1879 would render serious disservice to our understanding not only of the discipline, but modernity itself. Mirroring the coextensive growth of historiographical sensibilities and nation-states, the fact that interest in ‘the physics of the soul’ surged along with the numbers of people leaving behind their pastoral lives for swelling urban centers, or urban centers for far-away colonies, is neither accidental nor trivial. ‘Moral science’ was a vital ingredient to addressing the pressures of modernity: conceptually (e.g. naturalistic substitution of the soul), methodologically (e.g. empiricism and skepticism), and socially (ethico-political-economic reform).

The unprecedented premium put on education both reflected the centrality of psychological thinking, and education in turn influenced it. I will inflect the question of the ethos of psychological theorizing through the case study of the colonial education debated and put in place by the British in 19th century India. British Indian colonial education is a useful prism for several kinds of reasons: 1. the colonial site as ‘laboratory of modernity’ often provided more favorable circumstances to the implementation of reforms that met with resistance at home; 2. The perceived civilizational backwardness encouraged the infantilization of colonial subjects and forthrightness about paternalism; and 3. Indian intellectual traditions boasted very sophisticated conceptions of ‘the self’ in contrast to which the peculiarity of modern psychological theorizing can be more clearly apprehended.

**Presentation 2: Conceptualizing Citizens’ Discursive Positioning in Public Deliberation**

Kristie Serota, University of Guelph, kserota@uoguelph.ca

Public deliberation provides a method of involving groups of citizens from the lay public in conversations about issues pertaining to governance and public policy on a range of topics. Engaged groups of citizens (mini-publics) are presented with information on the current state of affairs on a particular issue and asked to draw on this and other knowledge in the deliberation process. The purpose of this presentation is to explore methods for analyzing the social processes underlying conversations in such deliberative processes. Few studies of have examined the social processes and communicative practices involved in deliberative conversation. Lenses that have been explored include subject positioning theory (O’Doherty & Davidson, 2010) and participants’ use of narrative (Ryfe, 2006). Position exchange theory (Martin & Gillespie, 2010) provides a novel theoretical framework that views communication within psychological and social space-time, incorporating accounts of personhood and discursive analysis to reveal how people are positioned, by themselves and others, through social interaction and discourse. Utilizing hermeneutical analysis to gain a deeper understanding of the ways citizens use language to position themselves in their deliberative dialogue provides a novel lens through which to interpret and analyze discourse within public deliberations. Finally, the application of this theory to an innovative setting has the potential to further develop the
theoretical literature on both public deliberation and position exchange theory.

**Presentation 3: ‘Another outlook’: Dynamics of recognition and politics**
Aline Souza Martins,
Anhanguera College, University of São Paulo, Alinesouza.martins@gmail.com

The doctoral project "Another outlook: Dynamics of recognition and politics", part of the conclusions of the master's dissertation presented in 2014 "Why war? Policies and subjectivity of youth involved in drug trafficking: an unanswered essay". In that paper, we reach the conclusion that the subjects are always submitted to a double casualty, psychological and political, making them become dependents in the dynamic created between recognition and the social bond. In the doctorate, we go deeper into the theoretical investigation of the relationship between psychoanalysis and politics (Freud, 1932; Lacan, 1969; Frosh, 1987; Debeiux, 2012; Dunker, 2016; Safatle, 2016) in order to better understand how policies permeates in the clinical care. The central problem is to investigate what are the consequences of the policies, in the relationship of power and social positions. Therefore, interviews were conducted with psychoanalysts in São Paulo about the possible intersection between psychoanalysis and policy, as it is about a debate and not a defined position. These interviews were recorded, edited and are available in the internet through the PsiBR site. This project's hypothesis is that the process of recognition (Lacan, 1969; Honneth, 2003) which is constitutive for the shaping of the subjects, is permeated by the political dynamics through discourse, involving power relations within the social structure. Discussions on these topics may open new ways of presenting oneself to another, in other words new forms of recognition, generating new social bonds.

**Individual Presentation 13**

**Presentation 1: Theorising digital engagement: Who participates in what?**
Tine Jensen, Roskilde University, tinex@ruc.dk
Anders Wulff Kristiansen, Roskilde University, aewk@ruc.dk

In this presentation, we want to discuss different theoretical approaches to understanding digital technologies in everyday life in preparation of an article to appear in the Annual Review of Critical Psychology.

Digital technologies, such as social media, are pervasive in everyday life, and enable us to take part in spaces and contexts around the world simultaneously, resulting in the blurring of spatial and bodily boundaries. Many psychologies, for instance critical psychology, conceptualise subjectivity, presence and communities of practice as physically bounded. However, emerging technologies call for discussions of how to understand these concepts in less physically bounded ways. Recent developments, such as James Paul Gee’s Affinity Spaces reconceptualise communities of practice and context in relation to online practices in terms of intensities of interests and affinities, rather than Euclidian “place”. This development is promising, but also holds its limitations, since subjects tend to disappear into technologically mediated portals and networks. Agential Realism, on the other hand, reinstitutes the subject in
socio-techno-material orderings, thus offering promise, especially concerning ethical interpellations of human subjects.

With an onset in an empirical case, this presentation will deal with a discussion between, critical psychology, Gee’s Affinity Spaces, and Agential Realism in attempting to understand how we can research and imagine subjectivities, presence, and participation in proliferating contexts/spaces. We find this vital for enabling understandings of everyday life where human subjects live in multiple and distributed participation on a multitude of social media, digital devices, connectivity and physical locations.

Cor Baerveldt, University of Alberta, cor@ualberta.ca
Evan Shillabeer University of Alberta, shillabe@ualberta.ca
Vickie Richards University of Alberta, vickie1@ualberta.ca
Michael Dawson University of Alberta, mdawson@ualberta.ca

The Center of Advanced Study in Theoretical Psychology was a renowned institute at the University of Alberta in the period 1965-1990. Envisioned by the first head of the Department of Psychology, Joseph Royce, the aim of the Center was to meet an “urgent need” within a discipline characterized by increased fragmentation and narrow specialization, through conceptual analysis and integration. During the period of its administrative autonomy, the Center brought together over 120 distinguished visiting scholars from a range of disciplinary backgrounds, including several Nobel laureates and key figures in the history of psychology. Many of those visiting scholars remained in residence in order to engage in a series of so-called ‘seminars-in-the-round’ that involved intense mutual exchange of ideas and no-holds barred discussion and debate. Recently recovered thought-to-be-lost audio and video recordings from this period offer a unique and multifaceted picture of a discipline that prides itself for its empirically-dominated approach to research. Over a thousand hours of reel-to-reel audio recordings, as well as U-matic video recordings have been recovered. The Culture In Action (CIA) lab has started the process of digitizing those materials and will create a digital repository in order to make them available for further research on the history of the behavioural, social and human sciences. Aided by recovered documents and photographs, we will discuss the historical importance of the Center, its relation to the founding of ISTP and its mission of conceptual integration in light of current advances in theoretical psychology.

Presentation 3: A Phenomenological Orientation of Rorschach Test
Yoshiaki Motobayashi, Tottori University, yoshiaki.motobayashi@gmail.com
Tamiko Mogami Tottori University

As the title suggests, two directions of phenomenological research on Rorschach test, will be discussed. The purpose of the first, theoretical direction is to make it clear that this projective technique has a phenomenological basis, so it can be regarded as one of the “phenomenological psychological assessments”. Here, referring to some pieces of phenomenological study (e.g. Binswanger 1956), we re-emphasize the fact that phenomenological psychology mainly approach the “manner of experiencing” (Gendline 1964), how human-beings experience the world.
The purpose of the second, practical direction is to make it clear how we can put phenomenological views to practical use of the Rorschach test. The category system “thinking process and communicating style” in the Nagoya university system (the Rorschach system developed in Japan), will be introduced here. “Thinking process and communicating style”, which includes 84 scores under 13 categories, was proposed by Uemoto (1974), in order to take into consideration, attitudes and language expressions of subjects while being tested. We insist that the correct application of “thinking process and communicating style” can be the first step towards a phenomenological orientation of the Rorschach test, by enabling us to approach the first person experience and life-world of subjects.

**Individual Presentation 14**

**Presentation 1: A Mechanistic Account of Wide Computationalism**

Luke Kersten, University of Edinburgh, L.M.Kersten@sms.ed.ac.uk

The assumption that psychological states and processes are computational in character pervades much of cognitive science, what many call the computational theory of mind. In addition to occupying a central place in cognitive science, the computational theory of mind has also had a second life supporting ‘individualism’, the view that psychological states should be taxonomized so as to supervene only on the intrinsic, physical properties of individuals. One response to individualism has been to raise the prospect of ‘wide computational systems’, in which some computational units are instantiated outside the individual. Wide computationalism attempts to sever the link between individualism and computational psychology by enlarging the concept of computation. However, in spite of its potential interest to cognitive science, wide computationalism has received little attention in philosophy of mind and cognitive science. This paper aims to revisit the prospect of wide computationalism. It is argued that by appropriating a mechanistic conception of computation wide computationalism can overcome several issues that plague initial formulations. The aim is to show that cognitive science has overlooked an important and viable option in computational psychology. The paper marshals empirical support and responds to possible objections.

**Presentation 2: Neurosciences, techno-science and subjectivity: Reflections on a new dilemma**

Henderikus J. Stam, University of Calgary, stam@ucalgary.ca

Critics of neuroscientific developments in psychology have emphasized either the reductionist impulse underlying these advances or their adherence to a mereological fallacy wherein powers are attributed to brains when these can only be ascribed to persons as a whole. These and other critiques, while important, miss the crucial features of a neuroscience that will alter our understanding of both human complexity and the emergence of our most characteristic attributes. Brain plasticity and the inherent sociality that is both shaped by our brains and in turn shapes them, makes of the neurosciences a special form of theorizing. Taking a cue from Latour,
this paper argues that rather than creating a sharp division between a reductionist science on the one hand and a militant subjectivity on the other, the brain question makes possible the articulation of multiple frames. A techno-science stance asks that what there is to know of the brain is neither to be feared as reductionist nor limiting for subjectivities but instead melds into new forms of theorizing. Technology is both distancing and revealing and in that sense we are both observed and observer. Brain sciences are not only a kind of technology but they are us and are not us at the same time. How these sciences are integrated into contemporary psychology will not be straightforward but will depend on how multiple actors and interests intersect. At stake are new ways of understanding what it is to be human without necessarily succumbing to pessimistic scenarios or utopian flights of fancy.

Individual Presentation 15

Presentation 1: Curating the feminine self: Inscribing technologies of visibility
Rose Capdevila, The Open University, rose.capdevila@open.ac.uk
Lisa Lazard, The Open University, lisa.lazard@open.ac.uk

Enabled by the convergence of camera and telephone technologies, along with the development of software enabling access to previously expert editing processes, the selfie has become, in the past decade, a popular subgenre of everyday photography. They constitute digital practices of making and distributing the visualised self in social media networks. In this paper, we explore the ways in which selfies mediate and visualise cultural obligations around selfhood, establishing these as complex self-inscriptions, with existing literature supporting the notion that they are particularly relevant for young women. We conceptualise these selfies through the bringing together of Latour & Woolgar's notion of 'inscription device' with Foucauldian notions of 'technologies of self'. The former speaks to the mediated quality of the image while the latter, as Gill & Orgad remind us, calls our attention to the relationship between culture and subjectivity without losing sight of power. We interrogate the transformation and regulation of self within inscriptions against a complex backdrop of self-improvement, entrepreneurialship and, importantly, authenticity. We consider the ways in which the distribution and consumption of the selfie plays out with respect to participants representing, curating and narrativising their lives on social networks as both subjects and objects.

Presentation 2: The experience of ‘now’ in the psychological models of women identity development
Mariann Märtsin, Queensland University of Technology, mariann.martsin@qut.edu.au

This paper seeks to make a contribution to the theory of women's identity development. Building on the data from semi-structured interviews with 24 professional and academic women the paper explores metaphors that these women use to talk about their experiences of returning to work after maternity leave. Metaphors play an important role in human meaning making: they are powerful images that simplify and flatten complex experiences and reinforce particular ideals, values and beliefs. The metaphors used by the women in this study coalesce into a current
version of the New Woman subjectivity and her desire to Have It All. The paper discusses the disconnect between women’s metaphors that emphasise the intensity and overwhelming presence of the ‘now’ and the existing models of developmental psychology that focus on the linear and sequential experiences of motherhood. Building on semiotic cultural psychology, the paper aims to move towards a conceptualisation of women’s identity development in adulthood that transcends this disconnect.

**Presentation 3: Trans Matters: the ethos of theorizing gender variance**  
Katherine Johnson, University of Brighton, K.E.Johnson@brighton.ac.uk

Theorizing gender variance is a deeply ethical project. Whether framed as biological anomaly, brain organization, social construction, embodied phenomenology or queer disruption, theory matters in determining what it means to live outside of gender norms. A brief history of trans studies illustrates key tropes including a drive for explanation and cure (eradication), the ethics of hormonal and surgical intervention (treating healthy bodies), and the regulation of gender norms (upholding a binary gender system). Psychological theories, from psychoanalysis to cognitive neuroscience, have sought to explain gender variance and the developmental processes by which this occurs. With no etiological basis, debate ensues about its status as a form of psychopathology or unusual biological irregularity worthy of medical intervention. A second strand of theorizing has subjected psychological literature and clinical practices to careful socio-cultural analysis questioning the types of gender and sexuality norms that are presupposed, illustrating how they limit gender diverse subjectivities. This paper considers a third approach by bringing queer feminist engagements with embodiment and materiality into conversation with biological and neuropsychological approaches to gender development and gender variation. Using a detailed analysis of the affective condition ‘gender dysphoria’, gender variance is framed as not simply ‘brain matter’, ‘social construct’, or ‘mind-body split’, but as an interconnected and embodied processes that requires a psychosocial understanding. The paper concludes by reflecting on whether this theoretical framework offers a more ethical ethos for theorizing gender non-conformity and considers the impact this might have on health, mental health and sense of belonging.

**Individual Presentation 16**

**Presentation 1: Intersectionality and theorizing: A contribution of physics to the psychological model of clinical encounter**  
Giulia Rossi, New York University, Abu Dhabi, giulia.rossi@nyu.edu

Until the last few years, psychology has been conceived as a sort of science in-between the ones of the body and the ones of the spirit. This collocation has implied many consequences: the first and important one represented by an indiscriminate use of knowledge methods of the hard sciences into the subjective life world. If in these paradigms, the ethos of theorizing may be described as a habit (knowledge as a decontextualized activity) or a sort of cognitive heuristic (classical dichotomy between subjects and objects), in the psychological scenario theorizing
should be first of all a matter of deconstruction and bracketing of these off-the-shelves gnoseological procedures. In the clinical context, in particular, theorizing implies necessarily be connected with a situated procedural knowledge, that is always in proceeding and related to the ontological and historical dimension of each identity involved in the situation (the one of the clinician and the other of the patient). In this work, we are focused on the necessity to relocate the model of the clinical encounter into the world of physics, in particular in relation to Dirac's theory of entanglement. At the light of this equation proposed by the founder of quantum mechanism, we are underlining how the clinical theorizing should take into account links (intersectionality) with other disciplines (e.g. physics) to improve the quality of clinical help itself. We conclude by providing some examples related to the systemic relational psychotherapy.

**Presentation 2: Verbalization assumption and bodily interactions in the practice of cognitive behavioral therapy**

Minami Awaya, University of Tokyo, awaya373@gmail.com

When one intends to verify the effectiveness of psychotherapy, the procedure has to be reconstructed and tested. The process of cognitive behavioral therapy (CBT), which considers cognition to be the cause of psychological problems, is usually assumed to be and reconstructed as explicit verbal interactions between the client and the practitioner. Based on this assumption, several previous studies have shown that approaches of CBT are effective. This study aims to question this verbalization assumption and suggest the role of unconscious bodily interactions in CBT practices. It analyzes the discussion of Zajonc (1980), who challenged the fundamental assumptions of CBT, and some responses from CBT theorists. The analysis will reveal characteristics of the CBT theories which make the assumption favorable for them. It will also analyze a published video clip of a role-play of thought challenge in a CBT practice and examine the role of unconscious bodily interaction, drawing on a phenomenological study on how we communicate emotions.

**Presentation 3: A Social Constructionist Model of Therapeutic Factors**

FN van Zyl, University of South Africa, vzylfn@unisa.ac.za

Evidentiary support for the efficacy of therapeutic models has been a contentious issue since the professionalisation of psychology. Despite advances in Evidence Based Practices in Psychology (EBPP) and common factors research, discontent still exists among post-modern psychotherapists in that evidence is mainly defined in modernist/positivistic terms, thereby excluding therapeutic models based on alternative non-positivistic epistemologies. The author proposes a model, which is based on social constructionist theories, for investigating the therapeutic efficacy of various approaches. This article evaluates and differentiates between two models for viewing the efficacy of psychotherapy, namely outcome versus process efficacy. A Social Constructionist Model of Therapeutic Factors (SCMoTF) is proposed as a means to incorporate therapeutic factors in psychotherapy processes that are coherent with a social constructionist theory of change. Three main therapeutic elements, which are identified as central to an effective psychotherapy process, are outlined in the model. The SCMoTF may be useful as a model for efficacious psychotherapy and as a means for investigating the efficacy of social constructionist therapies.
Individual Presentation 17

**Presentation 1: Concerted Creativity - emergence in the socio-material practice of making music**
Dan Lund Hvidtfeldt, Aalborg University, dhvidfeldt@hum.aau.dk

The purpose of this presentation is to explore how the general philosophical conception of emergence inform the study of creativity as a socio-material practice. Inspired by the idea, that a “whole” is other than the sum of its “parts”, the theoretical perspectives presented explicate a so far implied notion of socio-material studies of creative processes, in underlining the non-physical, intangible materiality of emergence properties. The presentation provides two examples both from the world of music: Firstly, in the process of producing music, “elements” such as rhythm, harmony and melody gradually come together and form a “whole” musical expression. Secondly, in the creative performance of a music concert, a great diversity of elements (musical expression, audience behaviour, acoustics, aesthetics of the room etc.) contribute to the whole – an emergent phenomenon, that cannot be reduced to the sum of nor explained in a study of the individual parts. These musical works in progress, though unfinished and intangible, feed back into the creative processes (of all involved participants) and serve as material for continuous development of a product or performance. The presentation concludes by suggesting, that emergence theory contributes to a useful theoretical language for the exploration of relations between subject and object in socio-material research on creative processes; relations between individual elements of the creative process cannot meaningfully be studied independently of and without referring to the emergent process. The theoretical framework suggested is relevant for researchers interested in exploring how materials, social settings and physical environments are involved in creative processes.

