

MARXISM
&
PSYCHOLOGY
CONFERENCE

UNIVERSITY OF
PRINCE EDWARD
ISLAND
CANADA
AUG. 5-7 2010

sponsored by the marxism and psychology research group

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Special Thanks *Annual Review of Critical Psychology*

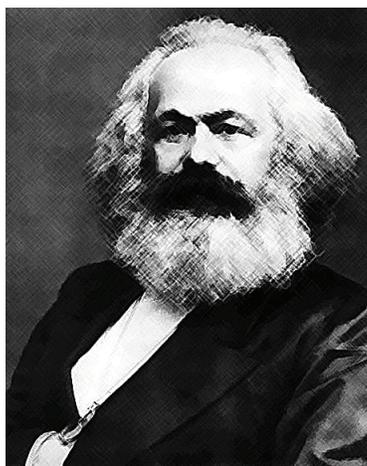
Off Broadway / 42nd Street Restaurant

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MARXISM
&
PSYCHOLOGY
CONFERENCE
2010

Maps:

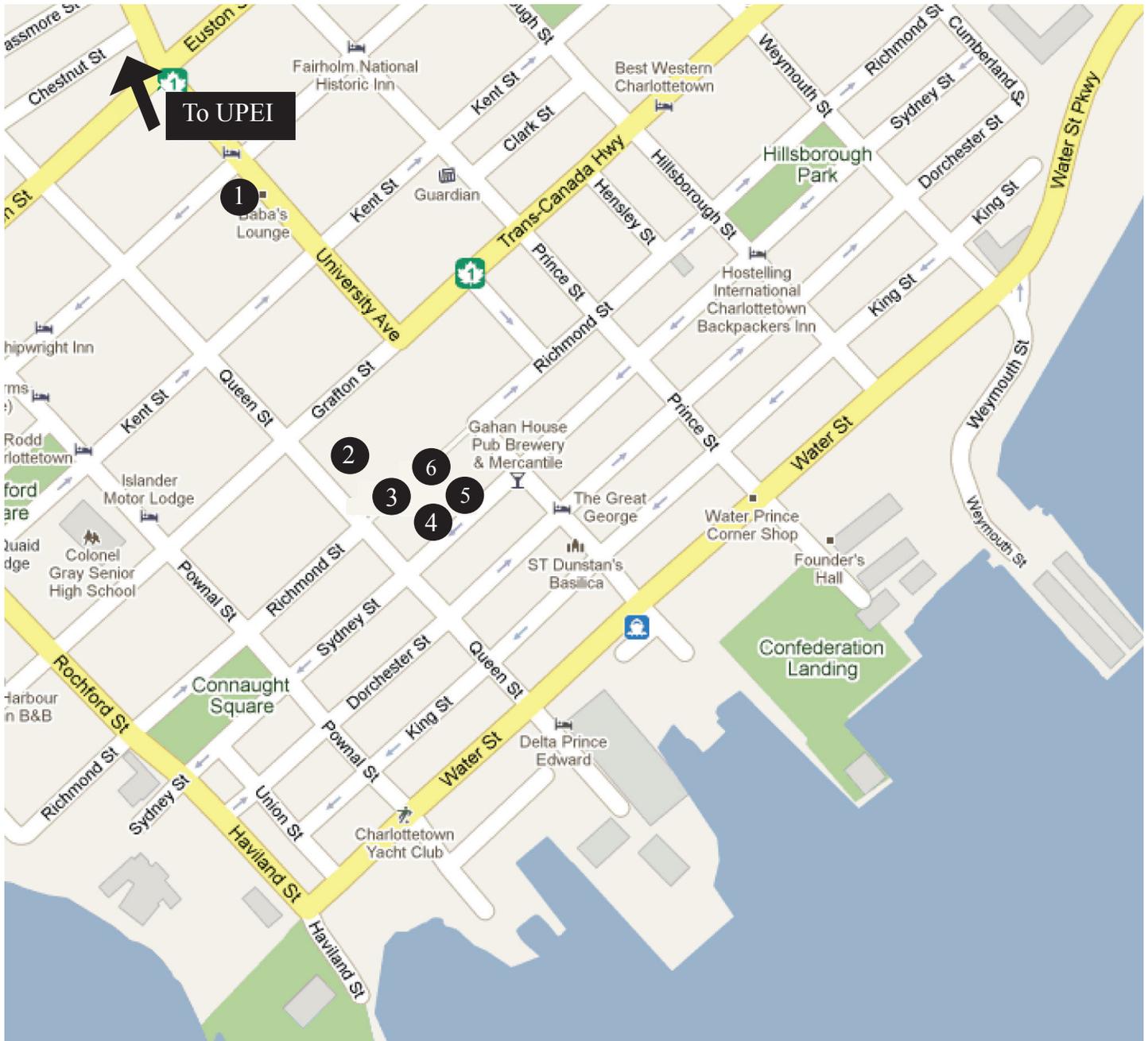
- 1 Downtown
- 2 Campus
- 3 McDougall Hall

Schedules:

- 4 Quick Reference
- 7 Full

- 15 Abstracts

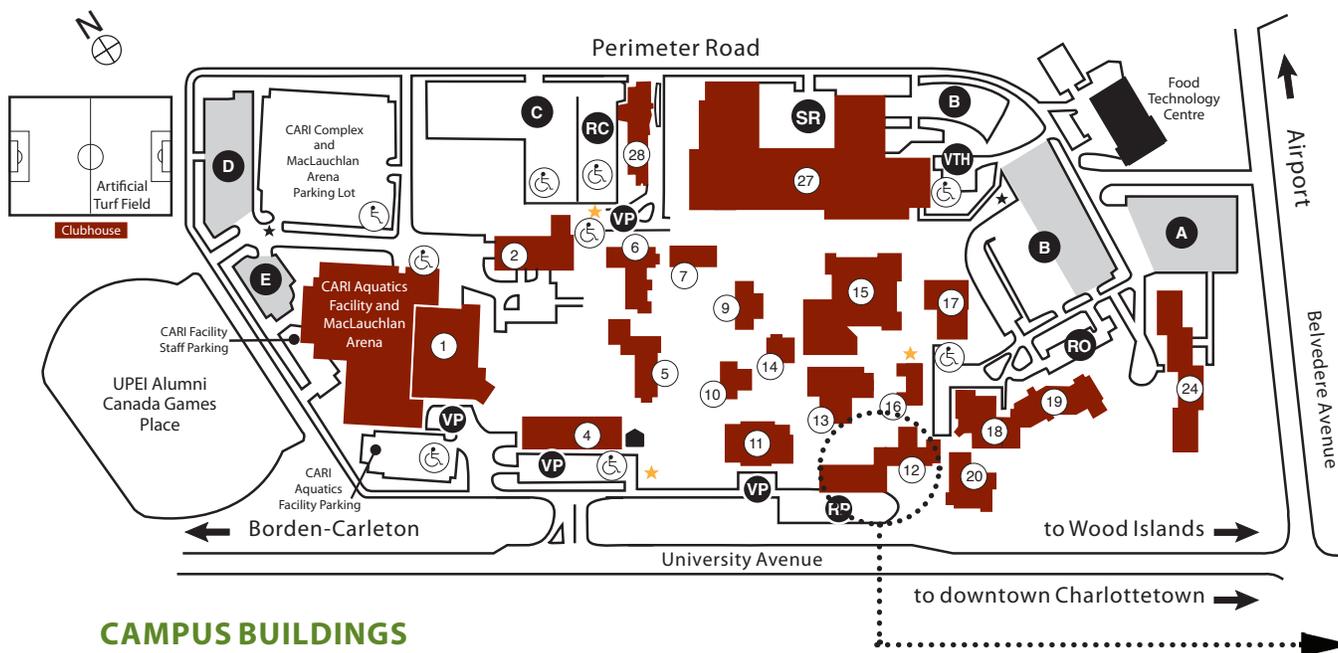
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1. Old Triangle Irish Alehouse
2. Mavor's (in the Confederation Centre)
3. Globe World Flavours
4. Off Broadway Restaurant and 42nd Street Lounge (upstairs)
5. Olde Dublin Pub (upstairs)
6. Fishbones Seafood Restaurant



550 University Avenue
 Charlottetown, PE
 Canada C1A 4P3
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CAMPUS BUILDINGS

- | | | |
|--------------------------------|-----------------------------------|---|
| 1. Chi-Wan Young Sports Centre | 11. Kelley Memorial Building | 19. Bill and Denise Andrew Hall (Residence) |
| 2. Central Utility Building | 12. Don and Marion McDougall Hall | 20. Bernardine Hall (Residence) |
| 4. W.A. Murphy Student Centre | 13. Duffy Science Centre | 24. Blanchard Hall (Residence) |
| 5. Main Building | 14. Chaplaincy Centre | 27. Atlantic Veterinary College (AVC) |
| 6. Steel Building | 15. Robertson Library | 28. Regis and Joan Duffy Research Centre |
| 7. Dalton Hall | 16. Campus Kids Child Care Centre | |
| 9. Memorial Hall | 17. K.C. Irving Chemistry Centre | |
| 10. Cass Science Hall | 18. Wanda Wyatt Dining Hall | |

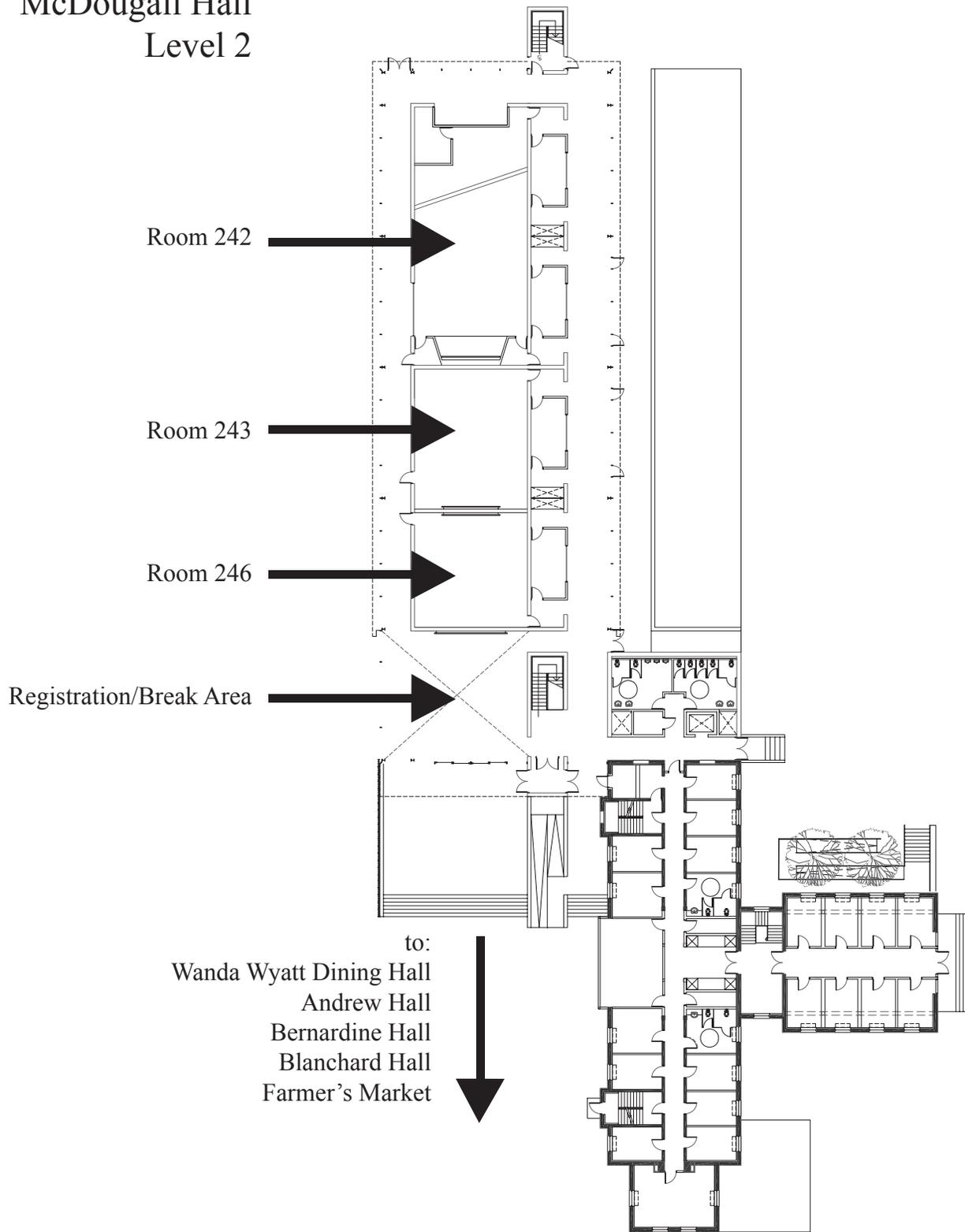
*Reserved for Future Expansion—
 numbers 3, 8, 21, 22, 23, 25, 26, 29*

PARKING

- | | | |
|---|--|-----------------------------------|
| A General parking & overnight parking during winter months | ★ EMERGENCY CALL STATION | ■ WEATHER SHELTER |
| B General & Designated parking | VTH Veterinary Teaching Hospital client parking | VP Visitor metered parking |
| C Designated parking | ♿ Accessible parking | RP Reserved parking |
| D General parking | RO Residences Only | SR Shipping and Receiving |
| E General parking | | RC Research Centre parking |
| ■ General parking areas | | |

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McDougall Hall
Level 2



Thursday, August 5

9:00-9:45 **Coffee/Registration**
McDougall Break Area

10:00-11:30	Session 1a McDougall - 242 Chris Holman James McMahon Elliot Buckland Caleb Basnett	Session 1b McDougall - 24 Sara MacMillen Bogdan Popa Bob Niemi	Session 1c McDougall - 246 Sara Saddington John McIntyre Frank Mabee
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11:30-12:30 **Lunch**
Wanda Wyatt Dining Hall