**Presentation 2: Dialectics of Positionality – becoming as an epistemological and practical category**
Arnd Hofmeister, University of Applied Sciences Hamburg, University of Liverpool, Arnd-hofmeister@gmx.de

Historically the positivist claim for objectivity has been strongly criticized by critical theory and feminism. While the former claimed that there is no value free research the latter deciphered the so-called objective position of the researcher as male. While positivist research tried to address some of those criticisms by requiring research statements for every project, alternative epistemologies suggested different strategies of including and excluding the positionality of the researcher: Devereux argues for psychoanalytical inspired research to use the counter-transference of the researcher as primary data, while phenomenology rather recommends the bracketing of the positionality of the researcher to suspend any judgement. Hermeneutics instead suggests mitigating any impact of the researchers’ positionality by its systematic reflection while it is open how this “impact” is interpreted and evaluated. Social constructionism conceptualizes positionality itself as a co-construction process and analyses it alongside the main inter-sections of persons (e.g. gender, class, race…). These different principal epistemological strategies to address the positionality of the researcher are over layered by practical /ethical discourses, in which the positional relationship between researcher
and researched is seen as core for the possibility or even legitimacy of the research at all (e.g. men researching women etc.).

This paper reconstructs the epistemological and practical discourses around positionality and argues for a Deleuzian approach in research. Though the relationship between researcher and researched is constitutive to the research topic and could be seen as limiting, the research process understood as a process of “becoming” allows to get beyond epistemological and practical limitations.

**Presentation 3: Symbolic bystanders – a re-theorisation of the ‘helping subject’ in the global age**
Bruna Seu, b.seu@bbk.ac.uk

This presentation offers a critical reappraisal of the canonical Latane’ and Darley’s model of bystander behaviour and the mainstream psychological theorisations of prosocial behaviour stemming from it. Through a reflection on the ethical and ideological underpinnings of this body of theory, the paper highlights the constraints and limitations of current knowledge of prosocial behaviour resulting from the overall laboratory-based, quantitative and allegedly neutral experimental approach of mainstream social psychology. It argues that the traditional model has restricted applicability to the complexity of real life situations and is inadequate in understanding and explaining bystander phenomena in the current globalised and highly mediatised world. It also identifies the ethical problems intrinsic to a model which is based on an individualistic, primarily rational, western-centred and culturally de-contextualised conceptualisation of the ‘helping subject’, which neglects its ideological and societal aspects.

This calls for a radical and critical re-conceptualisation of what constitutes ethical theorising in psychology; it involves a shift away from ethics as ensconced in neutrality and objectivity towards an ethics of engagement and self-reflection. This would enable a critical engagement with the inevitably historically, socially and ideologically informed biases of our psychological research.

These arguments will be supported by and illustrated through excerpts from a series of qualitative studies on public responses to human rights violations and humanitarian crises, both deeply informed by historical, ideological and geopolitical contexts.

**Presentation 4: Existential psychology as a missing link in the mainstream psychology**
Dmitry A. Leontiev, National Research University Higher School of Economics, dmileont@gmail.com

Through 20th century psychological science was successfully trying to establish the regularities of person’s consistence and predictability based on inborn biological and acquired social behavioral programs, self-evident and universal. The former lead a person to survival and procreation (being-in-the-environment), the latter to the adjustment with social community that mediates human person’s relationships with the world (being-in-a-group). This is enough to describe and predict human conduct basing on two factors; they suffice for many individuals. However, an optional “third factor” (Dabrowski, 1964) may emerge in course of individual development, that is agentic person as the factor of personality development. The third aspect of personality development, that many fail to discover in their lives, leads a person to trailing one’s
individual way based on personal choice (being-in-the-world) and achieving personal autonomy (Leontiev, 2006).

A misleading association of existentialism with the black side of human life emerged because in borderline situations that became the focus of attention of the newborn existentialism both biological and social programs get out of function and existential path is the only way out; in a more favorable everyday situation existential way (genuine awakened life) is more difficult to find upon the background of multiple biological and social “tapes” (Bugental, 1991).

This model of existential dimension as complementary to and competitive with biological and social determinism (Leontiev, 2013) finds strong support in works of such mainstream authors as Gordon Allport, Erich Fromm, Alexei N. Leontiev, Kazimierz Dabrowski, Edward Deci and Richard Ryan, Mihaly Csikszentmihalyi and some others.
Thursday 24 August: Conference Day 3

Symposium 26
Organiser: Shogo Tanaka

Quest for new methods in phenomenological psychology

Symposium Abstract

Phenomenological psychology is understood as a psychological project for investigating the structure and the meanings of lived experiences of people as they are given in the Lifeworld. As its general methods, the researcher interviews participants who have a particular experience, and then, analyzes participants' descriptions to explicate the structure of the experience (descriptive method), or interprets the narrated stories to understand the meanings of the experience (interpretative method). Diverse topics have been investigated so far including the experiences of empathy, mourning, parenting, and physical diseases, among others. Though the details of research methods are different in diverse schools, priority is given to interview data narrated by participants, because the research is oriented to understanding lived experiences from the first-person perspective. This symposium addresses theoretical problems related to this primary topic and investigates new research methods in phenomenological psychology. There are certain related questions: How can the researcher understand the experience of a participant that has a different perspective? What can the researcher do when a participant does not seem to communicate the experience as it is given, because of the influence of particular beliefs and preconceptions? Is it allowed to posit that the interview is a collaborative experience of both the participant and the researcher because they create the data together through dialogue? Is it possible to design studies in phenomenological psychology that do not use interviews? The panelists will refer to these fundamental questions, by showing examples from their own research methods.

Presentation 1: Making space for suspicion: introducing a critical narrative methodology
Darren Langdridge, The Open University, darren.langdridge@open.ac.uk

Phenomenological research methods have developed with a strong theoretical and practical opposition to psychoanalytically informed methodologies. One consequence of this opposition is that practitioners of these methods have sought to distance themselves from the Hermeneutic of suspicion (Ricoeur, 1970). They have instead concentrated on a Hermeneutic of meaning-recollection or empathy (Ricoeur, 1970), which prioritises the expressed experience of participants. This shift in focus has provided a valuable corrective to the worst excesses of the deterministic Hermeneutic of suspicion, which subjugates the participant's experience to that of the researcher. However, one of the major problems in analysing a person's experience is that it is not just expressed in language but also shaped by it. Because of this, we cannot always take what people say at face value, as a direct and faithful account of their experience. I intend to explore the possibility of applying ideas from Paul Ricoeur to the research process and in the
process demonstrate how it is possible to account for power and politics within a phenomenological research methodology. To this end, I introduce a relatively new method, Critical Narrative Analysis, which accounts for the effects of language and the lived experience of participants. I argue that this theoretical perspective, which employs imaginative rather than depth hermeneutics, grounded in critical social theory, provides a way forward for phenomenological theory and practice which recognises the need for political critique without imposing deterministic frameworks of meaning onto the data and thus stays true to the phenomenological project.

**Presentation 2: Phenomenological elucidation of dreams based on intentionalities: A new horizon for Husserlian analysis of dreams**
Tsuneo Watanabe, Toho University, psychotw@env.sci.toho-u.ac.jp

This is a study of dream analysis based on Husserlian intentionalities. This type of analysis, or phenomenological elucidation, is an attempt not only to describe experiences but also to answer the question “why….?” For example, “why is it possible to become someone else in dreams?” Phenomenological elucidation is, nevertheless, neither a scientific explanation nor a psychoanalytical interpretation, but a process of identifying phenomenological structures behind individual examples. In this dream analysis, by comparing each “dream text” with its corresponding “real text”, fundamental phenomenological structural differences were extracted as different kinds of intentionality, which result in answers to the question “why….?” For example, the real text, “I imagine “I am Harry Potter”” is transformed into a dream text “I am Harry Potter”, because “re-presentation (Vergegenwärtigung)” in the real world is transformed into “presentation (Gegenwärtigung)” in the dream world. The reason why “re-presentations” are transformed into “presentations” will be further elucidated based on Husserlian theories of imagination and intersubjectivity. I have used examples from my own “dream-diary” website. Using the investigators’ own reports on their personal websites is expected to facilitated anyone with the ability and motivation to describe their own experiences, as well as “professionals”, to participate in phenomenological investigations, not only as participants but also as investigators. The phenomenological difference between exclusively using descriptions of investigators’ own experiences and, as is used in many studies, relying on others’ experiences will be discussed in conclusion.

**Presentation 3: Psychological experiments as a sort of imaginative variation**
Shogo Tanaka, Tokai University, shg.tanaka@gmail.com

In this symposium, I would like to consider possible connections between phenomenology and psychological experiments. Major approaches in phenomenological psychology emphasize the importance of interviews in research practice because data collected through interviews are the primary descriptions of lived experiences. However, phenomenological research does not constitute only of descriptions but of exploring the invariable structure of lived experiences. Husserl himself emphasized the importance of using the method of imaginative variation in this step. In my opinion, diverse results of psychological experiments can be utilized to expand the possibilities of imaginative variation. For example, Merleau-Ponty described how the lived body
extends its sensitivity by incorporating tools into it. According to his view, using tools through dynamic interactions with the environment, in other words, incorporating tools through bodily movements, is the essence of this phenomenon. However, experiments on the rubber hand illusion show that simultaneous input of visual and tactile stimuli is the primary condition for inducing extensions of sensitivity and that movement is unnecessary. Generally speaking, psychological experiments have the advantage of controlling diverse conditions inherent in experiences as independent variables in experimental settings. They do not serve to describe lived experiences themselves but serve to elucidate conditions of certain experiences. In this sense, psychological experiments can inform theoretical investigations in phenomenology, especially in the process of identifying structures of lived experiences through imaginative variation.

**Discussant:** Masayoshi Morioka, Ritsumeikan University, mmt21306@pl.ritsumei.ac.jp

**Symposium 27**
Organiser: H. Lorraine Radtke

**Practicing Feminist Theory**

**Symposium Abstract**

Feminist theorizing aims at understanding that also imagines new possibilities. The three papers in this symposium engage in this practice, allocating their attention to theory, research and practice. Each asks “what constitutes ‘good’ theory?” in relation to their specific interests. Mandy Morgan's paper focusses on the significant matter of sex differences, a preoccupation within psychology since its early days. To this point, theoretical analysis has centred on patriarchy and its attendant power relations as supporting and reproducing sex difference. Entertaining the end to a concern with sex differences is indeed to imagine a “brave new world”. Anne Rogerson explores the potential of a new form of psychological research, a method centered on the personal and relational (she is ‘subject’ and researcher within her relationship with her mother) and available systems of meaning that constrain that experience. She pushes against the dominance of established scientific practices that offer no means of recouping the authentic experience that she seeks. Tin Tin Htun addresses feminist pedagogical theory and practice in considering student learning and experience within a multi-cultural and multi-ethnic/national gender studies classroom that is embedded in a non-western context where gender and sexuality are not otherwise considered part of the explicit curriculum. Her interest is in the impact of the course on her students and the implications for the theory and practice of feminist pedagogy. As discussant, Lorraine Radtke will draw on connecting threads in the three papers to remark on how they conjure up new prospects for feminist theory in psychology.

**Presentation 1: Questioning Patriarchal Authority**
Mandy Morgan, Massey University, c.a.morgan@massey.ac.nz
Recently Verhaeghe (2017) has argued that “an anthropological shift” illustrates the disappearance of the paternal signifier as the conventional anchor of authority (in a North/Western socio-economic context). Drawing on a Lacanian reading of Arendt, Verhaeghe sees patriarchal authority transformed into a structurally distinctive form of power. Theoretically, the difference between power and authority concerns the difference between a two way and a three way structural arrangement. So, he argues for a new ‘external ground’ on which to form a structural third for contemporary authority, to avoid the pitfalls of social life in the thrall of power.

Not so long ago, Malabou (2011) argued that we may have entered a time when (in philosophy) we need to abandon the ‘question of authority,’ particularly as it relates to sexual differences, since institutional authority remains unchanged despite women’s engagement and theoretical interventions like deconstruction and gender theory. For Malabou, failure to transform patriarchal authority means we can do without all modes of gender when it comes to contemporary authority. She argues for a form of freedom in which authority is mocked.

This paper engages a reflexive reading of Verhaeghe’s and Malabou’s illustrations of the failure or success of transforming patriarchal authority to open up a specific theoretical question: From of which positions, through whose discursive theory, does it seem that patriarchal authority has disappeared (Verhaeghe) sufficiently or become so intractable (Malabou) that it is time to leave behind the question of sexual differences?

References

Presentation 2: Hysterical inquiry: A methodology emergent through a dutiful daughter
Ann Rogerson, Massey University, A.L.Rogerson@massey.ac.nz

This presentation retrospectively summarises an emergent approach to psychological research. The research is based on a case study of a daughter who cares for her dying mother. During this process, it becomes apparent to her that as her mother passes, she is only present in the role of caregiver. Drawing on Freud, Lacan and feminist theories of psychoanalysis, the daughter embarks on a hysterical quest to locate the mother/daughter encounter that she missed or cannot remember, given that it has been suppressed by contemporary care discourses of responsibility and caregiving. Taking the words of the master seriously (that the unconscious is structured like a language), she traverses language structure to escape the clutches of commodified care and access her lost encounter with her mother. Through countless journeys, disruptions and distractions, a network of methodological strategies emerge/become apparent as she travels, speaks eloquently and silently, and writes, rhythmically weaving her textural engagement with the terrain through which she travels, each journey redirecting her questions and expanding the scope of her enquiry. In this presentation, I will discuss the emergence of hysterical inquiry as a daughter traverses her rocky terrain through commodified care discourse, developmental theory and other unexpected avenues of enquiry (for example, Levinas’ ‘there is’, Freud’s ‘Three caskets and antiquity’), as a viable methodology to answer questions otherwise unanswerable through traditional research methodologies.
In this paper, I’d like to discuss using the classroom in Japan as a space for students to express their thoughts, opinion, and emotions, in discovering new understandings about themselves and the society they live in. My position is that the classroom is “a site of gender, race, and class inequalities, and simultaneously site of political struggle and change” (Briskin & Coulter as cited in Nicholas & Baroud, 2015). In Japan, where gender and sexuality related issues are not part of the basic education curriculum and not open to public debate, gender studies classes open up a psycho-social space for students to explore gender and sexuality issues that they may not have an opportunity to voice or discuss in other public and private spaces. These classes may enable students to exchange views with others from different backgrounds, reflect on their experiences as gendered beings, and explore how to transform society and bring about social change. In this paper, I will be drawing on interviews with students and their journals to share some insights, challenges, and reflections to do with implementing feminist pedagogical principles and practices in an American university in Japan and a private Japanese university. I work with Japanese and non-Japanese students in both settings, so I would like to underline the need to include issues encountered in practicing feminist pedagogy in multicultural and multi-ethnic/national classrooms that are situated in non-Western contexts. This can, I believe, help us expand our existing insights about feminist pedagogy theories and practices.

**Discussant:** H. Lorraine Radtke

---

**Symposium 28**
Organiser: Tania Zittoun

**Trajectories: an exploration in sociocultural issues**

**Symposium Abstract**

One of the constant challenges of a critical and sociocultural approach to human lives in their societies is to account for the developmental, or historical, or temporal nature of the dynamics at stake. How to call a section of a process, a section of a lifecourse, the unfolding of a phenomenon? We believe that only notions or concepts allowing us to account for durations, yet socially and culturally situated, will allow bringing together dynamics of change at different scales of analysis. We propose here the concept of “trajectory”. Initially theorized by A. Strauss in his work on dying and severe illness, the concept has however come to designate at least three phenomena (Riemann & Schütze, 1991; Schütze, 2008): the way a group of professionals creates and shapes a problem as they handle it over time; the creative process by which a new phenomenon emerges out a series of interactions; and a segment of life as it is shaped through a series of experiences. To emphasize the developmental dimensions, the notion of “life trajectory” has been largely used (e.g., Crosnoe & Elder, 2015); more critically, and with an
emphasis on people’s perspective in their social settings, others have proposed “trajectories of participation” (Dreier, 2007; Kristensen & Schraube, 2014).

In this symposium, we explore the heuristic power of the concept of trajectory for a sociocultural, critical approach through three studies current led at the University of Neuchâtel (Switzerland).

**Presentation 1:** Applying the notion of trajectory to memory: A developmental perspective of our relation to the past

Constance de Saint-Laurent, University of Neuchâtel, constance.desaintlaurent@unine.ch

Cultural psychological approaches to memory and collective memory – often regrouped under the umbrella of “remembering” processes – have primarily focused on the social and cultural dimensions of the phenomenon. While this perspective has brought great insights to the field of memory studies, this paper will argue that it has also led us to underplay the role of the person who actually does the remembering and thus to confusions between memory as a cognitive process and representing the past as a semiotic activity. Instead, this paper proposes to apply the notion of trajectory to the study of remembering, in order to bring the subject back at the centre of the process and yet not loose sight of its fundamental social and cultural dimensions. This will lead me to argue that memory and collective memory are best understood as the developmental processes of making sense of the past, in interaction with others and though the use of cultural tools.