12:45-2:15	Session 2a McDougall - 242 Clifford van Ommen Cor Baerveldt Bryan Nelson	Session 2b McDougall - 243 Udo Krautwurst Carmen Dege et al. Laura Paskell-Brown	Session 2c McDougall - 246 Ravi Gokani Jeffery Yen Richard Walsh-Bowers
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2:30-4:00	Session 3a McDougall - 242 Jeffrey Jackson Ghalib Islam Lauren Langman	Session 3b McDougall - 243 Jaime Constable Georganna Ulary Fernando Lacerda Jr. et al.
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4:00-4:30 **Break**
McDougall Break Area

4:30-6:00 **PLENARY: Alienation**
McDougall - 242
John Cromby
Joel Kovel
Athanasios Marvakis
Ian Parker (Moderator)

Friday, August 6

- 9:00-10:30 **Session 4a**
McDougall - 242
 Michael Arfken
 Carl Ratner
- 9:00-10:30 **Session 4b**
McDougall - 243
 Gregory Maio et al.
 Aysel Kayaoglu et al.
 John Abromeit
- 10:30-11:00 **Break**
McDougall Break Area
- 11:00-12:30 **Session 5a**
McDougall - 242
 Matthew Lampert
 Gordana Jovanovic
 Thomas Teo
- 11:00-12:30 **Session 5b**
McDougall - 243
 John Conway
 Gil Gardner
 J.I. (Hans) Bakker
- 11:00-12:30 **Session 5c**
McDougall - 246
 Fiona Ann Papps
 Justin Douglas
 Nagypál Tamás
- 12:30-1:15 **Lunch**
Wanda Wyatt Dining Hall
- 1:30-3:00 **Session 6a**
McDougall - 242
 Line Lerche Mørck
 Morten Nissen
 Martin Dege
 Lois Holzman
- 1:30-3:00 **Session 6b**
McDougall - 243
 Brad Piekkola
 Karen Bettez Halnon
 Martin Packer
- 1:30-3:00 **Session 6c**
McDougall - 246
 Scott Lee
 Kevin M. Brien
 Carl Grey Martin
- 3:15-4:45 **PLENARY: Ideology**
McDougall - 242
 Raquel Guzzo
 Gordana Jovanovic
 Morten Nissen
 Hans Skott-Myhre
 Ian Parker (Moderator)
- 6:00 **Dinner**
Fishbones
 136 Richmond Street
 \$40 charge at registration

Saturday, August 7

9:00-10:30	Session 7a McDougall - 242 Carmel Forde Steve Gabosch et al. Maria Bondarenko	Session 7b McDougall - 243 Jan De Vos Michael Frank David Pavón Cuéllar	Session 7c McDougall - 246 Cameron Ellis Gregory C. Flemming James Manos
10:30-11:00	Break McDougall Break Area		
11:00-12:30	Session 8a McDougall - 242 Yuji Moro Mohamed Elhammoumi Peter Feigenbaum	Session 8b McDougall - 243 Lara Beaty Ceren Yalcin Jacqueline de Shutter	Session 8c McDougall - 246 Zac Thompson Steve Larocco Benet Davetian
12:30-1:45	Lunch Farmer's Market Cash only		
2:00-3:30	Session 9a McDougall - 242 Collen MacQuarrie et al. Raquel Guzzo Joel Kovel (Respondant)	Session 9b McDougall - 243 Anne Wright Vanessa Lux Niklas A. Chimirri	Session 9c McDougall - 246 Radu Neculau Chris Brittan-Powell Almaz Tolymbek
3:45-5:15	PLENARY: Methodology McDougall - 242 Lois Holzman Carl Ratner Thomas Teo Ian Parker (Moderator)		
6:00	Reception 42nd Street Lounge 125 Sydney Street		

Thursday, August 5

9:00 – 9:45 **Coffee & Registration** (McDougall Break Area)

10:00 – 11:30 **SESSION 1**

Session 1a
McDougall Hall - 242
Chris Holman (York University, Canada), “The Dialectic of Instinctual Liberation: From Non-Alienated Labour to Non-Repressive Sublimation.”

James McMahon (York University, Canada), “Alienation, Sublimation, and Technology.”

Elliott Buckland (York University, Canada), “The Recovery of Sensuousness and the Subterranean Element of Pleasure in Marcuse, Marx, and Freud.”

Caleb Basnett (York University, Canada), “Politics and Human Evolution: Notes on Marcuse’s *Eros and Civilization*.”

Session 1b
McDougall Hall - 243
Sara L. MacMillen (Duquesne University, USA), “Between Marxism and Spiritual Psychology: Rosa Luxemburg, Simone Weil, and Gillian Rose.”

Bogdan Popa (University of Michigan, USA), “Situated Concepts, Psychoanalytic Arguments, and Critical Theorists.”

Bob Niemi (St. Michael’s College, USA), “Adorno’s Views on Sex, Love, Romance, Marriage – and Divorce – in Certain Aphorisms from *Minima Moralia*.”

Session 1c
McDougall Hall - 246
Sara Saddington (Acadia University, Canada), “Defining a Decent Human: The Psychology of Poverty in James Hinton’s *Meat!*”

John McIntyre (University of Prince Edward Island, Canada), “Simmel’s Modern Metropolis: Marxism and Mental Life in Theodore Dreiser’s *Sister Carrie*.”

Frank Mabee (Fitchburg State College), “‘Tis a Speaking Scene’: Uncanny London in Defoe’s *A Journal of the Plague Year*.”

11:30 – 12:30 **Lunch** (Wanda Wyatt Dining Hall)

12:45 – 2:15 **SESSION 2**

Session 2a
McDougall Hall - 242
Clifford van Ommen (Rhodes University – Grahamstown, South Africa), “The Notion of the Malleable and Open Body as Emancipatory or Oppressive.”

Cor Baerveldt (University of Alberta, Canada), "From Mediation to Style: Vygotsky and Merleau-Ponty on Personal Freedom and History."

Bryan Nelson (York University, Canada), "Politics of the Senses: Karl Marx and Empirical Subjectivity."

Session 2b
McDougall Hall - 243

Udo Krautwurst (University of Prince Edward Island, Canada), "The Politics of Hope: Affect, Desire, or Knowledge in Social Movements and Social Justice."

Carmen Dege (University of Chicago, USA) and Martin Dege (Clark University, USA), "Reconceptualizing Humanism."

Laura Paskell-Brown (CUNY Graduate Center – New York, USA), "Taking an Activist Standpoint: Looking at 'Motivation' Beyond the Individual Versus Society Split."

Session 2c
McDougall Hall - 246

Ravi Gokani (Wilfrid Laurier, Canada), "Community Psychology: North and Latin American Relations to Marx."

Jeffery Yen (University of Toronto, Canada), "Branding the Scientific Self: Subjectivity in Graduate Psychology Training."

Richard Walsh-Bowers (Wilfrid Laurier University, Canada), "Toward a Political Economy of Psychological Research."

2:30 – 4:00

SESSION 3

Session 3a
McDougall Hall - 242

Jeffrey Jackson (University of Houston – Downtown, USA), "Fetishism and Neurosis."

Ghalib Islam (University of Toronto, Canada), "Desiring Production and Catastrophe in the Current Financial Crisis."

Lauren Langman (Loyola University of Chicago, USA), "Adorno's Freud: The Dialectic of Despair."

Session 3b
McDougall Hall - 243

Jaime Constable (University of Prince Edward Island, Canada), "Transformation of Self and World: An Intersection with Marxism."

Georganna Ulary (Marist College, USA), "Marx on the Couch with Kristeva: Revolutionaries of Theory and Practice."

Fernando Lacerda Jr. (Pontifical Catholic University of Campinas, Brazil) and Raquel Guzzo (Pontifical Catholic University of Campinas, Brazil), "Psychology and Ideologi-

cal Decadence: On Why the Bourgeoisie Converted Subjectivity into Psychology.”

4:00 – 4:30 **Break** (McDougall Break Area)

4:30 – 6:00
McDougall Hall 242

Plenary Session: Alienation

What is the specific contribution of Marxism to understanding and overcoming alienation? Is the sense of alienation that sociology and psychology describes reducible to the ‘experience’ that we have of it? Should a Marxist account of alienation rest upon a particular notion of nature and human species-being and estrangement from that nature under capitalism?

Participants - John Cromby, Joel Kovel, Athanasios Marvakis
Moderator - Ian Parker

Friday, August 6

9:00 – 10:30 **SESSION 4**

Session 4a
McDougall Hall - 242

Michael Arfken (University of Prince Edward Island, Canada) and Carl Ratner (Institute for Cultural Research and Education, USA), “Marxism and Liberalism: An Informal Discussion.”

Session 4b
McDougall Hall - 243

Gregory R. Maio (Cardiff University, UK), Ulrike Hahn (Cardiff University) and John-Mark Frost (Office for National Statistics, UK), “Psychological Constraints on the Persuasiveness of Ideological Arguments Linking Freedom, Equality, and Other Social Values.”

Aysel Kayaoglu (Anadolu University, Turkey), Sertan Batur (University of Vienna, Austria), and Ersin Asliturk (Carleton University, Canada), “There is No Racism Among Us! – Social Psychological Reflections on Racism in Turkey.”

John Abromeit (SUNY – Buffalo State, USA), “Whiteness As a Form of Bourgeois Anthropology? Historical Materialism and Psychoanalysis in the Work of David Roediger, Max Horkheimer, and Erich Fromm.”

10:30 – 11:00 **Break** (McDougall Hall Break Area)

11:00 – 12:30 **SESSION 5**

- Session 5a**
McDougall Hall - 242
- Matthew Lampert (The New School for Social Research, USA), "Ideology Critique, Terminable and Interminable: On Psychoanalysis as a Model for Critical Theory."
- Gordana Jovanovic (University of Belgrade, Serbia), "Knowledge and Interest in Psychology."
- Thomas Teo (York University, Canada), "Reconstructing the Critique of Ideology and Subjectivity."
- Session 5b**
McDougall Hall - 243
- John Conway (University of Regina, Canada), "The Political Economy and Etiology of Psychopathology."
- Gil Gardner (Regis University, USA), "Marxian Criminology in the Age of Terrorism."
- J.I. (Hans) Bakker (University of Guelph, Canada), "Marx, Marxism, Lukács and the Next DSM-V."
- Session 5c**
McDougall Hall - 246
- Fiona Ann Papps (University of Prince Edward Island, Canada), "Cosmopolitan, Baby Gap G-Strings, Backlash, and Pied-A-Terre Kitten Heels: Commodity Feminism and the Production of the Postfeminist Woman in *Bridget Jones's Diary*."
- Justin Douglas (University of Prince Edward Island, Canada), "Power and the Pathologizing of Sexuality in Marx and Foucault."
- Nagypál Tamás (Central European University – Budapest, Hungary), "The Cynical Performance of Masculinity in the Films of Danny Boyle."
- 12:30 – 1:30 **Lunch** (Wanda Wyatt Dining Hall)
- 1:30 – 3:00 **SESSION 6**
- Session 6a**
McDougall Hall - 242
- Line Lerche Mørck (Aarhus University, Denmark), "Recognizing boundary communities."
- Morten Nissen (University of Copenhagen, Denmark), "Recognition and Interpellation in Participation."
- Martin Dege (Clark University, USA), "Coming to Terms with Recognition and Collective Action."
- Lois Holzman (East Side Institute, New York), "How a Marxist Group Studies Itself: A Study in/of Collectivity."

Session 6b
McDougall Hall - 243

Brad Piekkola (Vancouver Island University, Canada), "To Sell Marx in North America is to Not Sell Marx."

Karen Bettez Halnon (Penn State – Abington, USA), "Objectification, McPoverty, and Middle Class Struggle."

Martin Packer (Duquesne University, USA), "Conceptions of Culture in Vygotsky's Cultural Psychology."

Session 6c
McDougall Hall - 246

Scott Lee (University of Prince Edward Island, Canada), "Alienation in Marx and Lacan."

Kevin M. Brien (Washington College, USA), "Toward a Humanistic Marxist Psychology."

Carl Grey Martin (Fitchburg State College, USA), "Positing Blindness: Reinforcing Medieval Ideologies."

3:15 – 4:45
McDougall Hall 242

Plenary Session: Ideology

Why is the ruling ideology more potent and dangerous than simply being a set of ideas? What is the difference between ideology and a 'belief system', and do people actually need to believe ideology for it to function? What is the role of 'false consciousness' in ideology and should psychologists have anything to say about that?

Participants - Raquel Guzzo, Gordana Jovanovic, Morten Nissen, Hans Skott-Myhre
Moderator - Ian Parker

Dinner (\$40 charge at registration)
Fishbones - 136 Richmond Street

Saturday, August 7

9:00 – 10:30

SESSION 7**Session 7a**
McDougall Hall - 242

Carmel Forde (Dalhousie University, Canada), "Spontaneity and Developmental Change: The Case of Egocentrism."

Steve Gabosch (Independent Scholar) and Mohamed Elhammoumi (Imam Mohamed Ibn Saud Islamic University, Saudi Arabia), "The Materialist and Dialectical Basis of Vygotsky's Theory of the Higher Mental Functions."

Maria Bondarenko (University de Québec à Montréal, Canada), "Marxist Marks in the Sign and Meaning Theories in the Russian Thinking on the Language in the 20s and 30s:"

V. Vygotsky, V. Voloshinov, and Others.”

Session 7b
McDougall Hall - 243

Jan De Vos (Ghent University, Belgium), “Psycho-biopolitics: Psychologization in Times of Globalization.”

Michael Frank (City University of New York (CUNY), USA), “Otto Fenichel’s Integration of Marxism and Psychoanalysis.”