**Presentation 2:** Understanding change in food habits through the notion of trajectory: a place for the subject in the change

Fabienne Gfeller, University of Neuchâtel, Fabienne.gfeller@unine.ch

Changes in food habits and representations have been studied largely under their historical dimension, showing how those are driven by environmental, political and economic issues. The notion of identity is recurrent in studies about food behaviour, highlighting in particular how individual habits are shaped by a group identity, and how young children are socialized into the group’s habits. These approaches underline the social and cultural dimension of food habits, nevertheless they tend to be blind to the first person’s experience of food habits and their change, and to a possible agency of the individual in shaping his food habits. In this presentation, I address the phenomena of change in food habits through the notion of trajectory, which allows to take in account the subjective experience of this change, and possibly the persons agency in shaping her own trajectory by a work of imagination, without ignoring the socio-cultural dynamic frame in which this change is happening. Through this, I try to articulate the practical dimensions (changes in habits) and the representational dimensions (meaning making around food) of the individual’s trajectory.

**Presentation 3:** Trajectories of citizenship: the work of administration vs. life experiences

Tania Zittoun, University of Neuchâtel, Tania.zittoun@unine.ch

Classical work theorizing institutional trajectories has brought to the fore the social making of categories otherwise treated as taken-for-granted (e.g., disability, citizenship, etc.). However, this work shall not make us lose sight that it is people’s life experiences which are affected and
transformed by these procedures. In this paper, drawing on an ongoing project on the application of the Swiss law on nationality, I try to hold in tension two “trajectories”: the administrative trajectory of an “application” for the Swiss citizenship (which can take from 2, up to 9 or 10 years), and the parallel lived trajectory of person’s life experiences. I thus try to develop a model that accounts for these mutually constitutive trajectories.

**Discussant:** Jaan Valsiner

---

**Symposium 29**

Organiser: Hitomi Nakazawa

**Sexual Difference and Body Schema**

**Symposium Abstract**

In this symposium, we intend to discuss the concept of body schema and reveal the relationship between sexual difference and body schema from the standpoint of feminist phenomenology.

Body schema is, preceding an action and an attitude, a concept of their possibility. Using this concept, Merleau-Ponty (1908-1961), one of the most preeminent phenomenologists in France, in his work *Phenomenology of Perception* (1945), analyzed two cases: one of phantom limbs and the other of a trained organ player. His analysis showed that a specific image or a schema makes it possible for our body to act with wholesomeness and unity. Based on this, human existence can be understood as a social, cultural, and organismic entity.

However, he did not argue sufficiently that in the cultural world, bodily action is affected by sexual difference. Feminist phenomenology reveals this failure, focuses on this task, and develops it further.

In this symposium, first, Merleau-Ponty’s concept of body schema and the theory of feminist phenomenology are outlined. Next is examined the concept of body schema with bodily experience affected by sexual difference, especially seen in pregnancy, childbearing, and in eating disorders. It is argued, finally, how sexual difference affects the body and the phenomenon in which body schema does not work sufficiently.

**Presentation 1: Merleau-Ponty's concept of body schema and theory of feminist phenomenology**

Hitomi Nakazawa, Nihon Universitiy, nakazawa.hitomi@nihon-u.ne.jp

In this symposium we will discuss the concept of body schema and examine the relationship between sexual difference and body schema from the standpoint of feminist phenomenology. To begin, I will outline Merleau-Ponty’s concept of body schema and the theory of feminist phenomenology.

Body schema is, preceding an action or attitude, the notion of their possibility. Using this concept, French phenomenologist Merleau-Ponty, in his work *Phenomenology of Perception,*
showed that a specific image or schema makes it possible for our body to act with wholesomeness and unity.

However, his argument neglected to mention that, in the cultural world, bodily action is affected by sexual difference. Feminist phenomenology reveals this failure, outlines the task, and develops it further.

For example, Sandra Lee Bartky argues that the phenomenological theory of the body does not sufficiently consider gender and, further, uses a model of the body that is "neutral" or tacitly masculine.

However, Iris Marion Young finds Merleau-Ponty's phenomenology of the body useful for analyzing the embodied experience of being a woman. Young applied Merleau-Ponty's theory to the "female" body, arguing that "feminine" bodily movement creates a "feminine" practical system, as well as "feminine" space and subjective meaning. Upon observation of "feminine" bodily movement, modalities such as "ambiguous transcendence," "inhibited intentionality," and a "discontinuous unity with its surroundings" were found. Furthermore, it was noted that women live in a different environment than that surrounding "male" bodily movement.

Presentation 2: Body in transformation
Yuh Miyahara, Rikkyo University, yuhmiya@yahoo.co.jp

Merleau-Ponty, a preeminent French phenomenologist, introduced the concept of body schema using many examples. Body schema is an attitude to things, a physical posture, or a pattern of behavior, which is something like habit. In his famous work, *Phenomenology of Perception*, he described getting new body schema and renewing body schema as the purpose of bodily life. In addition, he emphasized that it is the process of getting a new body schema rather than the body schema itself that brings out the capability of the body.

The concept of body schema is supposed to be based on the premise of a homeostatic and constant environment. In pregnancy, childbearing, or childcare, however, the body and the environment change dramatically. In pregnancy, the size and shape of the body change continuously, thus there is no possibility of establishing or renewing the body schema. In childcare, this difficulty becomes even more pronounced. The baby's needs, expressions, rhythms of life, and abilities change as he/she grows unceasingly. It seems unrealistic for caretakers to establish their habits and renew their body schema. In this symposium, I intend to discuss body schema as perception with regard to these continual changes. The concept of body schema needs to be examined in terms of changeable environments such as pregnancy and childcare, a perspective which will also reveal some new aspects of pregnancy and childcare.

Presentation 3: Metamorphoses of body schema in eating disorders
Ai SATO, University of Tsukuba, sato.ai.fu@u.tsukuba.ac.jp

Our body images and body schemas are often very close to crisis. For example, in the case of eating disorders, women lose their normal body images and body schemas. But, what is "normal"? And what do we mean by "body image" and "body schema"? In addressing these questions, we will illustrate the process of metamorphosis of our body schema relating to the
pre-personal and to the cultural domains.

What are “body image” and “body schema”? Shaun Gallagher distinguishes these concepts clearly: Body image is a conscious image or representation; by contrast, the body schema is pre-personal, functions holistically, and operates in an unconscious way. In cases of eating disorders, women struggle to reconstruct both their body image and body schema. Regarding body image, it is important to bring it to consciousness and recognition. Treatments exist to work with consciousness (ex. cognitive behavioral therapy, or CBT). But CBT alone is not sufficient, because it cannot work on the pre-personal domain or with the unconscious, both of which belong to the body schema.

Thus, it is necessary to discuss the body schema or pre-personal domain with regard to eating disorders. In what terms can we discuss this? In cases of eating disorders, there are many ways to access the pre-personal domain. In this symposium, we will show how a metamorphosis of one’s body schema disrupts the boundary between normal and abnormal, in both our body and our environment, including culture and society.

Symposium Abstract
Face is undoubtedly special to us and attracts attention of psychologists. Accordingly, psychologists have extensively investigated faces and tried to construct theories related to face. Looking at the recent development of the psychology of face, we get insight that the functions of face and our cognition of face are partly universal and partly diverse across individuals and across cultures. In this symposium, we introduce recent studies on diversity (and universality) of faces from multiple viewpoints. Daisuke Matsuyoshi, from the viewpoint of cognitive neuroscientist, will talk about recognition (instant memory) of faces and propose the magical number 10 as a memory capacity for faces. Individual difference of memory capacity will be also addressed. Yuta Ujiie, from the viewpoint of experimental psychologist, will discuss about face-voice association, namely McGurk effect, in relation to autism spectrum disorders (ASD). His talk will give suggestions on diversity of how to use facial information as well as how to combine them with information of other modalities. Yukako Yoshida, from the viewpoint of cultural anthropologist, will introduce Topeng, the mask dance in Bali, and discuss how culture shapes individual’s view of faces. Her talk will give implication that faces serve as an emblem in specific cultural frame, which help us to understand the cultural universality and cultural diversity of functions of faces. Finally, the discussant, So Kanazawa, will reframe these approaches and discuss how the inter-individual, inter-cultural, and inter-disciplinary approaches allow us to expand the psychology of the face.
**Presentation 1: The magical (universal) number 10 in human face recognition.**
Daisuke Matsuyoshi, Waseda University, matsuyoshi@aoni.waseda.jp

Visual long-term memory has been assumed to have a massive storage capacity, because humans can remember thousands of object and place images after only a single-viewing. Contrary to this assumption, here we report behavioral experiments (N > 900) that demonstrate that memory capacity for human faces is severely limited (just 10). Participants viewed pictures of various faces and objects one at a time. Afterward, they were shown an image and indicated whether they had seen it. Although the memory capacity for objects was large, that for faces was just 10 and was not affected by the number of items to-be-remembered and race of the face (African American, Asian, and Caucasian). Our findings pose a major challenge for models of long-term memory in which the storage capacity is almost limitless, and constrain models of face recognition, which has documented own-race- or environment-dependent expertise.

**Presentation 2: The McGurk effect and autistic traits: An analogue perspective**
Yuta Ujiie, Chuo University, yuta.ujie.160330@gmail.com

The McGurk effect reflects an adaptive function in which facial information improves auditory speech perception in noisy conditions. Several studies on autism spectrum disorders (ASD) have revealed that individuals with ASD showed a weaker influence of facial speech in the McGurk effect. Other studies, however, reported conflicting results. This inconsistency might be caused by the clinical group’s heterogeneity. In this presentation, I will suggest an analogue design approach for studying ASD symptoms in the general population. This approach would help to control potentially confounding factors as the current dimensional model of ASD assumes that ASD symptoms could be distributed on a continuum over the clinical as well as the general population, who are free from factors such as multiple diagnoses. I will discuss the advantages and limitations of the analogue approach using data correlating autistic traits and the McGurk effect.

**Presentation 3: Faces in Balinese culture as reflected in masked performance topeng**
Yukako Yoshida Tokyo University of Foreign Studies, yoshida_ykk@mail.goo.ne.jp

How can cultural anthropology contribute to inter-disciplinary studies on the face? One of the roles of an anthropologist must include revealing the cultural diversity surrounding the function and meaning of faces. This study explores the social values, norms, and meanings related to human faces in Bali, Indonesia, by examining a type of masked dance drama called topeng.

Topeng is performed in many Hindu rituals in Bali. One story of this very popular art form is taken from some chronicles of Balinese or Javanese kingdoms, and the main characters are kings, prime ministers, servants, and villagers. These characters all come from different social classes, and each has a distinctive personality and temperament. In the first half of the presentation, I will show how the iconographic features of each mask illustrate the social class and the personality of the character the mask represents. In addition, I will discuss some of the cultural and religious contexts surrounding them, as well as the Balinese views on the body and face reflected in such masks.
In the latter half of the presentation, I will mainly focus on the discussions on comedy masks. When actors play comical villagers in topeng, they often imitate disabled people by wearing masks with distorted or blemished faces. I will explain some of the religious and cultural backgrounds in which such jokes are made (at least until recently), which are ethically acceptable and even enjoyable for Balinese audiences. I will also introduce ongoing arguments for and against such forms of comedy, and demonstrate that Balinese norms and ethics regarding the face are constantly being negotiated through topeng performances.

Discussant: So Kanazawa, Japan Women’s University

Symposium 31
Organiser: Jaan Valsiner and Koji Komatsu

Theories of identity through movement

Symposium Abstract

Efforts to define the notion of identity are widespread in psychology, yet their theoretical productivity has been limited. The problem may be located in the static assumption that most of the efforts have entailed—“identity” is assumed to be an entity that one can possess and that remains stable across time and space. All these three assumptions are likely to be wrong: (1) identity is best conceptualized as a process of movement within a field of I-positions (building on the Dialogical Self Theory of Hermans), (2) that movement is characterized by equifinality of various trajectories within the field that the person creates, rather than “has”, and (3) as a process of constructing such trajectories within the field, identity is constantly in movement as the person proceeds within one’s life course. The three presentations explore different arenas of such dynamic system of identity: Nedergaard looks at the identity negotiations through cultural modifications around the skin, Sawitzki considers the dialogical dynamics of Ernest Boesch’s HEIMWEH<>FERNWEH relations as constant tension-generating features in temporary migration, and Beckstead looks at the ways in which rituals provide structure for the dynamic processes involved.

Presentation 1: Skin as the “holder” of identity: The Semiotic Skin Theory.
Jensine I. Nedergaard, Niels Bohr Centre of Cultural Psychology, Aalborg Universite, jensine@hum.aau.dk

The skin as a demarcation between the person and the environment. We can conceptualize the psyche as is organized through the skin and thus a person may claim, “my skin IS my identity!”. Instead of looking for the location of “identity” either inside the person (“mind”) or in the surroundings (“social environment” exemplified by social roles), I look at the biological membrane of the body that has personal and social significance. The skin is the boundary through which the flux of an abstract communication flows - and thus represents the very notion of the Theory of Semiotic Skin (TSS) as a socio-somatic-semiotic dynamic membrane. TSS as a-skin-on-the-skin surrounds any parts of the body, representing a layered sign-organized
protection device that holds together socially shared cultural resources. TSS looks at skin as a uniting and separating device and constantly reflects the work of a self-reflecting system in an unending spiral of semiosis, in which a semi-permeability holds and regulates all aspects of communication. In this notion TSS registers and controls the hierarchical build-up of signs, that lead to the abstraction of the notion “MY IDENTITY” out of the constant dynamics of the processes on and in the vicinity of the skin.

**Presentation 2: Identity as a backpack: Dynamics of Fernweh and Heimweh**
Franziska Sawitzki, University of Luxembourg, franziska.sawitzki.001@student.uni.lu

Academia as well as everyday life is saturated with the concept of identity. Especially nowadays, in times of globalization and multiculturalism the identity construct gains popularity. So far several theories have tried to clarify it and to account for its complexity. Identity meanders between several poles, between variability and continuity on one hand and between individuality and normality on the other hand. In this presentation I propose to look at identity as a process and an ever changing construct which is formed through the person itself and their physical and social environment. Particularly, the concept of movement will be suggested as forming the basis of dynamics in identity. By movement I mean everyday movement of short distances as well as those involving border crossing. In the way that environment is changing, identity is submitted to change as well. Due to moving, identity can reshape and get a new form and return to its initial state again. A link to Boesch (Boesch, 1997) and the “Heimweh-Fernweh” tension will be made in this paper. Through “Fernweh” we locate and seek identity in the distance, as abroad (“Fremde”) constitutes an empty space and an area for projections. But as identity is never fully reachable and accomplished, this leads to a never-ending dynamical process of seeking identity, seeking unity and basically seeking the sense of life. These theoretical assumptions will be tested with one specific case of human movement: Erasmus exchange students who go on a short-term reversible travel.

**Presentation 3: Constructing, performing and exaggerating identities in ritualized context**
Zachary Beckstead, Brigham Young University of Hawaii, zbeckstead@byuh.edu

Identity continues to be a fruitful topic of exploration for the field of psychology, especially as the boundaries between geographical locations become more porous (Bhatia, 2007). This new fluidity between boundaries and crossings have encouraged thinkers to go beyond static, thing-like notions of culture and identity and to instead see these as being cultivated, constructed, and contingent out of the flux of human experience. Identity then can be conceptualized in terms of the ways that we are identified through the myriad of social, political and cultural practices and how individuals identify or co-construct their identities in everyday settings and activities. To put it differently, we are constantly positioned by and positioning ourselves in myths, narratives, commemorative events and other activities (i.e., filling out forms) and we create or stabilize a sense of sameness out of constant change (de Graaf, 1997; Sarbin, 2000). Thus through these positioning activities we become recognized as members of a group (i.e., communities of religious, ethnic, gender groups) and, furthermore, exaggerated or hyper-identities may be constructed where an individual is not only similar to other members of
the group but they also become *the model* by which of members of the group (and out-group) are positioned against.

In this presentation I investigate the centrality of the body and ritual in the development of these exaggerated identities and connect these explorations to larger theoretical issues of identity. In order to explore this phenomena, I will discuss observations from performances at the Polynesian Cultural Center in Oahu, Hawaii.

**Symposium 32**
Organiser: Luca Tateo

**Investigating the complex and synesthetic nature of semiosis**

**Symposium Abstract**

Psychology tends sometimes to be a logocentric science. Verbal expression is often considered the paramount road to access the mind in many theoretical frameworks. Even when attention is paid to non-verbal, para-verbal or embodied phenomena, they are understood as alternative or complements to linguistic content, rather than complementary aspects of semiosis. Yet this view is limiting and partly based on a “computational” theory of language, so that linguistic is digital and can be somehow formalized, while non-verbal is analogic and somehow fuzzy and polysemic. Although much discussion has been developed about the twofold aspect of signs - iconic and symbolic – we lack theorizing about a psychological science that can systematically account for such a complexity of semiosis, even at the empirical level. The symposium points at discussing linguistic and iconic aspect of signs as a whole, rather than the latter supporting and specifying the former. The participants will illuminate different contexts of study about the linguistic and iconic aspects of semiosis: from ideographic writing to the poetic language (Joranger, Lordelo), the collective dimensions of semiosis (Carriere), gestures (Mori) and the complementarity between language and silence (Mihalits).

The format will include 5 papers drafts that are made available in advance, then 10 minutes for each short presentations to stress the main points, then 50 minutes/1 hour discussion and 10 minutes of wrap up by the discussant. We suggest that this format can be more productive than show-like presentations.

**Presentation 1: Dilthey’s esthetical perspectives on sign, perception, and representation**
Line Joranger, University College of Southeast Norway, Line.Joranger@hit.no

Drawing upon various cultural psychological and artificial perspectives developed by Wilhelm Dilthey in his works on Poetics in the late 19th century, this paper discusses the ability to depict higher cognitive functions such as imaginations and dreams through signs and esthetic expression. To Dilthey, every representation symbolize a process that cannot be expressed psycho-logically. Even the feelings which are connected in signs, and the relations existing among them, are subjected to inner transformations. Perceptions and signs itself are processes subject to lived transformations. Perceptions manifests properties which stem from these processes and cannot be understood on the basis of presentations as such. Dilthey
believes the relationship between feeling and signs, meaning and appearance, does not originate either in the taste of the listener or in the imagination of the performer. Rather, it emerges in the life of the human mind, which expresses its content in gestures and sounds, transposes the power of its impulses to a beloved form or to nature. The relations established here between feeling and sign, meaning and appearance, inner and outer, can be freely employed to produce music in the domain of aural representations, and arabesques, ornamentations, decorations and architecture in the domain of visual representations (ideograms). However, when employed according to the lay of imitations, poetry arises in the first domain and sculpture and painting in the second. To Dilthey, one and the same human nature generates both artistic creation and taste that re-experience feeling, nevertheless, this process works much more powerfully in the creator than in the spectator; moreover, in the creator it is also guided by the will, but its constituents are predominantly the same.

**Presentation 2: Poetics meets Semiotics: Word-Image relationship in Brazilian Concrete Poetry**
Lia da Rocha Lordelo, Federal University of Recôncavo of Bahia, lialordelo@gmail.com

Considering the much discussed twofold nature of signs – iconic and linguistic -, this presentation aims to discuss an irregular type of sign, which is the one created by artistic expressions of reality, according to Valsiner (2012). In particular, we will investigate the word-image relation in Brazilian artistic movement of Concrete Poetry, mainly represented by poets and theoreticians Augusto de Campos, Haroldo de Campos and Déctio Pignatari. Brazilian concrete poets believed that the poem is shape and content of itself; and argued against what they called an expressive, subjective poetry. C. S. Peirce stated that a relevant property of an icon would be that, through its direct observation, other truths related to the object can be found (Peirce, 2010) – the same can be said about concrete poetry. Thus, the ideogram would be a basic notion for concrete poetry creation, especially what Ezra Pound would then call the “ideogramatic method”. Through the analysis of a few concrete poems, it is possible to conclude that, when it comes to complex semiotic expressions of reality, such as art – concrete poetry in this case - linguistic and iconic aspects of signs are permanently intertwined and repositioned, which would perhaps reflect the complex, affective nature of human experience.

**Presentation 3: Facing the ambivalence of threat: collective emotions**
Kevin Carriere, Georgetown University, krc58@georgetown.edu

In this globalized world, tragedy seems to be able to strike at any moment anywhere. And faced with this massive ambivalence when the next threat will occur, individuals struggle to make meaning of terrible acts of violence against humanity. Many times, these struggles are placated by looking towards a leader to provide a clear message. These leaders must embody the collective’s emotional anguish while at the same time provide clear direction in where the individual should invest their efforts – emotional, physical, and mental. This paper will explore the role of meaning making in analyzing the speeches of President George W. Bush and Barack Obama speaking on the anniversaries of September 11th. Through examining how the speeches change over time, I will highlight the presence of a shifting collective emotion. These unspoken emotions exist alongside of the signs and are used by both the speaker and the
receiver to move through this ambivalence of threat<>no threat. The embodiment of the leader
as a voice to the larger group exists as a critical part of the collective's semiosis that make the
signs spoken both collective and individual, felt and heard, spoken but yet silent.

**Presentation 4: Gesture in remembering: Is it supplementary or alternative to regular
signs?**
Naohisa Mori, Sapporo Gakuin University, morichan@sgu.ac.jp

Although language, more generally signs, is used as a mean for expression of experience in
remembering, it also hinders the development and expression (microgenesis) of it. The author
(e.g., Mori, 2008) has showed that remembered real experience is harder to express by means
of language and drawing maps than fake remembering originating from imagination and others’
information. One of participants in the author's empirical studies often showed gesture when she
remembered her real experience. Citing gesture studies (e.g., David McNeil's and his followers')
and one of Gibsonian ideas of perception-action circulation, functions of her gesture in
remembering is inquired. Signs regularly can pick up one aspects of experience one time and
are difficult to express wholeness and multiplicity of experience. Is gesture a supplementary
channel to oral report of remembered experience? Or is it an alternative mean to express
wholeness of experience by reviving contacting bodies to past environment?

**Presentation 5: Breaking the Silence: A Possible “Ménage-à-trois” (triangulation)
Between Linguistics, Signs and Semiosis**
Dominik Stefan Mihalits, Sigmund Freud University Vienna, dominik.mihalits@sfu.ac.at

Acknowledging psychology as a strongly logocentric science, verbal expression accesses
most attention in gain of theory as well as empiricism. Even if accidentally non-verbal,
para-verbal or embodied phenomena are brought into focus, they are understood as alternative
or complements to linguistic content, rather than complementary aspects of semiosis. Yet this
view is a limiting one which shall be practically shown by the example of interpreting “silence”.
Consequently, silence cannot only be identified as an empty space between words and isn't
therefore only part of linguistics. It opens a wide range of possibilities of interaction in diverse
fields of action, likewise music shows: Examples of silence given in this presentation will cover
the artwork and thoughts of contemporary music of the 21st century. Therefore, composers
likewise Gyorgy Ligeti, John Cage and Arvo Pärt may also allow new insights into theoretical
psychology by building a bridge between linguistics, signs and semiotics.

**Discussant:** Jaan Valsiner
Symposium Abstract

The aim of this symposium - round table is to reflect on relations between ethics and epistemology from different perspectives. The most general questions raised in the symposium will be whether psychological phenomena are normative phenomena. Consequences of the claim that psychological phenomena are normative phenomena will be discussed. Philosophical discussion on relation between ontology and ethics will be also historically contextualized - instead of Kant as the moral philosopher of modernity, it will be argued that M. de Sade is the moral philosopher of modernity, especially in its contemporary form of neoliberalism. Implications for academia will be also discussed. In a feminist ethical approach it will be argued to expand the existing framework mostly related to research on moral development and to work toward a reconceptualization of the problem of the intimate partner violence.

In an epistemological and microgenetic analysis the ways in which the ethical has been systematically suspended in psychological theorizing and research will be traced. Ethical implications of the still prevailing natural science model in psychology will be critically discussed and consequences for the psychology as science derived. Relying on theories of affective transmission and transnational optic and a bi-national research the more general question on impact of emotional life – under changed geographical and cultural conditions on research and research on emotional life. A theory of Transnational Affective Kaleidoscope is recommended as a guide to bi-national and local research.

Thus, the proposed symposium will discuss different aspects and context of relation between ethics and epistemology.

Presentation 1: Psychologies and moralities
Svend Brinkmann, Aalborg University, svendb@hum.aau.dk

The influential philosopher Alasdair Maclntyre claimed in his book Whose Justice? Which Rationality? (1988) that “Psychologies […] express and presuppose moralities.” (p. 77). All psychological phenomena and processes, he argued – i.e., our patterns of feeling, desire, satisfaction, thinking, perceiving, and acting – are given meaning by existing in some particular “set of norms of justifications” (p. 76). Thus, psychological phenomena are inherently normative. Advocates of this view sometimes go on to claim that psychological phenomena are therefore culturally relative, because moral normativity is culturally relative. In this presentation I shall defend Maclntyre's claim that psychological phenomena are normative – and express and presuppose moralities – but reject the corollary that all of them are therefore culturally relative. I will argue that there are certain basic moral features of human lives that ground any psychology imaginable. Some of these features are best expressed as necessary conditions for any form of social life (e.g. core moral language games as transcendental conditions for human sociality), while others are most clearly understood from a descriptive phenomenological perspective (as articulated, for example, by Løgstrup and Lévinas).
Presentation 2: From ontology and epistemology to ethics: Is the Marquis de Sade the moral philosopher of neoliberalism and the psydisciplines?
Thomas Teo, York University, tteo@yorku.ca

After discussing the relationship between ontology and ethics, epistemology and ethics (between onto-epistemology and ethics), and showing that ethics is core to the academic enterprise, it is argued that the ruling social values are the virtues of a dominating political economy that breach the science and profession of psychology. Using Horkheimer and Adorno’s argument that the moral philosopher of the Enlightenment is the Marquis de Sade and not Immanuel Kant, I provide arguments that this holds true in neoliberalism. Using examples from current politics and academia that include research assessments and the redefinitions of academic virtues (e.g., impact factors), it is asked to which degree pragmatic and Sadistic practices have taken over the public sphere. The question remains if it is possible to challenge these new virtues that are presented as natural and self-evident. Suggesting that Kantian ethics is less descriptive of human reason than a benchmark against we can measure practical claims, the merits of a “generalizability approach” are discussed. The problems of pragmatic versus moral thinking, feeling, and acting when doing psychology are addressed, and an ethical-political theory that sets the conditions against which psychologists can assess the pathologies of neoliberalism and the psydisciplines is articulated.

Presentation 3: Feminist Ethics and Theory in Psychology: The Case of Intimate Partner Violence
Lorraine Radtke, University of Calgary, radtke@ucalgary.ca

Within psychology, feminist ethics is mostly invisible, appearing implicitly in the research of feminist psychologists, but often explicitly associated with the work of Carol Gilligan and Mary Brabeck. Hence, for psychology, it is mainly connected to theorizing moral development and guidelines for psychology’s practices. In this paper, I put feminist ethics in the spotlight to point to its value for theoretical labour. I will use as an example the debate between two claims about intimate partner violence that focus on gender and violence. On the one hand, it has been claimed that the most common form of violence within intimate relationships is mutual and therefore this needs to be the focus of research, policy, and practice. A corollary is that gender is irrelevant. On the other hand, it has been claimed that the type of intimate partner violence constituting a significant social problem and requiring the attention of research, policy, and practice is a pattern of violence entailing coercive control that is largely perpetrated by men against women. Obviously, the corollary here is that gender analysis is key. Characteristic of such controversies in psychology, the debate centres on the interpretation of research but produces endless empirical studies aimed at advancing one side or the other. I aim to show how incorporating a feminist ethical perspective offers a reconceptualization of the problem that moves the field forward.

Presentation 4: Suspension of the ethical in psychology
Gordana Jovanovic, University of Belgrade, gorda.jovanovic@gmail.com
The aim of this contribution to the symposium-round table is to reflect on and trace ways in which the ethical dimension of human experience and activity has been systematically suspended in psychological theorizing of and research on human experience and activity. The very choice of research topics, formulation of research questions—these choices as any other human activity which has consequences for other people are morally relevant. Unwillingness (omission) to acknowledge the ethical relevance of such choices is of course also an ethical issue. Adopted scientific methodological strategies of isolation of particular psychic phenomena, their dissolution into elements, their decontextualization are also forms of the suspension of the ethical from the psychological phenomena. At the same time, there is no room left and hardly interest to reflect on ethical implications of such researcher’s choices. If the epistemic situation is conceptualized according to the model subject-object imported from natural sciences, obviously the ethical has been anew suspended in that epistemological translation of the subject into an object—suspension of the ethical from realm of human experience is in itself ethically relevant, but it again remains unreflected and repressed. A still prevalent instrumental treatment of research subjects as sources of data, from which they are alienated in the further course of research is just another example of ethical silence. Thus, ethically silenced research process cannot provide results which would be suitable to conceptualize humans as moral subjects (Harré). In what sense can then psychology claim to provide relevant knowledge of humans?

Workshop 1
Organiser: Cor Baerveldt

The depth of cultural expressions: A radically new way of theorizing

Workshop Abstract
This symposium is the product a long-term sustained conversation of the Western Canadian Theoretical Psychologist (WCTP) and focuses on the question of expressive depth in psychology’s account of cultural practices. What is the role of ‘theory’ for a cultural psychology that wants to remain attuned to the lived practical concerns of actual embodied agents? Can there be a ‘logic’ of signification, generativity and depth that is brought out in the patient analysis of the warp and weft of real ‘everyday’ life rather than in abstract generalizations or broad characterizations of ‘culture’? In a format that is dynamic and interactive, we will start out by flagging our own complicity and argue that we can render a meaningful account only of practices and expressions that are brought within the region of our own concern. We will then argue that any cultural analysis that is to open up onto expressive depth should take as its starting point a concrete material site, where materiality refers to the sensuous base of life as it is lived, that is, to the ‘earthly’, the practical, the bodily etc. Next, we will address the importance of sustained attention and the way depth opens up not just by us looking at cultural practices and expressions, but by us dwelling in them. Finally, we will discuss the importance of risk and the way any genuine cultural analysis always involves a leap into an abyss that puts our own identities and vocations at risk. Radically rethinking concepts like Vygotsky’s zone of proximal development and using examples ranging from modern issues of sexual consent to the figural
depth of prophetic discourses, this symposium will address the question how a critical and reflective cultural psychology can bring out the depth of cultural expressions without sacrificing the singularity and uniqueness of each concrete situation to the abstractions of a theoretical system

**Discussants / Presenters:**
Cor Baerveldt, University of Alberta, cor@ualberta.ca  
Floyd Dunphy, University of British Columbia, Fbdunphy@hotmail.com  
Vickie Richard, University of Alberta, vickie1@ualberta.ca  
Evan Shillabeer, University of Alberta, shillabe@ualberta.ca

**Workshop 2**  
Organiser: Marie-Cécile Bertau

**Language in Psychology – Language for Psychology**

**Workshop Abstract**

Dialogical, discursive and semiotic approaches in (cultural) psychology in recent years have challenged to mentalistic assumptions of mainstream cognitive psychology in favour of approaches that emphasize the relational nature of human subjectivity and personhood. However, although the role of language is pivotal in each of those approaches, the question of language itself remains scarcely explored. Following up on earlier collaboration, the conveners to this workshop seek to examine language as its own topic—in contrast to 1) a mere indicator of psychological processes; or to 2) a transparent medium to look through to see “Mind’s workings”. The aim is to make language psychology visible as a genuine field of research beyond the prevalent individualistic and cognitive focus; to lead language beyond an understanding as tool, and to reach into the dialogically founded pragmatics of language. Such a language philosophy takes the complex, embodied, multivoiced and multipositioned language event as starting point for the formation and workings of psychological processes. This pragmatic starting point leads psychology generally into praxis, challenging both conventional psychological methodologies and abstractive-mentalistic endeavours, laying the ground for dynamic-sensitive empirical studies and theory. Particularly, it means to take serious the de-entification of language present in Humboldt and echoed by Soviet scholars in the 1930s – although not achieved completely in the psychology of this time. Our conviction is that psychology needs a clearly articulated notion of language, which is non-individualistic and non-mentalistic – not the least to back and strengthen psychological discourse research. The consequence of this pragmatic approach touches obviously upon the notion of the subject; this is non-individualistic but dialogically related, not a self-contained and self-controlled agent but a “passive-active agent”. In this view, language is seen as a dynamic activity in which symbolic forms of expression and the voices of concretely positioned persons mediate psychological processes.

**Discussants / Presenters:**
Individual Presentation 18

Presentation 1: Existential fear and aggression in decolonising societies: The role of unethical theorising
Vasi van Deventer, University of South Africa, vdevesh@unisa.ac.za

This paper considers theorising as an example of Derrida’s notion of ‘writing’. As such theorising is considered as the ‘writing’ of theory. But according to Derrida ‘writing’ (and therefore, theorising) is not a simple process of production. It involves active processes of inclusion and exclusion. In producing theory theorising actively excludes from the theory as much as it includes. In theorising anything that threatens the coherence of the theorised theory needs to be excluded. However, the traces of the processes of exclusion remain within the theory as a reminder of the true nature of theorising. Ethical issues arise when theorising is presented as purely inclusive. In other words, theorising becomes unethical when the traces of exclusion are suppressed and the theory is sealed off from anything that may threaten its coherence. This conceptualisation of what it means to theorise ethically is applied to the notion of decolonisation to demonstrate how unethical theorising lead to existential fear and aggression in decolonising societies.

Presentation 2: Complicated Grief and Haunting Pasts: Insights from the Refusal to Mourn
Raffi Aintablian, Ryerson University, raffi.aintablian@ryerson.ca

Research on DSM-5’s ‘complicated grief’ assumes that normal mourning is finite, and renders pathological the refusal to eventually ‘move on’ and relegate the loss to an absent or distant past. This chronosophy assumes a separation between past, present and future that implies the ontological inferiority of the past when compared to the present, insofar as the past is assumed to be absent. This paper argues that complicated grief’s criterion resembles the way historical discourse is brought to bear in situations of transitional justice: a semi-judicial form of ‘truth telling’ that provides restorative justice by closing off the past from present. This connection is made explicit through use of the Mothers of the Plaza de Mayo’s 40-year refusal to mourn for the thousands of children who vanished during Argentina’s military coup. Here, the mothers argue that because the perpetrators have not been punished, mourning’s work only serves those who have committed the crime: ‘there is no dead body without a murderer’. 
Similarly, complicated grief’s account of mourning becomes structurally more compatible with the perpetrators’ desires to move on, and as a result, construes the Mothers’ resistance as symptomatic of pathological mourning, rather than as an activism for the proper acknowledgment and response to injustice. This paper concludes by suggesting an alternative chronosophy that transcends the present-absent dichotomy inherent in the complicated grief category: an alternative that seeks to provide an emancipatory ethos that is equipped to better understand the haunting pasts that persist from historical injustices.