David Pavón Cuéllar (Universidad Michoacana de San Nicolás de Hidalgo, Mexico), “Marx in Lacan: Proletarian Truth in Opposition to Capitalist Psychology.”

Session 7c
McDougall Hall - 246

Cameron Ellis (Brock University, Canada), “Deleuze and Guattari’s Failure, Kristeva’s Success: Revolution’s Place Between Psychoanalysis and Marxism.”

Gregory C. Flemming (York University, Canada), “Marx, Fenichel, Lacan: Politics and the End of Analysis.”

James Manos (DePaul University, USA), “Hope and the Self-Deceptive Flight into the Future: Excavating Freud’s Concept of Political Illusion.”

10:30 – 11:00 **Break** (McDougall Break Area)

11:00 – 12:30 **SESSION 8**

Session 8a
McDougall Hall - 242

Yuji Moro (University of Tsukuba, Japan), “Psychology in Post-Industrial Society: Benjamin, Vygotsky, and Bakhtin.”

Mohamed Elhammoumi (Imam Mohamed Ibn Saud Islamic University, Saudi Arabia), “The Relevance of Marxist Psychology: A Paradigm Whose Time Has Come.”

Peter Feigenbaum (Fordham University, USA), “The Usefulness of Speech Acts for Completing Vygotsky’s Unit of Analysis.”

Session 8b
McDougall Hall - 243

Lara Beaty (LaGuardia Community College, USA), “Youth Confronting School’s Contradictions Through Video.”

Ceren Yalcin (London School of Economics and Political Science, UK), “Between Walls and Fences: The Production of Subjectivities in Gated Communities in Istanbul.”

Jacqueline de Schutter (Wilfrid Laurier University, Canada), “Marxism, Community Psychology, and Macrosystem Level Analysis.”

- Session 8c**
McDougall Hall - 246
- Zac Thompson (University of Prince Edward Island, Canada), "Primitive Accumulation and North American Psychology."
- Steve Larocco (Southern Connecticut State University), "Ideology, Shame, and Disambiguation: The Social Control of Reparation."
- Benet Davetian (University of Prince Edward Island, Canada), "Alienation, Emotions, and Society: Towards a Critical Perspective of the Psychotherapy and Counseling Process."
- 12:30 – 1:45 **Lunch** (Farmer's Market - Cash only)
- 2:00 – 3:30 **SESSION 9**
- Session 9a**
McDougall Hall - 242
- Colleen MacQuarrie (University of Prince Edward Island, Canada), Lorraine Begley (University of Prince Edward Island, Canada), and Emily Rutledge (University of Prince Edward Island), "Building a Capacity for Change: Liberation Psychology Workshops to Address Determinants of Health for Young Mothers: Pilot Research."
- Raquel Guzzo (Pontifical Catholic University of Campinas, Brazil), "Liberation Psychology in Brazil: Hope for Those Who Resist."
- Joel Kovel (Independent Scholar) - Respondent
- Session 9b**
McDougall Hall - 243
- Anne Wright (University of Wolverhampton, UK), "The Who, What, Why, and How of the More Expert Other in Social Work Education."
- Vanessa Lux (Freie Universität – Berlin, Germany), "Changes in Biological Determinism: Observations from the Perspective of German Critical Psychology."
- Niklas A. Chimirri (Freie Universität – Berlin, Germany), "Introducing Culture into Holzkamps Critical Psychology."
- Session 9c**
McDougall Hall - 246
- Radu Neculau (University of Windsor, Canada), "Identity Recognition and the Normative Challenge of Crowd Psychology."
- Chris Brittan-Powell (Coppin State University, USA), "Adaptation to Racial Pluralism Theory."
- Almaz Tolymbek (Kent State University, USA), "Have Kazakhstan Leaders Ever Taken on the Marxist Banner? Examining Structures of Subjectivity via Studying Leadership Style in Kazakhstan."

3:45 – 5:15
McDougall Hall 242

Plenary Session: Methodology

Is there a distinctive Marxist methodology that characterises the way Marx grasped the nature of capitalism? Must dialectics be the core of the methodological approach we take to social relations and can it then also be used to grasp natural phenomena? What is the impact of revolutionary methodology for the way we think about the place of psychology now and in the process of change?

Participants - Lois Holzman, Carl Ratner, Thomas Teo
Moderator - Ian Parker

6:00 **Reception** (42nd Street Lounge - 125 Sydney Street)

Thursday, August 5

10:00 – 11:30 SESSION 1

Session 1a (McDougall Hall - 242)

Chris Holman
York University

The Dialectic of Instinctual Liberation: From Non-Alienated Labour to Non-Repressive Sublimation

Herbert Marcuse's theoretical project can be largely considered as an attempt to recuperate that central determination organizing the Marxian ontology. What both Marx and Marcuse are concerned with is theorizing the human being as that whose life-activity is oriented towards the creative overcoming of subjective and objective reality via the initiation of dynamic processes of action. For Marcuse this theorization takes the form of a critique and reformulation of the philosophical concept of essence. Marcuse will reject traditional metaphysical conceptions of essence to the extent that they dehistoricize reality through their hypostatization of essence into a variety of fixed and immobile structures of Being. Against such constructions, Marcuse reconceives of essence as an historical process of self-overcoming realized primarily through labour. It is within the context of this project that Marcuse's philosophical appropriation of Freud must be considered, Marcuse's concept of non-repressive sublimation being a redeployment of the Marxian concept of non-alienated labour, and hence a restatement of the theory of essence. This paper will thus examine Marcuse's use of Freudian theory in order to demonstrate the extent to which psychoanalysis can be utilized in order to further a political project looking towards the affirmation of the principle of radical creation.

James McMahon
York University

Alienation, Sublimation, and Technology

This paper aims to problematize Herbert Marcuse's concept of non-repressive sublimation by supplementing *Eros and Civilization* with some of Marcuse's writings on technology. This analysis is possible because *Eros and Civilization* is consistent with the critical theory of the Frankfurt School: technology is the material basis for alternative social forms. This paper will not challenge this fundamental idea. Rather, it will inject some of Marcuse's other insights on technology in order to demonstrate how his own historical materialist framework blurs the lines between repressive sublimation and non-repressive sublimation. The idea of non-repressive sublimation is essential to Marcuse's critical project, which is committed to less repressive forms of social relations. It will be argued that there is reason to follow Marcuse on this path of thinking about the possibility of Eros being fulfilled through non-repressive, non-alienated work. However, aside from the brief acknowledgement that some forms of alienated work would still exist, *Eros and Civilization* does not delineate the realm of

non-repressive work with much precision. In this case it would be unfair to demand too much from Marcuse—he is speaking about alternative social forms that do not yet exist. Yet, while the description of non-repressive work is politically valuable, it would also benefit from the rich thoughts on technology that Marcuse provides elsewhere.