Presentation 3: Co-authoring motivation: The critical re-articulation of a psychological concept through memory-work with young drug users
Morten Nissen, Aarhus University, mn@edu.au.dk

While many current counselling approaches offer techniques for the manipulation of motivation, only a few (e.g. narrative, systemic-constructionist, solution-focused) suggest its ‘co-authoring’: that a collective effort of critically dissecting and problematizing experiences of (not) being motivated reveals the forms of selfhood implied in this multiple concept as cultural artefacts, and thus can be produced. In collaboration with counsellors who take this approach, and with some of their clients – young people using drugs – we have experimented with the co-authoring of motivation through Memory Work (Haug). Memories about motivation were written and collectively investigated and rearticulated in a group of researchers, professionals, and clients. The externalization of motivation as a form of problematization (Foucault) directed our attention to difficulties and paradoxes in the prevalent understandings of motivation, and this process itself formed new relations, collectivities, and hopes. We want to suggest that some of the specificities characterizing this kind of hybrid practice can create a suspended or ‘liminal’ space that allows the stories to in some sense ‘lose’ their author, allowing for other and alternative stories of motivation to be collectively told and performed. Raising awareness of the problematic character of individualized, ahistorical, negatively defined conceptualizations of motivation, this practice can be taken as a prototypical example of activities in which the potentiality of emerging motives is sought cultivated, both by stabilising and discussing these in the form of shared objects, and by the recognition that motives are constantly enacted and in flux, opening the possibility for alternative imagined futures

Individual Presentation 19

Presentation 1: Agency, chance, and the scientific status of psychology
Martin E. Morf, University of Windsor, morf@uwindsor.ca

Response to three recent articles (Lilienfeld, 2011; Ferguson, 2016; Schwartz et al., 2015) in the American Psychologist addressing the scientific status of psychology. All three rejected the reductionist and physicalist stance fundamental to the natural sciences (e.g., Mukherjee, 2016) and instead opted for a soft naturalism of nonreductive physicalism which declares or implies
that when it comes to humans, there is more than what science can unravel. The contention that psychology can be a science while rejecting the hard, strong, or strict naturalist stance is questioned and three arguments for adopting the latter are reviewed: (1) The natural sciences have made a "quantum jump" beyond the "mechanistic," "materialist," and hard-determinist views to which psychologists typically object, (2) parsimony tilts the balance away from humanistic agency to quantum theoretical chance, and (3) the soft naturalism favoured by psychologists may well turn out to be either strong naturalism or not naturalism at all, in the same way soft determinism is considered by many to be either not determinism or hard determinism (Hume, 1739-40/1888, pp. 399-412; James, 1969/1884). There is a caveat: Strict naturalism applies necessarily only to one of two basic modi operandi: when facing questions deemed answerable. It may or may not apply to the human condition of facing with bewilderment the ultimately mysterious universe. The possibility of a psychology encompassing two modi and disciplines—one scientific, the other humanistic and/or religious—is re-examined in the context of complementarity (Bohr, 1928; Dodwell, 2000; Rychlak, 1993).

**Presentation 2: The self in intransitive bodily sensation: A phenomenological study of engaged sensibility**
Katsunori Miyahara, Harvard University, The University of Tokyo, kmiyahara@rikkyo.ac.jp

I propose to explore intransitive bodily sensations and their relation to the self from the standpoint of existential phenomenology. The distinction between transitive and intransitive bodily sensations comes from the late Australian philosopher David Armstrong. He calls bodily sensations like the feeling of warmth or pressure that manifestly represent objective features transitive, and those like pain or itch that at least appears to lack such representing function intransitive. Both in philosophy and psychology, traditionally, sensations are generally regarded as mere givens, and intransitive bodily sensations are typically conceptualized in the same vein. For example, perceptual theories of pain attempt variously to account for pain experience by identifying it as a form of perception, while imperative theories regard pains and itches as forms of motivational states; however, despite their difference, they both conceive of the self as a passive receiver of the intransitive bodily sensation in question. Meanwhile, scientific theories of pain explore the neurobiological mechanism that accounts for its functional features, while taking the traditional theoretical framework for granted. In opposition to the traditional framework that conceptualizes the self in terms of passive and detached sensibility, I argue that the experience of intransitive bodily sensation involves a self with engaged sensibility. Furthermore, I argue based primarily on a phenomenological analysis of a pathological case of itch that the self with engaged sensibility is far from detached, but deeply involved in the dynamic structure of the very sensorimotor experience it undergoes.

**Presentation 3: Dialogical self theory demands new methods for psychology: A proposal for multi-voiced self-reports**
Peter Raggatt, James Cook University, peter.raggatt@jcu.edu.au
Kelly Dickson, James Cook University

Dialogical Self Theory (DST) proposes that our psyche is neither singular nor finalized. Any
act of self-expression is multi-voiced – that is to say, is constituted not by a singular voice acting alone, but by a potential polyphony of voices. The reason for this is that any act of self-expression is always ‘addressed’ to some other, often opposing position in the self. In this way, a multi-voiced self gets constituted. Put in terms of positioning, any act of self-expression is inherently positioned in relation to other alternative positioned acts of expression. In the second part of our paper we argue that this approach has significant implications for any attempts to gather self-reports in psychology. This includes self-reports obtained using psychometric scales and ‘objective’ personality tests. To support our claims we briefly present results of a pilot study testing this proposition using the Big Five trait model. Difference scores between opposing positions on the Big Five explain more variance in self-talk style than do conventional indices of traits. We suggest the ‘multi-voiced report technique’ opens up new possibilities for research methods in psychology.

**Individual Presentation 20**

**Presentation 1: Ethics in researching teacher professionalism as relational competence**  
Kari Kragh Blume Dahl, Aarhus University, karidahl@edu.au.dk

Research findings suggest that teachers’ relational competences are critical for pupils’ academic engagement and progression, welfare, social behavior and participation in the school’s processes, among other things (Nielsen, 2015). Relational competence can be defined as having an eye for children’s psychological needs, acting in an ethically considerate way, and harmonizing and supporting positive interactions with children. Analysis of empirical data suggests that the degree of relational competence possessed by teachers varies (Nielsen, 2015; Dahl, 2017), and that specific pupils will appear differently (and thus possibly develop academically and become persons in various ways) depending on the teachers with whom they relate (Nielsen, 2015). And findings suggest that there is a link between the psychological and social skills of teachers (aspects relating to the individual teacher) and the academic achievements of schoolchildren (OECD, 2004). This poses ethical questions about researching what ‘good teacher professionalism’ is, since focusing on personal rather than academic or professional skills implies a shift in focus from subjects, knowledge, pedagogy, motivation and ideologies, which have been addressed in dominant theories of what teacher professionalism is (cf. Korthagen, 2004), to personal aspects. Further, it leads to discussions about whether ‘good teaching’ can be addressed and learned during teacher training courses, or whether personal qualities are expressions of ‘invariant meaning in a specific context’ (cf. Giorgi, 1998). The ethical concerns about what this means for the responsibility of teaching professionals (Solbrekke and Englund, 2011) are discussed.

**Presentation 2: Argumentation Interviewing**  
Gordon Sammut, University of Malta, gordon.sammut@um.edu.mt  
Sandra Jovchelovitch, London School of Economics & Political Science, s.jovchelovitch@lse.ac.uk  
Luke Joseph Buhagiar, University of Malta, luke.buhagiar@um.edu.mt
Paul Daanen

This paper presents an innovative interviewing procedure drawing on principles of argumentation theory. Argumentation in the social sciences is an analytical procedure that detail a logical structure which sustains particular claims individuals advance in social interaction. The structure of an argument includes a number of components, such as warrants, backings, data, qualifiers and rebuttals, that help justify the articulated claims. These argumentation components are derived post-hoc through argumentation analysis on some transcribed text. In this paper, we outline an interviewing protocol and coding frame that can help researchers structure their interviews to ensure that they solicit the various argumentation components required for analysis. This avoids the need for inferring them when left unstated. It also helps check the validity of interpretations with respondents directly. The protocol suggested further helps in distinguishing between different forms of qualitative data that structurally support some argumentative position a respondent takes with regards to particular social issues.

Individual Presentation 21

Presentation 1: Phenomenological approach to the developmental study of the self: “I-am-me experience” in Europe and Japan
Tsuneo Watanabe, Toho University, psychotw@env.sci.toho-u.ac.jp

Among the five kinds of self—perceived, interpersonal, conceptual, temporal, and private—described by Neisser (1988), the private self has been completely neglected in developmental psychology because investigating the private self through cognitive approaches appears difficult. However, phenomenology can be adapted to study the private self. The philosopher Spiegelberg (1961) began the phenomenological study of the development of self with a study entitled, “I-am-me experience’ in adolescence and childhood.” Unfortunately, his work has largely been forgotten. Studies of “I-am-me experiences” have been revived in Japan and the Netherlands. These experiences were investigated in Japan using a questionnaire, which suggested that such experiences might occur during normal development as an awareness of conflict between the private self and other kinds of self. I wrote an article on this subject in Encyclopaedia (Watanabe, 2011). In the Netherlands, Kohnstamm described the phenomenon of so-called “sudden flashes of self-awareness in childhood” in a series of childhood recollections. His book, entitled “I am I” (Kohnstamm, 2007) contains over 80 childhood recollections from European countries. I have recently translated his book into Japanese to facilitate integration of studies that have been conducted separately in the two countries. The “phenomenological approach to developmental psychology” can be investigated based on the approach taken in these studies. The approach is based only on first-person recollections of childhood and adolescence and adapted to the developmental study of the self, particularly the private self.

Presentation 2: Ilya Prigogine: the relevance of his ideas for theoretical psychology of 21st century
This is the year of the centennial of Ilya Prigogine (1917-2003), prominent Belgian scholar of Russian origins, Nobel prize winner, a founder of synergetics. His ideas seem highly relevant for psychology; the paper highlights some key points of his worldview and their implications for psychology, especially:

1. **Determinism revisited.** While classical natural sciences insisted on strict determinism in the Universe that left no space for true choices and freedom in human conduct, Prigogine discovered breaks of causal predictions (bifurcations) in nonorganic chemical processes. This implies the incompleteness of strict deterministic explanations of human behaviour as well as probabilistic ones: the law of great numbers does not work near bifurcation points.

2. **Time and change.** Living systems are nonequilibrium systems sensitive to the direction of time; most processes occurring in them are temporarily irreversible. So the changes are more important than quasi-stable states. “The existing is associated with states, the emerging associated with laws upon which states are transformed”.

3. **Complexity and self-organization.** Both living and social systems are systems with complex behaviour not predictable by initial conditions. Such systems are capable to qualitative transitions initiated by small fluctuations in their non-stable states. Self-organization as choice of one of possible solutions in bifurcation points leads to increased complexity.

4. **Certainty revisited.** New vision of time, change and determinism implies the ultimate nature of uncertainty, in accordance with existentialist worldview. Characteristic of present day mainstream psychology is growing integration and assimilation of previously marginal existentialist ideas, which also resonate to synergetic worldview

---

**Individual Presentation 22**

**Presentation 1: The shortcomings of the concept of empathy – learning from Hannah Arendt**

Noomi Matthiesen, Aalborg University, noomi@hum.aau.dk
Jacob Klitmøller, Aarhus University

In this presentation, we address the existential question of how, in a world of upheaval and discontinuity, we are to live together and work together with the other who is a stranger, in a way that does not dissolve plurality but also does not slide into moral relativism. In such conditions the understanding of the other is often argued to be crucial and we turn to the concept of empathy, which is often considered an ability that allows the subject to understand the other. Morally, this knowledge is then assumed to be used to act in ways that take the other into
account. In educational research empathy is being promoted as one of the ways that teachers may build a positive relationship with students in order for students to perform better. In the literature empathy is articulated as a kind of knowledge and two components are distinguished: an affective component (being able to feel the other’s feelings) and a cognitive component (being able to decode the other’s reasons for acting). We would like to address the issue of whether empathy is best understood as a kind of knowledge and further the ethical status of such ‘knowledge’ in our interaction with the other. Drawing on Hannah Arendt, we conceive of the world as fundamentally constituted by plurality and difference, and the other is thus not immediately accessible to us. Therefore, we should not aim to meet the other first and foremost empathically, but practically. Thus in this presentation we suggest focusing on jointly solving problems at hand rather than using empathy as a way to mediate interaction.

**Presentation 2: Theorizing emotional bodies in interaction**  
Volodymyr Slyvka, York University, vslyvka@yorku.ca

One of the tremendous consequences of the mind-body split in traditional Western thought is the alienation of the body by means of its objectification. The primacy of the corporeal existence is overshadowed by the linguistic description; thus, the body is conceptualized as a mere object upon which the mind projects its control. This notion of the body implicitly reoccurs in the theory of mainstream psychology in the form of a neurologically sophisticated object or corpse in the view of medical investigation as opposed to the living, culturally, and socially inscribed body from the first-person perspective. In this tradition, the theory of meaning-making is linked exclusively to the conceptual-propositional structures, while the emotional influence experienced by the body in generation of meaning is neglected. In this paper, drawn upon theoretical propositions of phenomenological psychology, as well as empirical discoveries from contact improvisation dance, the practice of authentic movement, and somatic psychotherapy, new possibilities for theorizing the body are examined. Specifically, the paper explores the role of the emotional experience and its bodily expression for subjective generation of meaning and its further conveyance to others in a bodily interactive way. Additionally, it examines ways by which recipients are capable to translate this meaning through their own bodily engagement. It is argued that the inclusion of the corporeal aspect of existence expands the theory of subjectivity and inter-subjectivity in psychology.

**Individual Presentation 23**

**Presentation 1: Hegemony and Democracy**  
Rafael Narvaez, Winona State University, mnarvaez@winona.edu

The idea that late capitalism contributes to processes of subjectivation has been abundantly theorized. But new connections between market and individual are emerging, which are mediated by unprecedented advances in disciplines such as cybernetics and neuropsychology. In this paper, I outline these trends and argue that these emergent processes are leaving different and deeper marks on the subject and on the structures of meaning and affect that
sustain subjectivity, particularly as they can, in various ways and degrees, inhibit reflective capacities in the public. I show why this historical development is likely to result in more effective mechanisms of subjectivation and hegemonic control; and I finally argue that these processes can significantly alter the stock of public knowledge and, more importantly, the culturally transmitted discursive structures that are necessary to sustain advanced democracies.

**Presentation 2: Re-Conceptualizing Aging ‘Successfully’ from the Perspective of Older Adults – Using Deliberative Democratic Theory**

Oriana Vaccarino, University of Guelph, ovaccari@uoguelph.ca
Kieran O’Doherty, University of Guelph
Jeffery Yen, University of Guelph, jyen@uoguelph.ca

This study aims to explore the meanings of ‘successful aging’ and the possible issues associated with this term for older adults, which can be gained through processes of public deliberation. Public deliberation is a means for collective negotiation surrounding various topics that aims to have practical and policy implications. Public deliberation is based in deliberative democratic theory, a form of democracy where deliberation is key in decision-making. Deliberative democratic theory forms the basis of the methods for this study.

Twenty-nine participants (aged 65-95) from the Guelph-Wellington region participated in a public deliberation over 2 days in May 2016. On day 1, participants collectively defined “successful aging”. On day 2, participants collectively identified practical implications of their definition of “successful aging” for their daily lives and their community.

Preliminary findings show that, collectively, participants decided on the term “optimal aging” and defined it as encompassing: advocacy, independence, support systems, knowing how to access supports, a sense of connectedness, living within your abilities, being prepared for death, being valued, and contributing to society. Practical implications related to themes of accessibility, communication, advocacy, and connectedness. The main collective action item was the need for increased communication regarding where to find community resources. More specifically, participants suggested having volunteers or staff available at libraries or community centres to help older adults navigate available resources, to find those best suited to their needs. Implications for public deliberation as a framework and theory in social science research will be discussed.

**Individual Presentation 24**

**Presentation 1: Wanting to want – the aesthetic production of motives**

Morten Nissen, Aarhus University, mn@edu.au.dk
Tine Friis, University of Copenhagen, tinefriis09@gmail.com

Motivation is traditionally conceptualized as a psychological essence and therefore as a prerequisite for an individual to engage and develop in psychological practices. In recent pragmatic approaches (e.g. Motivational Interviewing or Solution-Focused Brief Therapy, SFBT)
it is seen as modifiable in the process, primarily through meta-cognition (e.g. stating goals or preferences). However, this approach brackets the question of whether the individual is actually motivated for being motivated. We seek to address this meta-level motivation by tracing the emergence of motives in practices of aesthetic production as a way of helping young drug users. Aesthetic productions may be a way of eliciting motivation without having to bracket meta-motivation; they may enable young drug users to experiment with ways of being depicted and recognized as willing and wanting in collaboration with counsellors and other young drug users. This actualizes a discussion of the relation between different forms/medias of self-objectification and the emergence and development of subjectivity. Our focus on aesthetic productions thus opens to a broader set of issues concerning aesthetic learning processes in their relations to processes of diagnosis and healing, as well as to the power relations, material conditions, embodiments and existential implications constitutive of activities and collectives. Our hope is that this helps us unfold an understanding of motives as emerging in collaborative activities. In particular, we hope to address the problematic of ‘wanting to want’ which Wittgenstein identified and de Shazer draws on in articulating SFBT.

Presentation 2: Parting body and mind leaves the child behind: Participation and social cognition as a matter of embodied knowledge
Anja Kastrup Jensen, Roskilde University, ankp@ruc.dk

Theoretical psychology has a long historical background dealing with contradictory perspectives on mental life. The mind separated from the body is a rather old Cartesian issue, which still seems to influence our understanding of psychology. Unfortunately, we tend to neglect the body in our understanding of the subject in social practice. Therefore, embodied theories of subjectivity need to be developed in psychological theorizing as a general understanding of the subject matter of psychology.

The primary purpose of my research project is to investigate the unity between the body, subjectivity, and participation in social practice (Holzkamp, Dreier).

My theoretical framework relies on: a) critical psychology and b) embodiment inspired by Maurice Merleau-Ponty.

My ambition is to challenge and develop new concepts and clarify the theoretical foundations in order to better understand everyday life in kindergartens. The everyday life in Danish kindergartens is currently characterized by a political agenda, in which certain sports- and activity programs and concepts are introduced, due to an overriding concern for children’s health.

My methodology includes fieldwork in a kindergarten where I investigate from children’s and social educator’s perspective how they live and consider their lives as active subjects in relation to agency, participation and the “conduct of everyday life” (Dreier). I aim to understand the dilemmas and contradictions concerning the links between bodily experiences, participation and the handling of conflicts.
Presentation 1: How video games support intersubjectivity and shared understanding in people with Asperger’s syndrome
Brett Heasman, London School of Economics, b.l.heasman@lse.ac.uk

People with Asperger’s syndrome experience life-long difficulties in social interactions, yet in some domains of social life, are able to achieve ‘pockets’ of social coordination and independence. The theory of Autistic Sociality describes how sociality varies in accordance with one’s ‘interactional ecology’, i.e. the interpersonal, cultural and environmental opportunities and constraints for intersubjectivity. It remains to be seen how particular domains of social life enable the process of social interaction to flourish. In light of this, the present study sought to examine people with Asperger’s interacting in a natural activity. An ethnography of a charity supporting adults with Asperger’s syndrome highlighted video-gaming as a natural social activity for many members. A mixed-methods study of interactions showed that video games supported situation-specific shared understanding by providing a standardised set of rules for interacting. Video games ‘scaffolded’ situation-specific understanding, allowing gamers to progress through different dimensions of intersubjectivity: (1) coordinating between player and avatar, (2) coordinating with other co-present players, and (3) coordinating the situation of gaming to wider cultural representations (facilitating free-flowing social dialogue). Each layer of intersubjectivity enabled more shared understanding to be established, in turn opening up further opportunities for intersubjectivity. The findings of the study therefore have theoretical implications for (a) understanding the ‘zone of proximal development’ for scaffolding the social interactions of people with Asperger’s syndrome; and (b) understanding the reciprocal relationship that exists between opportunities for intersubjectivity and shared understanding.

Presentation 2: Peirce’s Taxonomy of Consciousness and Its Modern Reconstruction
Satoshi Sako, Rikkyo University, ssako@rikkyo.ac.jp

The concept of consciousness is still a big topic of philosophy and psychology, including the so-called hard problem of consciousness. Some researchers discuss the possibility of solving (or dissipating) the hard problem of consciousness by appealing to the relationship between Peirce’s concept of “consciousness” and synechism or semiotics. For these reasons, this presentation investigates Peirce’s taxonomy of consciousness and reconstructs it from the modern point of view.

Peirce identified three types of consciousness: “feeling-quality” or primisense as the appearance of firstness; “reaction (force and resistance)” or altersense as the appearance of secondness; and “thought” or medisense as the awareness of thirdness. And also there is a need to focus on his reintroducing the Latin word “quale”, which means quality, into the philosophy in the middle of 19c though its meaning is rather different from the recent “quale” in the philosophy of mind.

In addition, Peirce’s taxonomy of consciousness is closely related to other elements of his philosophy, including habit and abduction. Therefore, it is important to explore the relation between consciousness and these other concepts and to consider the role of “consciousness” in Peirce’s thinking.

Finally, the modern reconstruction of Peirce’s account of consciousness is undertaken based
on the role of “consciousness” in Peirce’s thinking, taking into account developments in psychology and physiology since the time Peirce was writing.

**Individual Presentation 26**

**Presentation 1: Theorizing the relationship between ethics perceptions and well-being: The case of high frequency trading**

Daphne Sobolev, University College London, d.sobolev@ucl.ac.uk

A large body of research has established that organizational ethical culture and employees’ well-being are positively correlated. However, the vast majority of studies on this topic chose to address it through the filters of closed questionnaires, in ethical firms, or both. Here, I suggest that this approach led to the development of over-simplified models. To examine the nature of the relationship between ethicality and well-being, this study investigates the ethically-controversial high frequency trading (HFT) industry using qualitative research methods.

In a series of interviews, 30 HFT actors were asked to describe the ethical considerations which their work involved. In line with previous research, the results show that HFT employees associate well-being with compliance with law and regulations, firm rules, and social contribution. However, the results also indicate that participants’ perceptions of the law and the social contribution of their profession are characterized by a high variability. Thus, the findings suggest that the relationship between organizational ethicality and employees’ well-being is mediated by employees’ resolutions of the dilemmas associated with their industry’s controversies. Furthermore, analysis portrays ethically-controversial firms as morally-complex environments, in which the law is criticized and there is no simple answer to the questions about right and wrong. Finally, factors such as the organizational legal culture and social responsibility, which are, many times, considered independent, are interrelated. Thus, the results highlight the need for qualitative-phenomenological research with relevant samples as the basis for the development of new theories.

**Presentation 2: Affective Modulation in Positive Psychology’s Regime of Happiness**

Antar Martínez Guzmán, Universidad de Colima, antarmar@gamil.com

In last decades happiness has become central topic in contemporary popular culture, and has gain particular relevance within Psychology. Particularly, the so-called Positive Psychology has made happiness the main theoretical target to understand human psychological experiences and development. These ‘positive’ discourses on happiness, that conceive it as a measurable and manipulable object, have tremendous influence on diverse social fields such as economy, education, business and therapeutic culture.

Such version of happiness has been critically analyzed in order to point out to its governmental effects on contemporary subjectivity and the relations of power it promotes. While these critical analysis have contributed a great deal on understanding some of the effects of Positive Psychology’s version of happiness, they mainly focus on discursive practices. As a consequence, there is a lack of analysis on the direct modulation of bodies and embodied
experiences of the subjects participating in the formulas of happiness proposed by this approach.

Affect Studies’ has explored non-conscious process and material dynamism relating embodied human experiences. Thus, it stands as an alternative theoretical framework to look beyond the discursive technologies to modulate subjectivities and towards an analysis of the modulation of bodily processes and organic states that Positive Psychology propitiates. The aim of this paper is to bring Affect Studies to further explore the implication of Positive Psychology’s regime of happiness for the affective states of human bodies.
Friday 25 August: Conference Day 4

Symposium 34
Organiser: Kayoko Ueda

Focusing on the narrative self in human sciences

Symposium Abstract
Since 1990s, the narrative approach has become increasingly influential in diverse fields of human sciences including psychotherapy, medicine, nursing, and social works among others. The most remarkable example of this influence is in medicine, where a new concept, “narrative based medicine” has been developed in contrast to “evidence based medicine” (Greenhalgh and Hurwitz, 1998). Behind the narrative approach, there is a shared insight that human beings have a common tendency to narrate their life stories to others and that socio-cultural aspects of human lives are constructed by this act (cf. Bruner, 1990). Thus, it is possible to adopt the narrative-based approach to any field focusing on human lives and their stories. However, an important theoretical question is raised about this approach in terms of qualitative research. To what extent does the narrated story represent the narrating person’s own perspective? As the narrating act is always done in front of a particular listener, the narrated stories seem to be implicitly influenced by the listener’s attitudes and perspectives. In the context of qualitative research which normally involves interviews, the listener corresponds to the researcher. This suggests that the role of the researcher as a listener implicitly affects the narrative in question. In this symposium, we will refer to the “narrative self” as a key to go beyond the researcher’s preconceptions in order to understand the narrative along the narrating person’s own life. With this theoretical revision, it will be demonstrated that the narrative-based approach can be expanded beyond orally told stories.

Presentation 1: The Meaning of Narrative Self in Qualitative Research
Kayoko Ueda, Kawasaki University of Medical Welfare, k_ueda@mw.kawasaki-m.ac.jp

Clinicians in human science such as social workers, nurses, and teachers want to understand their subjects’ existential meanings of their experiences in order to implement better support, care, or education. Phenomenology has been utilized for this purpose as a research method (e.g. Giorgi, 1975; van Manen, 1990), and researchers have used field data such as subjects’ narrations, attitude, and behavior related to their experience, which would represent “narrative self”. As phenomenological philosophy emphasizes understanding meaning and structure of experiences from a first-person perspective, how is it possible that a researcher would understand the experiences of a research participant, who has a different perspective from that of the researcher? The idea of phenomenological reduction is necessary to solve this epistemological issue on perspective. In the process of phenomenological research, a researcher needs to refine his/her own perception from vague and preconceived to confirmed and essential through analyzing participant’s narratives. Ingrained “natural attitude” is the way of
unconsciously perceiving participant’s experiences with conventional wisdom, stereotypes, and traditional theories. The practice of “bracketing” based on phenomenological reduction would enable us to suspend our preconceived knowledge on the subjects’ phenomena. Then, to elicit the existential meaning of the participant’s experience, his/her “situation” and “desire” should be described according to the condition of the researcher’s understanding for validity. Narrative would not be solely individual reality created on the momentary relationship between a participant and the researcher. Dealing with narratives as “narrative self” with a phenomenological approach, we can obtain meaningful and valid interpretations as clinicians.

**Presentation 2: Understanding “Pre-narrative Narratives”**
Masahiro Nochi, University of Tokyo, mnochi@p.u-tokyo.ac.jp

Narrative research has the motif of trying to approach the actual existence of the narrator by understanding the meanings that the narrative created. However, when it is considered that a narrative is understood only by receiving and understanding the words as they are spoken, people with insufficient linguistic ability, such as infants and people with disabilities, are excluded as the subjects of research, making narrative research short-sighted and flat. A. Klineman’s “Illness Narrative” (1988) was an attempt to understand the ill person’s narratives based on cultural, societal, and other conditions in the background, and it had the perspective of trying to understand self-narratives by ascertaining how they are created. However, if those conditions are reified and treated to be the main entities, the meanings that narratives carries become the result of these conditions, consequently losing sight of the narrative research’s motif of aiming to approach their actual existences. What is important is to understand how the act of narration is embodied in the time and place that the narrator lives in. Even those who find it difficult to express themselves linguistically live with an intentionality toward narratives while interacting with their surroundings on various levels. This presentation, which shows an example of a study on non-verbal expressions of an individual sustaining aphasia, introduces an attempt to understand these “pre-narrative narratives.” I hope this attempt will slightly widen the scope of narrative research.

**Presentation 3: Deepening the narrative self**
Shogo Tanaka, Tokai University, shg.tanaka@gmail.com

The narrative has been one of the most important theoretical issues in psychology, since Bruner (1986) distinguished two modes of human thought: the logico-scientific mode and the narrative mode. The narrative-based approach has been developed to explicate diverse human activities. It was also a matter of course that the self was conceptualized on the basis of narratives, because humans have diverse life events, their memories, and identities that are derived from these events. The key ideas of narrative mode and narrative identity were conceptualized as suggesting that the self creates its sense of identity through narrating, in which various episodes of life are organized into a whole story (e.g., McAdams, 1993). I would like to discuss the following points regarding the self in terms of narratives. First, as the narrating act structurally includes both a storyteller and a listener, even when narrating occurs intra-psychically, the narrative self is not bounded or atomistic, but inevitably relational. Second, being relational, however, does not mean that the narrative self is totally dependent on the
relationship with the listener. In its fundamental dimension, the human life itself includes events such as birth, illness, and death, which are beyond our capability for narrating, even though they impel us to narrate themselves. Each of us has existential feelings regarding these events, which cannot be fully verbalized. Therefore, a need exists to conceptualize the narrative self even more deeply by including these existential feelings.

Symposium 35
Organiser: Tatsuya Sato and Ayae Kido

New perspective for cultural psychology: Object, body, and self

Symposium Abstract
Cultural psychology (not cross-cultural psychology) derived from Vygotskian psychology has a rich history and promising future. Its two branches are action theory and semiotic approach. Regarding the latter branch, Valsiner (2007) defined cultural psychology as “the universal knowledge system—Wissenschaft—that reveals the general principles of semiotic self-regulation of the active organisms within their life-worlds.” His rather new scope of cultural psychology (Valsiner, 2014) is “about human bodies as they are culturally presented.” Cultural psychology—the new emergent sub-field of psychology—has been on the rise since 1990s (Cole, 1996). Given its trans-disciplinary grasp, it has an opportunity of capturing that part of the human psyche that other areas of psychology have purposefully avoided—the higher mental functions.” Cultural psychology should be regarded as Wissenschaft because it aims to build the general knowledge system. In this symposium, Valsiner presents the theoretical aspect of cultural psychology from his enduring theoretical works titled “Theoretical importance of very big (and very small) things for cultural psychology.” Kido presents theoretical innovation of aesthetic aspect of cultural psychology titled “Aesthetic perspective in cultural psychology,” and Sato presents the theoretical implication of Trajectory Equifinality Approach in cultural psychology titled “Bifurcation point (BFP) as a battle field between self and culture in cultural psychology.”

Presentation 1: Theoretical importance of very big (and very small) things for cultural psychology
Jaan Valsiner, Aalborg University, jvalsiner@gmail.com

Human beings experience feelings of strangeness when encountering either very big (gigantic) or very small (miniature) objects. In parallel, the constructors of human-made objects make use of such large size differences by designing gigantic (e.g., monuments of deities or famous persons, churches or temples, or skyscrapers) or miniature objects. The theoretical relevance of such size differences between humans and their objects of encounter is in the affective processes of pleromatic hyper-generalization that happens through field-like signs. A theoretical account of how the hyper-generalization works will be outlined in this presentation.

Presentation 2: Aesthetic perspective in cultural psychology
Ayae Kido, Kansai University, ayae310@gmail.com
Aesthetic psychology is a new branch of cultural psychology. According to Lehmann (2016), historically, aesthetics dealt with two main issues related to human experience: order and sensation. These key concepts open the scenario for almost all the dilemmas of science in general and psychology. However, cultural psychology has continued to challenge the adoption of their methodologies and formulate theories based on these methodologies. In works of Valsiner (2014), there are many references to aesthetic function of objects. In contrast, this presentation attempts to focus on the acts, especially eating and clothing. These are inevitable things in everyday life, but they constitute a significant portion of human activities. In this presentation, we will explore how we live “well” through culturally constructed values.

Presentation 3: Theoretical implication of bifurcation point (BFP) for semiotic cultural psychology
Tatsuya Sato, Ritsumeikan University, satotster@gmail.com

Valsiner’s (2003) Promoter sign (not sign) is one of the innovative notions from semiotic cultural psychology and it is the key notion of Trajectory Equifinality Approach (TEA; Valsiner and Sato, 2006; Sato, Mori and Valsiner, 2016). Bifurcation Points (BFPs) as a methodological tool in TEA are the points from which plural trajectories diverge. In such points, promoter sign emerges and creates the unity of ever-new forms of order and disorder that face the immediate uncertainty of the next moment of living. Then, there are some social forces a conflict. Therefore, the notion for describing conflict or tension is needed. We propose two different social forces as Social Direction (SD) and Social Guidance (SG), which make trajectories diverge. Social Direction (SD) is the force that obstructs from going toward Equifinality Points (EFP), and Social Guidance (SG) is the force that helps go toward EFP. In this presentation, the role of BFP in TEA’s basic contribution to semiotic cultural psychology is discussed.

Discussant: Olga V. Lehmann Oliveros Norwegian University of Science and Technology

Symposium 36
Organiser: Maxence Gaillard

Science of tools and Tools of science

Symposium Abstract
Lively discussions are held in various scientific communities about the best tools to use and how to use them. Methodological and instrumental debates are part of an experimental scientist’s daily life, as is technological innovation in the laboratory. The choice of a specific tool or set of tools reflects more general assumptions about the research field. In psychology for instance, polemics about measurement procedures or about neuroimaging are debates on whether we should use these tools or not and how we should use them.

From another perspective, the study of the nature of tool-use by thinking agents is an important part of the investigation in cognitive psychology and neuroscience. The importance of
tools, instruments and artefacts has been made recently more salient in the context of alternative approaches to cognitive science such as the extended mind, the embodied cognition or the ecological approach—all theories insisting on extending the boundaries of cognition. Beyond the question of the nature of tool-use, its consequences on cognition and its components such as memory and perception are also at stake.

If science is the production of knowledge, then what we discover about tool-use should change our way of thinking about science itself. Can the literature on tool-use contribute to a better understanding of scientific instruments? How to draw the boundary of cognitive systems and discriminate what is used by a system from what is constitutive of the system? How do skill and knowledge interact in the experience of using a tool?

**Presentation 1: What kind of tools are scientific instruments?**
Maxence Gaillard, Rikkyo University, maxe.gaillard@gmail.com

This presentation aims at reviewing some of the growing literature on tool-use in psychology and elsewhere, in an effort to apply the results of this literature to the ongoing philosophical discussion about scientific instruments.

Many empirical studies have focused on how thinking agents use tools. Among frequent objects of study are the following processes: identifying an object as a tool, grasping and manipulating it, discovering new potential functions of an existing tool, or creating a new tool for a specific purpose. The complexity and variety of human tool use compared to other animal species and its contribution to human evolution are often emphasized. Different theories can account for this capacity, from our ability to compute the properties of physical objects to the perception of affordances in tools. Brain research is also exploring the neural basis of tool-use in human beings and animal models, through functional imaging techniques and neuropathology of motor deficits related to tool-use.

Scientists in their laboratories are using tools as well: scalpels, microscopes, computers and so on. Many observers of scientific activity have underlined the importance of scientific instruments for the quest of knowledge and the growing place of technology in science. For instance, the critic of “technoscience” describes a scientific enterprise deviated from its original purpose by its own tools. I will try to bridge the gap between the two literatures and highlight the potential contributions and limits of a focus on tools for studying the nature of science as a cognitive activity.