Elliott Buckland
York University

The Recovery of Sensuousness and the Subterranean Element of Pleasure in Marcuse, Marx, and Freud

According to Herbert Marcuse, in Freud's theory of instincts the subject has to curb its 'natural' inclination toward pleasure into socially useful channels. The maturation and organization of this psychological configuration thus constitutes both the individual subject as well as its culture. In 'On Hedonism' he adds that Western thought has traditionally placed happiness in a role subservient to reason, again in the interest of societal progress. But contrary to Freud, Marcuse argues that the reality principle has a historical component, in that only a minimal amount of repression is required for the metabolic maintenance of a society. A surplus of repression emerges over and above this minimal amount, aimed at enforcing the class component of culture, thus demonstrating the linkage between Freud's reality principle and Marx's notion of alienated labour. Surplus repression is a cipher of the reality principle's incomplete victory over the pleasure principle, suggesting that the individual's psyche is never made wholly identical to the mode of production. The pleasure principle in fact lives on as the "tabooed and subterranean history of civilization", in which we can glean a trace of the recovery of happiness and sensuousness, constitutive elements of a non-alienated labour or a non-repressive sublimation.

Caleb Basnett
York University

Politics and Human Evolution: Notes on Marcuse's *Eros and Civilization*

Herbert Marcuse begins *Eros and Civilization* with a justification for his interpretation and appropriation of Freud: psychological categories, he writes, have become political categories. Starting with this deceptively simple statement, Marcuse then proceeds to outline a project of emancipation easily exceeding narrow definitions of either the psychological or the political, one culminating in a radical transformation of the human as such. It is a central contention of this paper that Marcuse's project in *Eros and Civilization* is a kind of dialectical anthropology in which the book's own key concepts display a tendency to exceed themselves: Marcuse's attempt to understand the human being by following the movement of its repressed potentials offers the reader a glimpse of the possible transcendence of the human. The possibility of moving beyond what we call human, this creature of domination and toil, makes problematic the categories previously used to explain and identify who we are as a species while troubling conceptions of how we might organize ourselves politically. While the myriad implications of Marcuse's thought could lead in any number of directions, this paper will focus specifically on connecting these insights to recent work on evolution and

radical political movements, attempting to understand not only Marcuse's prescience and relevance, but the wider implications of political struggle.

Session 1b (McDougall Hall - 243)

Sara L. MacMillen
Duquesne University

Between Marxism and Spiritual Psychology: Rosa Luxemburg, Simone Weil, and Gillian Rose

This paper will examine the contribution of the Jewish women and political theorists Luxemburg, Weil, and Rose (British, d. 1995). Where most readings of Marx's thought dismiss religion as merely the opium of the masses, this paper is written in consultation with psychoanalyst Erich Fromm's *Marx's Concept of Man*, who suggests that Marx be read as a modern prophet against alienation. All three women read Marx in this way and were critical of mainstream Marxism for it lost, in Rose's terms, a kind of spiritual aporetic of the dialectic between theory and praxis (Rose 1992). All three were interested in articulating a revolutionary mode of living and cultural psychology rather than simply reading Marx for an abstract theory of political economy (Nye 1994). Each one was concerned with reading Marx humanistically, integrating theory and praxis. The revolution, for Luxemburg, was an all-encompassing, spiritual undertaking of every-day practices (Nye 1994; Rose 1992). Weil lived out the call of praxis by working alongside the poor (Fiori 1989). Rose concludes her radical meditation, *Hegel Contra Sociology* (1981) with a reading of Marx and Hegel, critiquing Marxism's reduplication of bourgeois psychology. This paper is part of a larger project comparing Luxemburg, Weil and Rose.

Bogdan Popa
University of Michigan

Situated Concepts, Psychoanalytic Arguments, and Critical Theorists

Psychoanalysis and critical social theory were from the beginning movements that shared a particular type of intimacy. However, theorists such as Horkheimer and Adorno, Iris Marion Young and Jessica Benjamin use psychoanalytic concepts without thoroughly investigating and critiquing the larger psychoanalytical frameworks that generated their arguments. "Paranoia" (Freud), "abject" (Kristeva) and "destruction" (Winnicott) are three examples of psychoanalytic concepts that carry problematic implications on a theory of non-domination. I show that 'paranoia' builds on the view of fascists as repressed homosexuals; 'abject' is compatible with a view of women as submissive and presupposes separation from mothers as the only route to healthy child development; and 'destruction' derives from a model where citizens are modeled on the image of a "perseverating baby" caught in a developmental arrest phase. The goal of the paper is to re-examine and re-think the assumptions that inform the aim of social equality.

Bob Niemi
St. Michael's College

**Adorno's Views on Sex, Love, Romance, Marriage – and Divorce –
in Certain Aphorisms from *Minima Moralia***

In his entry, "Theodor Adorno and Freud," for the International Dictionary of Psychoanalysis, Sergio Paulo Rouanet rightly notes that Adorno was, in a sense, an "orthodox Freudian" as much as he was a revisionist Marxist: "The two components of Adorno's theory—the critique of culture and the theory of personality—are transparently complementary. His critique of culture focused on advanced, postindustrial society and its mechanisms for stabilizing and reproducing itself on the cultural and psychological levels. Similarly, at the core of his theory of personality is the kind of human being that postindustrial society needs and creates in order to perpetuate itself. Adorno linked these components using conceptual tools borrowed from Freud."

In his most wide-ranging, revealing, and representative work, *Minima Moralia: Reflections from Damaged Life*, Adorno offers trenchant psycho-political commentary on the modern state of sexuality (Aphorisms #27, #37, #54, #57, #95, and #107); love (Aphorisms #12, #49, #104, #106, #108, #109, #110, #112, and #113); marriage (Aphorisms #10, #58, #111, #113, #120, and #152); and divorce (Aphorism #11).

I will argue, in this presentation, that Adorno's thoughts on these related topics manifest a consistent and coherent critique of modern romantic relationships as delusional pseudo-havens in a heartless world that quickly reveal their impoverished consolations when confronted by the disintegrative pressures and harsh judgments of an amoral capitalist society. As Adorno puts it in Aphorism #11: "Those who once experienced the good generality in the restricted belonging to each other, are now compelled by society to consider themselves scoundrels and to learn that they are the same as the generality of unrestricted nastiness outside. The generality proves itself in divorce as the mark of shame of the particular, because the particular, marriage, is not capable of realizing the true generality in this society."

Session 1c (McDougall Hall - 246)

Sara Saddington
Acadia University

**Defining a Decent Human: The Psychology of Poverty in James
Hinton's *Meat!***

This paper will examine the comic depiction of economic desperation in James Hinton's short story *Meat!* The narrator of the story and his friend Chet conspire to steal meat from a bear at the local zoo: the aptly named Trotsky. Poverty and hunger force these two highly educated men to resort to theft, yet they delight in the challenge of conducting their own small-scale revolution. Hinton provides a glimpse of the psychological effects of Depression era economics upon the minds of those subjected to capitalist oppression. Hinton creates these two likeable and intelligent characters

in order to illustrate the universality of oppression under capitalism and the necessity of the intervention of socialist principles into the national economy. Through a dialectical interpretation, *Meat!* becomes the site of a developing and unarticulated socialist consciousness, which asserts the necessity of a socialist revolution through irony. Hinton's work promotes an understanding of the scope of the psychological ramifications of capitalism through a satirical representation of the lives of the educated during the Depression in Canada.