**Presentation 2: The phenomenological status of prosthesis**
HONDA Kojiro, Kanazawa Medical University, kh-honda@kanazawa-med.ac.jp

As you know that there are a lot of motivations which drive humanoid developments. Asada et al. (Osaka Univ.) call their approach “the cognitive developmental robotics approach.” And their motivation is to understand humanity. This approach means as following: They try to construct a humanoid ex hypothesi, and if the humanoid acts like human being, then the hypothesis could be certified as true. According to this approach, when we will understand humanity truly, then the truly human-like artifact would be completed as a byproduct.

In the process of this traditional Baconian project, humanoids seem to be instruments for human understanding. But if this human-mimic technology would be applied to prosthesis
design by using BMI (Brain Machine Interface), then could we say that this kind of technology means merely instruments? Does prosthesis mean a part of body itself rather than an instrument?

In this paper, I will discuss about the phenomenological status of prosthesis which will have been developed with robotic technology by near future. What is instrument? What is machine? What is body? These questions will also be involved in this discussion. Automatic machine skips many processes to realize a purpose, and makes us forget how to do it. If we start to use high-tech prosthesis for human enhancement, then we will more deeply be addicted to technology than now. The status of prosthesis is also concerned with moral aspects of technology. Is autonomy compatible with automation? To what extent could we transform our body? These questions will also be checked up when time allows.

**Presentation 3: Tool use as a cognitive experimentum crucis**
Jean-Michel Roy, Ecole Normale Supérieure de Lyon, East China Normal University, jean-michel.roy@ens-lyon.fr

The debate about the Extended Mind Hypothesis (EM), that is an essential component of the so-called 4-E paradigm that emerged in the 90’s in contemporary cognitive science as a denunciation of the insufficiencies of the neurocognitive critique of early Cognitivism, is one about the delineation of a cognitive system: How to draw the boundaries of a cognitive entity as such? The central claim of EM is that these boundaries exceed those of the physico-biological system that a natural cognitive system also constitutes. The phenomenon of tool use is a key motivation for this claim, to the point that EM is at times presented as the idea that cognitive tools (such as a pen) are not instruments for the execution of a cognitive capacity (such as writing), but *bona fide* constituents of the process underlying this execution, and as such *bona fide* constituents as well of the executing cognitive system.

The talk will examine the legitimacy of this view on the status of cognitive tools and will argue that it rests ultimately on a basic distinction between an “instrumental” and a “constitutive” forms of dependency that stands in crucial need of theoretical elaboration in the context of a general theory of dependency relations. To put it in more general terms: we cannot decide whether a tool is an instrument for, or a constituent of, the tool using system until get a full theoretical grasp of what these two kinds of dependencies exactly are.

**Presentation 4: Know-how and phenomenal knowledge**
Yoshiki Kokuryo, Rikkyo University, kuromejiro@rikkyo.ac.jp

Many philosophers have accepted that there is a fundamental distinction between knowing that something is the case and knowing how to do something. According to Gilbert Ryle, the former is a relation between a subject and a true proposition; the latter, on the other hand, is an ability or skill to do something. Based on this distinction, it seems that there are at least two different kinds of knowledge of the tool. One is the knowledge that the mechanism of a tool is such and such. The other is knowledge of how to use a tool.

However, some cognitive scientists suggest that knowledge-that contributes to gaining knowledge-how (cf. Suwa 2008). If it is the case, and knowledge-that is fundamentally different from knowledge-how, then how can we explain that fact? I think that there are at least two ways
of answering the question. The first one is to argue that there is no fundamental distinction between these kinds of knowledge. In fact, the intellectualists (cf. Stanley and Williamson 2001) have claimed that knowledge-how is a species of knowledge-that. The second one is to show that there is something like an intermediary between them.

My presentation focuses on the phenomenal knowledge we have through the experience of using the tool. It is normally defined as knowing what it is like to experience something. To solve the above problem, what I would like to show you here is that, in a sense, knowledge of what it is like to experience something is an intermediary between knowledge-that and knowledge-how.

**Symposium 37**
Organiser: Antti Rajala, Niklas A. Chimirri and Jaakko Hilppö

**Rethinking well-being in ECEC from subject-oriented and sociocultural theoretical perspectives**

**Symposium Abstract**

In recent years, a growing number of studies have provided empirical support for the long-held belief that early childhood education and care (ECEC) has a positive impact on children’s short and long-term well-being (e.g., Sylva et al., 2010). Politicians and other stakeholders have responded to this by implementing various changes in ECEC aimed to better the quality of these services. There are, however, indications that the renewed policies and practices (e.g., the introduction of balanced scorecards or pedagogical documentation) import aspects into the quality discussions concerning ECEC that potentially run counter to their aims (Paananen et al, 2016). One reason for this is arguably that the psychological concepts used in these discussions do not fully grasp the complex processes that constitute the well-being of children and adults engaging in ECEC.

This symposium brings together researchers concerned with questioning existing notions of well-being in ECEC and with developing new conceptualizations that capture its constitutive processes. Together, they argue that although concepts developed in dominant strands of psychology – such as positive psychology – highlight important characteristics of well-being, they have not adequately explicated, for example, the role of children's agency, the everyday practices and socio-political circumstances underlying well-being in ECEC, or the philosophical grounding of the notion of well-being. While the contributions are joined by their point of departure in subject-oriented and socio-cultural theoretical approaches, each bring their own unique conceptual tools to exploring the issue at hand.

**Presentation 1: Daycare as ethical space for mutually supportive critical exploration and conflictual teleogenetic collaboration towards well-being**
Niklas A. Chimirri, Roskilde University, chimirri@ruc.dk

How to conceptualize well-being in ways that acknowledge young children as agentic and relational beings? And how to inquire into young children's well-being so that the concept can become relevant to everyday day-care practice? The paper emanates from a larger empirical
study gathering four researchers with varying theoretical standpoints, which investigates and seeks to conceptualize how well-being is done in Danish day-care institutions together with its stakeholders. As part of this study, the author is particularly attentive to how child and adult stakeholders arrange spaces of well-being for one another within the conditions at hand, including digitally mediated spaces in times of intensified digitalization of educational institutions.

Ongoing analyses, worked out in collaboration with academic and non-academic project participants, point to the necessity of conceptualizing materiality and space as integral to relational notions of subjectivity, and herewith individual and collective possibilities for promoting well-being. In particular, children’s practices of striving towards well-being underline the necessity to inquire into and renegotiate the very ontology of well-being together with one another. Foremost, well-being does not necessarily imply harmony sensu the absence of conflict: Well-being is a transgenerational, collaborative as well as contested and conflictual process, and thus rather to be termed ‘teleogenetic well-becoming’.

The paper argues that if children are truly understood as agentic and relational beings, psychology’s task is to co-develop concepts that establish malleable institutional spaces that invite all stakeholders, irrespective of age, to support the critical inquiry and conceptual negotiation of one another’s well-being in ethically sustainable ways.

**Presentation 2: Sense of agency and radical passivity**
Jaakko Hilppö, Northwestern University, jaakko.hilppo@northwestern.edu
Lasse Lipponen, University of Helsinki, lasse.lipponen@helsinki.fi
Kristiina Kumpulainen, University of Helsinki, kristiina.kumpulainen@helsinki.fi
Anna Rainio, University of Helsinki, anna.rainio@helsinki.fi

Sense of agency, the feeling of being the author of one’s actions, is arguably one of the cornerstones of human well-being. Different psychological theories agree and theorize that a person’s beliefs in their possibilities to control their actions affects their well-being positively, and that pursuing these possibilities can lead to a self-nurturing cycle of new opportunities and further well-being. Such arguments are however problematic as they emphasize the intentionality of human actions. What, in short, is overshadowed is how the world calls us to action and what makes the effect of this call possible, namely the radical passivity of human experiencing. In short, the notion of radical passivity tries to conceptualize what is beyond intentionality and allows us to be called to action or be intentional in the first place.

Building on the findings of a recently completed co-participatory investigation into children’s sense of agency in their everyday life, in this presentation I will explored the notion of radical passivity in relation to children’s experiences of their agency. More specifically, I will revisit my previous analyses to parse out how radical passivity is present in the children’s accounts of their agency. The overall goal of my presentation is to explore and discuss what highlighting radical passivity in children’s experiences might mean in terms of understanding and conceptualizing their well-being and especially what the notion could contribute to understanding well-being as a process.

**Presentation 3: Well-being and Compassion in Early Childhood Education**
Lasse Lipponen, University of Helsinki, lasse.lipponen@helsinki.fi
Antti Rajala, University of Helsinki, antti.rajala@helsinki.fi
Discussions on the role of emotions and well-being in early childhood education (ECE) are increasing, but research on such a fundamental emotion as compassion is scarce. Compassion is the basic sentiment of a democratic community without which we lack the motive to respect others, protect them from harm and respond to undeserved suffering. In organizational studies, compassion has been shown to be positively associated with well-being. In this presentation, we discuss different perspectives for researching compassion in ECE settings. The existing research on the topic mainly draws from conventional psychological perspectives and is premised on individualistic assumptions. It often involves intervention programs for promoting emotional skills. Another, less prominent perspective is a practice perspective. Studying emotions from a practice perspective in everyday interaction is likely to yield new information on how emotions are manifested in daily life, and how different aspects of organizational cultures enable and constrain their expression. However, understanding such a complex phenomenon as compassion requires us to go beyond the psychological and practice perspectives. To this end, we present a third, novel approach that we call the cultures of compassion perspective. The cultures of compassion perspective focuses also on systemic or institutional causes of collective suffering, and transforming them. We need to harness compassion as a tool for social transformation: not only on the level of social interactions, but also on the level of large-scale social processes, and policies. We illustrate our argument and the three perspectives using vignettes from our ongoing empirical research in ECE settings.

Presentation 4: Children’s engagements in their institutional life and the educational effort of the institutional practices

Jakob Waag Villadsen, University of Copenhagen, jakob.villadsen@psy.ku.dk

Over the last decades the Danish Day-care service has undergone dramatic changes, based on the inclusion of an educational perspective, with a strong emphasis on learning-orientated practices. As a counter reaction, various researchers have made an ethical argument against this focus on education and the becoming of the child. Instead, they have called for attention towards the child as a being, underlining the importance of children’s current life and well-being.

However, both approaches are conceptualized based on a substance ontology which emphasizes the present and permanent aspect of the phenomenon. Building on this credo of presence children are enframed (Ge-Stell) as object’s, “which” states of being varies - either depending on the qualities of the environment in which they are placed or on their place in the line of development. Through such kinds of enframing, the essence of children’s being and becoming is revealed, respectively as the “true” environmental sources of being (well) or as the “true” line of transformation for the line of becoming.

In this presentation, children’s being within the ECEC is investigated from a developmental perspective which draws on existential ideas aiming at synthesizing the being and becomingness of children’s life. The purpose of such a synthesis is to develop a conceptual framework which could guide research and practitioners. The theoretical discussion will be anchored in empirical material from an ongoing participatory research project, which for a period of two years has investigated the institutional life of children and pedagogical staff in four day-car centers.
Symposium 38
Organiser: Paul Stenner

Taking perspectivism seriously as part of process thought: ecologies of experiences and emergent transformations

Symposium Abstract
The myth of the self-contained subject with universal attributes discoverable by experiment has been questioned by a series of formulations that today cohere into an alternative ‘relational process ontology’. Rather than refute this myth (which operates at a level for which scientific truth is really not the point) it makes more sense to locate it within the broader ecology of ideas proper to a relational process ontology. From this perspective, the world/totality is grasped as a real manifold of perspectives, composing an ecology of experience, constantly unfolding and emerging. This move connects various levels of analysis, from the micro-analysis of interactional data to the macro-analysis of shifting discursive formations and dispositifs, and it applies equally to the mode of approach adopted by psychologists (psychological knowledge being part of a broader ecology of ideas). Relational process thought foregrounds a mereology in which deterministic relations are re-thought as part-whole relations (event are parts of broader contexts). This symposium addresses topics like remembering, belief, mental and health and ADHD from a processual and post-structural perspective with roots in figures like Bateson, Mead, Whitehead, Langer and Lewin. We draw particular inspiration from Bateson’s ‘science which does not exist’ (mind as an ‘ecology of ideas’), from Whitehead’s becoming, from Lewin’s life-space, and from Mead’s related notion of emergence within a universe defined ‘as an organisation of perspectives, which are there in nature’ (Mead, 1932, p.163).

Presentation 1: Memory in the Wild: Life-space, action, setting
Steven D Brown, University of Leicester, sb343@leicester.ac.uk

Ecological thinking forms a subterranean current within the history of psychology which arises at key moments. One comparatively recent example is with Ed Hutchin’s Cognition in the Wild, which offers an account of mediation and situated action that provides for a sociocultural reformulation of psychological processes. From the perspective of the psychology of memory, the challenge of this ecological thinking is to draw our attention to complex relations between practices of remembering and the settings in which they are enacted. In this paper I return to earlier examples of ecological approaches, such as Kurt Lewin’s Principles of Topological Psychology and JJ Gibson’s The Ecological Approach to Visual Perception, to develop a conceptual framework of ‘life-space’ which emphasises the relational and material grounding of acts of remembering. I argue for the analysis of remembering in relation to ‘setting specificity’, where what and how we remember is interdependent with the relational meshwork of the setting where it occurs.

Presentation 2: Processing distress: mental health and life-space
Paula Reavey, London South Bank University, reaveyp@lsbu.ac.uk
It is perhaps difficult to directly conceive how process philosophy might sanction more productive ways of conceptualising lived experiences of distress. In this paper, I propose such ways are possible, using examples from empirical studies across a variety of inpatient and community settings, using concepts such as life-space, movement and affordance in these various experience-ecologies. The analytical mode is directly informed by process philosophy and thematic decomposition, such that a new form of qualitative analysing is proposed – that of Process Informed Thematic Decomposition (POTD). Analytically speaking, the focus turns to the manner in which agency is negotiated, moved through and felt within specific settings and their attendant materiality. Using the concept of ‘life-space’, developed by the social psychologist Kurt Lewin, I explore how people who live with distress have relative freedom to move within institutional and community spaces, yet can lack relational space and hence life-space, which in turn can serve to contract agency. Finally, I want to illustrate how the expansion of life-space is possible by turning to existing practices which make explicit the role of space and relationality.

**Presentation 3: Emergent Rationalities and the Believing Subject in Process**  
John Cromby, University of Leicester, jjc31@le.ac.uk

Clinical psychologist David Smail once observed that “if the self is made of anything at all, it is made of beliefs”. Adopting the kind of relational process ontology inspired by Whitehead and his former student, Langer, beliefs can be understood as organisations of feeling contingently allied to discursive positions and practices. Taking Smail’s observation seriously, the self – the subject – then appears as the dynamic product of an open-ended set of intersecting affective or felt processes, contingently and flexibly allied with a similarly open-ended set of discourses. That is, subjects are ongoing emergent accomplishments jointly and contingently constituted of feeling and language, both of these organised within, and organising of, ongoing streams of practice that are (at least) both discursive and corporeal. Thus, co-organisations of feeling and discourse, arranged within streams of practice that flow within and around the subject, produce both relative stabilities and relative instabilities: hence subjects endure, yet also change.

In this paper I will consider this notion of the subject in process in relation to rationality by considering issues such as whether we are really living in a ‘post-truth’ world; whether feeling and rationality can sensibly be understood as simply counter-posed or mutually exclusive; and whether liberal humanist notions of universal rationality should be more accurately understood as constituted by sets of locally and temporally contingent rationalities.

**Presentation 4: Experiences of ADHD and the emergent event in Mead**  
Paul Stenner, The Open University, Paul.stenner@open.ac.uk

Just as the evolution of a new organism transforms the ecology into which it emerges, so new experiences and ideas can transform the ‘ecology of mind’. This paper will use findings from a small qualitative study (using process oriented thematic decomposition) into adult women’s experiences of ADHD diagnosis to illustrate some of Mead’s ideas concerning the emergent event which follow from his processual conception of perspectivism. For Mead, the ‘emergent’ is novelty: a new becoming that was not there in advance. By definition, the emergent always and only arises within the present, but its appearance creates a new perspective – a new present -
from which the past is looked back upon, and reconstructed. From the standpoint of the emergent, the past thus becomes a different past. For several of the women in the study of ADHD to be discussed, the concept of ADHD helped to articulate the experience of an emergent event into an idea with significant transformative potential. This raises questions concerning what Brown and Reavey call ‘psychologically modified experience’ and its perspective-creating role within a broader ecology of experience.

Discussant: Johanna Motzkau, The Open University

Symposium Abstract

Symposium 39
Organiser: Charlotte Højholt and Dorte Kousholt

Theorizing about conflicts in the social practice of the school – part II

Symposium Abstract
Same as part I:

Through a joint focus on conflicts, the papers in this double symposium seek to develop theoretical conceptualizations and empirical analysis concerning the social practice of school.

The school is a central site for debate about how to develop a democratic society. Many parties participate in making school what it is - not only children, teachers and school leaders which have their daily lives at the school, also parents, various counselors and politicians are engaged in developing the school. The school connects these different parties in a shared engagement to make good education for all children, at the same time the different parties are distributed into different tasks and concerns in relation to the school.

Conflicts in and about public education seem an illustrative case for exploring how historical and political discussions form part of personal and intersubjective ways of making things work in social institutions and for epistemological reflections related to conceptualizations of conflicts, school problems, teaching, child communities, and leadership.

The concept of conflicts may help us transgress the tendencies in psychology to split up history and situated practice, structure and activity, micro and macro processes etc. Additionally, a focus on social conflicts may challenge tendencies to analyze social life quite unambiguous or governed in hegemonic ways.

Within a framework of a theoretical approach to social practice (Lave, Axel) and subjectivity (Holzkamp, Dreier) the papers address the theoretical challenges of creating knowledge about the relationship between structural conditions and the situated interplay and negotiations between persons in everyday practice

Presentation 1: Management as a work with conflicts in social practice
Peter Busch-Jensen, Roskilde University, peterbj@ruc.dk

Social cooperation in general appears to be a continuous reworking of contradictions in a local arrangement of societal conditions. This also applies for cooperation about inclusion in public schools. Teachers, children, parents, and principals all take part in making school-life enjoyable
and educational for children, dealing simultaneously with questions of how, and in what way to take a number of other perspectives into account. For principals this involves political perspectives, municipal perspectives, etc.

Ideally, cooperation in a public institution about a public task, are based on knowledge about and consideration for the needs and contributions from all its participants. However, in reality this work is full of dilemmas, since participants are distributed according to different and sometimes conflicting tasks, insights, needs, worries, privileges, and resources. Thus, social cooperation must be seen as a form of conflictual cooperation, in which decisions are not solely informed by a wish to take all the different perspectives equally into account, but also informed by incomplete knowledge, contradictions, and strategic considerations to maneuver in a landscape of particular political arrangements and asymmetrical distributions of possibilities for action.

Dealing with this dilemma and potentially contributing to it, is an inherent aspect of management. In this paper, I will address how different principals take part in and deal with the conflictual cooperation of inclusion. An important aspect of this work is how political reform and marketization of public schools presents principals with certain dilemmas, challenges and possibilities, that invite different strategies for ‘going forward’ and different ways of dealing with conflictuality.

**Presentation 2: Structural conditions and personal conflicts – the last year in school analysed from young people's perspectives**

Pernille Juhl, Roskilde University, peju@ruc.dk

The purpose of the paper is to explore how personal and structural aspects of young people’s school life are interrelated. More specifically I explore how structural dilemmas and political conflicts about the school (e.g. academic performances versus social youth life) becomes part of the conflicts between and for the young people in a class community in their last year of primary school. In the paper, I illustrate how the school makes certain conditions for the personal conflicts and how the situated knowledge about these personal conflicts can be resources for discussions about more overall theoretical conceptualizations about the relationship between subject and structure.

The school in Denmark is a political battlefield for how to define and attend to the core tasks in school. There have been an increasing political emphasis on academic performance and at the same time a concern for the (lack of) well-being of young people. When analyzed from the perspectives of the young people, activities and concerns, which often seem to be separated in research and politics - are interrelated aspects of a coherent school life. Sometimes though, the different aspects of school life entail personal conflicts. In the paper, I analyze the young people's personal stories about everyday school life as continuous work of engaging in complex and collective processes of prioritizing and dealing with multiple considerations and conflicts.

**Presentation 3: Theorizing about school failure**

Ida Schwartz, University College Lillebaelt, University College of Applied Sciences, idsc@ucl.dk

School represents in a modern society a crucial context for the upbringing of new generations. In everyday life teachers and pupils cooperate in their creation of common conditions of
participation, and they do so in a special societal context where personal failure is a ubiquitous possibility. It is well documented that children do not posit equal possibilities when they attend school. What I however, will focus on here is how school by its contradictions and opposing agendas also contributes to the differentiation and marginalization of children. Pupils are co-creators of and try to influence their daily conditions, but they possess different possibilities to do so. Pupils experience the classroom in different ways according to their standpoints, positions and possibilities of participation. There are social dynamics at play among children themselves and in relations to their teachers, and these community-making-processes creates different possibilities of participation.

School agenda also makes different meaning to different children and we need to understand more about, how “doing- well-in-school” is connected to social and educational common causes in school.

The presentation draws on an empirical study that followed eight youngsters’ trajectories of participation in everyday life in school and discusses how to investigate, conceptualize, and understand school failure without individualizing social problems.

Workshop 3
Organiser: Alaric Kohler

The Natural Logic of Grize: A Candidate Methodology for Analysing Meaning Making

Workshop Abstract
The analysis of meaning-making processes poses methodological challenges. It requires methodologies which can deal with complexity, addressing the wholeness of bodily, affective, cognitive and ethical dimensions of experience (Tateo, 2015). Since these analyses are most often based on verbal data, such methodologies are expected to deal with the linguistic and semiotic features.

Grize’s Natural Logic proposes the concept of schematisation (Grize, 1996) to address verbal data as simultaneously linguistic, semiotic and cognitive. The cognitive and semiotic dimensions are approached with a set of logico-discursive operations, which allow a description of the process of construction of a discursive representation, in such a way that the operations are never abstracted from the language used by the interlocutors nor from the context of enunciation. This theory provides a candidate methodology for studying meaning embodied in a discourse (Vergès, 2004; Campos, 2010; Kohler, 2015), and its making as a progressive situated (co-)construction.

The logic developed by Grize after his work for Piaget’s genetic epistemology is a non-formal logic, which works as an open system, as a logic of singularity and of actions. It is set in irreversible time and particular contexts, taking into account cultural preconstructs, interlocutors’s image of the self, and other elements such as the finality of the schematisation. It allows to study meaning-making at various level of analysis: individual, group level or social representations (Grize, 1993).

This workshop will provide a quick introduction to the methodology, stressing the remaining development to be done, and inviting participants to join in the discussion.
Workshop 4
Organiser: Tetsuya Kono and Shogo Tanaka

Alternative concepts of self, body and mind from contemporary Japanese perspectives

Workshop Abstract

Psychologists tend to receive and use so traditional and firmly established psychological concepts as though they belonged unconditionally to the constitution of things or thought. But, as I. Hacking (1992) and K. Danziger (1997) pointed out, psychological categories are “human kinds” that are not independent from our act of categorization. The concept of “self” or “mind” itself is a human kind too. Western psychological concept of self or mind, implicitly modeled on the materialist version of Cartesian Cogito, has been constructed as such in the context of modern Western society. This classical concept of “self” has been criticized for a long time in philosophy while psychology seems to have rarely taken this problem seriously. In this symposium, we will try to not only criticize past thoughts but also propose alternative concepts of self and body-mind relationship that overcomes the individualistic and solipsistic presupposition of the modern concept of self and meets the requisites of our postcolonial era.

Kono will try to integrate the thesis of “extended mind” and “actor-network theory”.

Tanaka will reconsider the syndrome of Taijin Kyofusho from the perspective of the embodied self, in order to un-label its cultural boundedness.

Ito will re-examine the concept of Cartesian body-mind relationship, through reconsidering the traditional East Asian thought, especially Neo-Confucianism. For it presupposes that humans, while coexisting with the surrounding environment, are already embedded in that environment.

And Inutsuka will propose “action nexus,” a term first coined by Watsuji Tetsuro, to describe a human-environment complex as a moral agent.

Discussants / Presenters:
Tetsuya Kono, Rikkyo University, VYQ05706@nifty.com
Shogo Tanaka, Tokai University, shg.tanaka@gmail.com
Takayuki Ito, International Research Centre for Japanese Studies;
Yu Inutsuka, The University of Tokyo

Individual Presentation 27

Presentation 1: Children's proximal societal conditions
Anja Hvidtfeldt Stanek, University of Southern, ahstanek@health.sdu.dk

Inspired from especially Danish/German critical psychology but also from John Dewey’s ethical, educational and psychological thoughts, this presentation will elaborate on an understanding of the dialectic between an ethical society, -school and -theory. To this aim I will argue for and unfold the conceptualization of children’s “proximal societal conditions”. Throughout different research projects in which children’s everyday life in different daycare settings and in schools has been studied, it becomes clear that ‘the societal’ is not
something that is above or outside the institutional setting or the children's everyday life, but something that is represented through societal structures and actual persons participating (in political ways) within the institutional settings, in ways that has meaning to children's possibilities to participate, learn and develop.

Understanding school or daycare as (part of) the children’s proximal societal conditions for development and learning, means for instance that considerations about an inclusive agenda in a (Danish) welfare state with well-developed school- and daycare system, are no longer simply thoughts about the school having space for as many pupils as possible (schools for all). Such thoughts can or should be supplemented by reflections about which version of ‘the societal’ we wish to present our children with, and which version of ‘the societal’ we wish to set up as the condition for children's participation and development.

These questions require an ethical theory that allows for discussions on dynamically moving between considering what constitutes an ethical society as a whole and what constitutes ethical schooling within this society.

**Presentation 2: An Exploratory Investigation Into Undergraduate Students’ Career Identity: Using the Ideal Careers Activity for Evidence-Based Practice in Higher Education**

Peter Yang, National Chiayi University, p.yang71@yahoo.com

**Objective:** The career identity related to the career exploration, planning, and implementation process has received little attention in the academic literature, although this is a critical topic regarding contemporary career practices in higher education. To bridge the gap, this study established a narrative approach to examine undergraduates’ ideal careers and career identity themes were investigated. The question being investigated was: 'what are the main categories of undergraduate students’ ideal careers and the career identity themes?'

**Methods:** A total of 152 participants were recruited from a comprehensive university in Taiwan. A semistructured activity for ascertaining career ISTP Tokyo 2017 individual presentation proposal identity (i.e. Ideal Careers Activity) was established with special reference to Schein’s (2012) career anchor theory and Strauss and colleagues’ (2012) work on future work selves. In addition to answering a set of questions central to knowing what, the participants shared in small group discussions their feelings and the reasons underlying their feelings, thoughts, and behaviour concerning a described event or situation (knowing why). After the data collection, a scheme was used to analyse the participants’ statements on their career identity and ideal careers. To enhance the validity of this analysis, 60 worksheets were cross-checked by two additional auditors.

**Results:** Professional careers, managerial careers, high autonomy careers, safe and stable careers, entrepreneurial careers, dedicated careers, adventurous and challenging careers, and balanced careers were the eight categories of ideal careers conceptualised in this study. They reflected the career identity themes perceived broadly but somewhat differently at the undergraduate level. This holistic picture for briefly representing selfknowledge may change
Conclusion: This study provides a preliminary profile to describe multiple aspects of undergraduates’ occupational self-concept. The execution of this activity for individualised career counselling and management merit further investigation. Implications for career courses and employability enhancement programmes (EEPs) in higher education were discussed.

Keywords: career anchor, career identity, employability enhancement programmes, ideal careers, future work selves

Presentation 3: Exploring the colonial dimensions of the relationship between psychology and work in Bogota, Colombia.
Hernán Camilo Pulido Martinez, Pontificia Universidad Javeriana, cpulido@javeriana.edu.co

It has been widely recognised that contemporary workplaces are psychological. Psychology is underlying the ways in which work, workers and organizations are understood. Studies conducted in fields such as critical psychology and critical management studies have pointed out psychology’s involvement in the “making up” of the subject at work and the governance “at distance” of workplaces. Most of these studies have considered the place of psychological knowledge, specifically for North-Atlantic societies where psychology is produced. It has been established, for instance, the network of elements and relationships that open a space for psychology in those societies, and the central place that psychological knowledge has in governing and producing certain types of workers. However, as in other areas of the discipline, the tools proposed in the postcolonial and de-colonial frameworks have not been of much concern to researchers interested with the interrelation between psychology and work. It seems that critical studies of work and organizations have left aside the political implications of the “journey” of psychology around the planet. It is surprising that the postcolonial critique has not been used to understand, for example, the ways in which the application of psychology to the world of work contributes to the construction of an international order. This paper examines some “colonial dimensions” of the relationship between psychology and work. It is argued that the incorporation of the postcolonial and decolonial tools are indispensable to provide, simultaneously, a series of answers to the place and operations of psychology, both in north Atlantic countries and in countries located in the global south where psychological objects are adapted, replicated and hybridised. Fragments from an ethnographic study conducted in Bogota, Colombia, are used to illustrate this argument.

Individual Presentation 28

Presentation 1: Choosing Thoughts Instrumentally: Ethically Offering CBT
Sahanika Ratnayake,, Australia National University, sahanika.ratnayake@anu.edu.au.
Cognitive Behavioural Therapy (CBT) is a treatment for a wide range of mental illnesses. In CBT, practitioners are trained to identify and replace painful and debilitating statements or inferences, referred to as ‘distorted thoughts’. These include ‘polarized thinking’ – thinking of ambiguous, complex situations in absolute and oversimplified terms, and ‘blaming’ – holding other people, or even yourself, responsible for pain you may be experiencing.

Replacing ‘distorted thoughts’ promises three distinct benefits: first, a decrease in suffering, second, an increase in functioning, and third, an increase in rationality. We argue in this paper that, even if you wind up with more accurate thoughts on average (a claim we see no reason to believe), learning to replace distorted thoughts is learning to evaluate one’s thoughts instrumentally: one no longer asks is this true but does this hurt or hinder? We will argue that evaluating one’s thoughts instrumentally lead to epistemic and personal costs, and that proper consideration of these is necessary for correctly assessing treatment options and ensuring patient autonomy.

We argue that at best thought distortions give prima facie reasons to suspect a thought of being unreasonable. A thought exhibiting ‘polarized thinking’ will often be false, but extreme cases do exist, such as truly abhorrent actions. Further, when aiming to achieve a particular outcome, such as getting a job, polarized thinking may be appropriate: either something will work, or it won’t. At worst, the thought distortion doesn't warrant even a prima facie suspicion – instances of blaming are not particularly likely to be unreasonable.

Presentation 2: Towards a ‘thick psychometrics’: Critical reflections and future directions

Mihaela Launeanu, Trinity Western University, Mihaela.Launeanu@twu.ca
Marvin McDonald, Trinity Western University

Multiple commentators have raised concerns regarding a lack of impact of substantive theoretical critique in shaping intellectual directions and practices of dominant forms in Anglo-American psychology. Broad concerns of this kind invite focused examination of specific domains and subfields to facilitate clarification and specification of various trajectories for critique, development, dissemination, and practice innovation. In this presentation we trace a few strands of critique of psychometrics and assessment practice for examination. We suggest that partial successes of innovations such as therapeutic assessment (Finn, 2008) and collaborative assessment (Fisher, 1994) merit examination. We suggest that such partial successes at critique and innovation seem to trace and reproduce a reification of distinction between the “science” and “art” of psychometrics and testing practice. To the extent that such a characterization is cogent, it reinforces a suggestion that effective critique may become strategically productive in the generation of alternative practices. The suggestion explored in this presentation is that alternative practices can serve as a location for establishing and disseminating further critique aimed more directly at some practices undergirding classical test theory. Response process research (Bornstein, 2011; Embretson, 2010; Messick, 1989) is described and examined as alternative psychometric practice that can embody longstanding critiques of psychometric theory. Essentially, response processes inquiry allows uncovering core psychometric processes attuned to subjective experiences and contextual influences, which could be further integrated in the development of ‘rich’ measurement models or ‘thick psychometrics’. An explicit connection between these psychometric models and the alternative practices of collaborative assessment will be explored.
Beliefs are psychologically adaptive when they protect the subject from psychological threats. They are biologically adaptive when they help to increase a subject’s chances of survival within the environment. In this context, delusions are commonly regarded as maladaptive misbeliefs. While it is accepted that some delusions can be psychologically adaptive, it is usually denied that they can be biologically adaptive. I argue that it is possible to characterize a certain type of psychotic delusions as biologically adaptive. After distinguishing between two types of delusions I claim that in trying to make sense of the biological adaptive benefits of psychotic delusions, one needs to understand such phenomena in the general perceptual and affective context in which some of them are adopted. During the period that precedes the adoption of some delusional beliefs patients gradually lose their behavioural and psychological connection with the environment and this disconnection decreases the subjects’ chances of survival. However, in characterizing delusions, current dominant approaches fail to integrate this context into the aetiological picture of the phenomena missing the role that the adoption of some delusional beliefs might play in reorganizing the patients’ disunified and overwhelming (inner and outer) experiential world. Thus, the adoption of delusional beliefs might contribute in some cases to the preservation of behavioural and psychological interaction with the environment as an attempt – however pathological – to render the patients’ reality more predictable and approachable. Human cognitive systems would sacrifice doxastic accuracy in order to secure a minimally functional degree of interaction with the environment and therefore, certain psychotic delusions might be characterized as biologically adaptive under rarefied experiential circumstances.

Different from Animal Psychology, Ethology’s first approach of human beings means to discern their singularity as a species, without previously making them more singular than other species. Since for ethologists evolution is not processed in leaps, the differences between species are understood in a not so radical way. For this reason, Lorenz, over the course of his works, approaches human beings by different behavioural attributes, even though all of these are present in other species or in their combination. In Ethology animals are analysed using its key-concepts of, such as instinctive actions, innate triggering mechanisms, signal stimuli and its own sociology and environment. However, Lorenz studies of the human species partially follow this description: its instinctive actions and innate triggering mechanisms are maladjusted, and the species has already lost its natural sociology and ecology. This is the conclusion Lorenz reaches regarding our species: it is in danger, immerse in a pathological status. The issue of this
presentation is an attempt to understand the changes in Konrad Lorenz’s texts regarding his concept of human singularity and how it contrasts with other species. Considering this aim it will be analysed the changes through some Lorenz texts presented during three decades (1950-1970) without any distinction between the supposed pure scientific texts and the ones devoted to popularization. In this work, these discursive changes will be referred in some governmental process (based on Foucault and Rose researches), aiming to find the best way to manage the supposed pathological status of the human species.

Presentation 2: Marxism in the history of Psychology: Critical notes and propositions in search of human emancipation
Fernando Lacerda Júnior, Federal University of Goiás, Fernando_lac@yahoo.com.br

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 soon...) 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

Presentation 3: The missing pieces of being-in-the-world

The concept of being-in-the-world has brought a more holistic conceptualization to being and what it means to be human to the Western world. And yet within this conceptualization that tends to be attributed to Heidegger, there are missing pieces. This project traces the developments of the conceptualization of being-in-the-world, the possible influences on Heidegger from Eastern philosophies in particular via Okakura’s (1906) The book of tea. Explored are alternative interpretations of being-in-the-world based on etymological approaches in German and Japanese, and possible criticisms from Japanese philosophers such as Watsuji and Yuasa, and the practical and ethical implications they may have. Implications for theoretical psychology include the importance of language and culture that shape a concept and a more comprehensive conceptualization of being-in-the-world or taking-care-of-the-world.