John McIntyre

University of Prince Edward
Island

Simmel's Modern Metropolis: Marxism and Mental Life in
Theodore Dreiser's *Sister Carrie*

In this paper, I discuss Dreiser's 1900 novel, *Sister Carrie*, and specifically Dreiser's reflection upon the debilitating effect of life in the metropolis upon the modern individual. Looking to Georg Simmel's 1903 essay, "The Metropolis and Mental Life," which like Dreiser's novel, drew upon Marxist models for its view of a contemporary society which was deeply alienating for the modern individual, I will read *Sister Carrie* for its reflections upon how American capitalism, as it entered its fully industrialized era, reorganized and reimagined the lives of the modern individuals who were its subjects.

Frank Mabee

Fitchburg State College

'Tis a Speaking Scene': Uncanny London in Defoe's *A Journal of
the Plague Year*

This paper aims to consider Daniel Defoe's *A Journal of the Plague Year* (1722), the author's quasi-fictional meditation on the outbreak of Bubonic plague in London in 1665, through the lens of psychogeography. Psychogeography, as defined by Situationist International's Guy Debord, considers "the precise laws and specific effects of the geographic environment, consciously organized or not, on the emotions and behavior of the individuals." Central to the concept of psychogeography is the activity of walking, or, in the Situationist's term, to *dérive* (to drift). Defoe prefigures Debord's interest in the effects of place on the psyche in his *Journal*, where the narrator H.F. (Henry Foe) depicts images of disease and death as he drifts through labyrinthine London streets. While H.F. offers images of portents, comets, and religious retribution as possible causes for the plague, the most powerful argument becomes class injustice and economic oppression. The uncanny sense of place gradually reveals how economic reality produces the ghostly visage of London and its grim face of death. As the plague originated in poor areas of London (those which H.F. explores), the disease was ignored by those in power until it left "rich and poor alike" in the "common grave of mankind."

My paper will consider how Defoe's work illustrates the classed-response to pandemics by focusing on the physical locales of devastation and how these places influence human psychology.

12:45 – 2:15 SESSION 2

Session 2a (McDougall Hall - 242)**Clifford van Ommen**
Rhodes University**The Notion of the Malleable and Open Body as Emancipatory or Oppressive**

The turn to the body in the social sciences across the last few decades is typified by the articulation and celebration of a particular type of corporeality. Across various instances it is argued that the soma shows remarkable variation across history and social context; a radically malleable materiality that emerges from its surroundings. This counters attempts to fix and isolate the body, to universally define its parameters and render it controllable and predictable. This latter program is often identified with particular ideological agendas, particularly that of patriarchy and racism. The demonstration of the un-circumscribable body thus promises to be essentially emancipatory. A counter-response has argued that this celebration is short-sighted and that this contemporaneous articulation is well in line with the ambitions of neo-liberal geoculture. This paper takes up this debate and asks whether the current reading of the body dances inevitably to the machinations of the capitalism of Empire? The argument is that as much as the open and malleable body accommodates these toxic ambitions it also provides a vista for emancipatory and critical agendas, one where we however have to take possession of the inevitable violence required and distance ourselves from the delusions of beautiful souls.

Cor Baerveldt
University of Alberta**From Mediation to Style: Vygotsky and Merleau-Ponty on Personal Freedom and History**

Although there is no evidence of direct influence between the two, both Vygotsky and Merleau-Ponty have presented profound understandings of historically situated action that are strongly influenced by both Hegel and the younger Marx. Vygotsky's genetic psychology is generally seen as a keystone of present-day cultural psychology and a central theme in this psychology is that of the 'mediation' of our higher mental functions by psychological tools or signs. In this paper I will discuss some of the problems with the notion of mediation by considering it in light of Merleau-Ponty's critique of the Marxist understanding of history. Rather than understanding personal action and expression as mediated, I will show that Merleau-Ponty offers instead a social ontology of *style* that allows him to reconcile the subject of perception with both the meaning (*sense*) and density of history. I will explore the implications for a genuinely genetic psychology that understands personal style as always a coherent deformation of a norm and I will argue that Vygotsky's program for a Marxist psychology can be enriched by casting off the ballast of an overly intellectualist Hegelianism in favor of a notion of praxis as consensual coordination.

Bryan Nelson
York University

Politics of the Senses: Karl Marx and Empirical Subjectivity

This paper attempts to reassess our most basic assumptions about Marx's relationship to psychology, subjectivity and the human senses. It contends that from 1844, Marx's epistemology, methodology and entire theory human psychology will be founded upon a detailed empirical conception of subjectivity which locates the senses—not abstract thought—as the basis of human understanding and social experience.

The paper departs by postulating that Marx's thought turns towards empiricism not only to resist the abstract approach of Hegel, but at the same time to provide a solid foundation for his own materialist conception of history and mature economic theory. It then moves to outline Marx's theory of psychology through his unique socio-historical conception of the empirical subject. It concludes with a detailed analysis of Marx's politics of the senses, illuminating their devastating estrangement by private property and their ultimate emancipation under communally organised relations of production.

Re-examining relevant passages from Marx's major works and private correspondences with Engels, while incorporating the radical empirical theories of Hume and Deleuze with specific reference to contemporary scholarship on Marxism, empiricism and subjectivity, this paper offers a novel perspective on Marx's dynamic and ever evolving thought on psychology, personhood and the politics of being a subject.

Session 2b (McDougall Hall - 243)

Udo Krautwurst
University of Prince Edward
Island

The Politics of Hope: Affect, Desire, or Knowledge in Social Movements and Social Justice

Recently, many progressive social analysts have been interrogating the concept and place of hope. Resistance to new forms of capitalism are said to be faltering, leading to calls for renewing 'hope'. They presume social justice demands hope. In this they follow Ernst Bloch's classic 'The Principle of Hope'. In labelling hope at present 'pathological', Barbara Ehrenreich forms part of a distinct minority. She advocates *actively resisting* hope to enact social transformation. It exemplifies a demand for change through expectation, specifically conceived in contrast to hope.

Within anthropology, both Crapanzano and Miyazaki query why, in social and cultural terms, there has been this recent surge of interest in hope (or its lack) in progressive thought, however conceived. Is hope an affective condition, as Bloch argued, or an existential condition? Crapanzano positions the category in moral and ethical terms, specifically in contrast to the concept of desire, in order to address its specificity or universality. In terms of social justice he asks for whom, and how, does hope function. Miyazaki's approach can be characterized as epistemological. For him, the work of hope is to open horizons of possibility by reorienting knowledges in new directions.

Building on Crapanzano's and Miyazaki's insights, I argue for a more (overtly) political approach to hope through actively resisting it via expectation. This is not, however, a call for abandoning hope so much as displacing it. Whereas hope can be construed a State process, in Deleuze and Guattari's terms, expectation can be a nomadic becoming. If the demand for social change assumes hope is *not* on 'your side', one demands and expects outcomes differently. Using the example of patient groups in medical settings, I argue actively working against hope thus also reorients knowledge.

Carmen Dege

University of Chicago

Martin Dege

Clark University

Reconceptualizing Humanism

Lukacs' work has been rightly valued for its critical analysis of alienation as a historically specific condition of modern societies in which individuals are structurally unable to be conscious of the effects of their own work and action. However, his theory of knowledge mainly focusses on the proletariat and its role in overcoming those particular forms of alienation. It has been in the wake of neomarxist and poststructural theory of the sort Laclau and Mouffe or Rancière have articulated that Lukacs' insights have become applied to a more comprehensive politics of radical democracy. On a more individual level, though, the problem has become one of a different kind. Faced with the paradoxical problem of alienation as misrecognition incorporated even by the subject that strives for recognition, how can there be any possibility of consciousness and agency? This question cannot be answered without a thorough investigation of humanism in its various forms. Starting out from a rigorous criticism of humanism saturated by liberal and enlightenment thought that strongly involves the ambivalent stance Marx has alerted us to, we will finally reconceptualize humanism in turning to a theorist who has been very much underexposed not to say treated as completely irrelevant in psychology: Emmanuel Lévinas' ethics and politics of humanism.

Laura Paskell-Brown

CUNY Graduate Center

Taking an Activist Standpoint: Looking at 'Motivation' Beyond the Individual Versus Society Split

Traditional psychological theorizing has often been predicated upon a conflict between individual and world. For the great theorists of the 20th century, the process of human development required that the individual came to terms with reality; that he shift from an individual standpoint based on instincts, fantasies and selfish motivations to one rooted in the reality of social norms, expectations and moral standards. Stetsenko – and others within the Cultural Historical Activity Theory (CHAT) School – offers a way to move beyond this false dichotomy. Positing that 'human nature' lies with the ability to actively transform reality inline with one's goals, CHAT denies a necessary conflict between internal motives and external demands. Building on this work, the presenter will discuss its application to the concepts of motivation and standpoint. Using examples from education and political activism, it will be argued that, though conflicts and contradictions do shape our motivations to act, these originate from

concrete activity, activity that defines both groups and individuals; yet, from which we are ultimately alienated.

Session 2c (McDougall Hall - 246)

Ravi Gokani
Wilfrid Laurier

Community Psychology: North and Latin American Relations to Marx

Community psychology represents a critical approach, departing from classical psychological science by reorienting the focus from the individual, onto the relationship between the individual and his/her environment. The ecological focus inherent to CP brings to light issues of oppression and power embedded within society and classical psychological science. This focus orients psychology toward fostering liberation and well-being. In both the North and Latin American contexts, CP has represented a departure from traditional, “bourgeois” psychology. Interestingly, however, CP has emerged and manifested differently in each context. The present paper outlines the origins of community psychology in North and Latin America, and how the presence of Marxism and Marxist concepts explains the differences between North and Latin American CP. The broader implications of these differences to the mission of CP to facilitate freedom from oppression, and liberation and well-being, are discussed. Furthermore, the question of whether or not ideas and techniques that indicate the differences between North and Latin American CP can and should be applied to either context is explored.

Jeffery Yen
University of Toronto

Branding the Scientific Self: Subjectivity in Graduate Psychology Training

The progressive corporatization of higher education and educational institutions has been noted by contemporary critics of what is sometimes referred to as new capitalism. Willingly or not, academic disciplines find themselves increasingly subject to demands to produce “marketable students” or to provide skills needed for the new “knowledge economy”.

In this paper, I examine aspects of the subjectivity of graduate students undergoing training in the discipline of psychology, in the context of the “knowledge economy”, or “information society”. Specifically, I consider how students narrativize and grapple with a sense of their own agency and significance in relation to their discipline and its ambiguous - and yet arguably powerful - position relative to the academy and to society.

Furthermore, I examine the ways in which students use the expert vocabularies of psychology in identifying and interpreting themselves and their experiences, and how such language is complicit with increasing enticements to self-commodification and anxious calculations of self-worth in the knowledge economy.

**Richard Walsh-
Bowers**

Wilfrid Laurier University

Toward a Political Economy of Psychological Research

A Marxian analysis can illuminate the social construction of academic psychologists' workaday conduct of research with participants. Examining the social pressures on academic psychologists to produce research that is marketable in their respective sub-disciplines can illuminate the ways in which social and subjective processes, laden with individually competitive motives for advancement through the academic ranks, shape the form of investigative practice and the substance of research. Historical analyses of the relationship between members of the investigative team, on the one hand, and participants providing data, on the other hand, have shown that psychologists have produced psychological data in the immediate context of a relationship between dominant investigators and subordinate participants, administered within a context of "publishing or perishing." I review two sets of data: one on the influence of these social-systemic factors on the origins of US and Canadian community psychology, the other on similar factors influencing investigators in the major interpersonal and cognitive sub-disciplines during the present era. These data-sets show the operation of a political economy of fundamentally intersubjective structures and processes that envelope ordinary investigative practice, and they enrich critiques of the production of psychological knowledge.

2:30 – 4:00

SESSION 3

Session 3a (McDougall Hall - 242)

Jeffrey Jackson
University of Houston

Fetishism and Neurosis

Marx's thinking, which largely took the form of a critique of idealist philosophy, is exemplary in its insistence on the concrete social origins of thought. This paper proposes an alternative to the dominant semiological readings of fetishism (Lacanian, or otherwise), by suggesting a reading of *Marx's* notion of the fetish through Freud's later cultural writings and his theory of the traumatic origin of neurosis. Making this connection between fetishism and mass forms of neurosis helps to clarify the self-perpetuating character of our dominant culture which produces dissociated, regressive, immature subjects, who in turn perpetuate that culture. At the same time, this approach provides an understanding of liberation that would entail the production and facilitation of de-fetishized, mournful forms of *sociality*. It is suggested that such an emphasis on the concrete *social* elements of liberation offers a refreshing contrast with dominant forms of idealism that pervade philosophy, social theory and popular culture.

Ghalib Islam
University of Toronto

Desiring Production and Catastrophe in the Current Financial Crisis

What is the intersection of desire and crisis in contemporary global financial reality? My paper begins by considering Slavoj Žižek's recent warning in a TV Netherlands documentary that we should not approach the current financial crisis as a psychological problem but by working through older Marxist understandings of late capitalism as an "objective social system." I argue, however, that the representations of capital, in its emotional discharges, endless fetish objects triggering desiring-machines within individual consciousness, are matters of deep concern because therein lies the source of the social "reality" of crises. If capitalism as a machine is social before being technical, to borrow from Deleuze and Guattari, then perhaps Žižek's agitation with and eschewal of psychology from the equation of crisis needs to be recontextualized: within the "objective social system" of production exists a deeper psychological order of desiring production, we could say, both of wealth but perhaps also of "end times."

The vision of apocalypse which today's financial crisis generates, my paper goes on to argue, is a function of inoculation, which is to say the crisis itself may be the outcome of real failures in the mode of production but the use-value of these failures is not inconsistent, and instead, complementary, with the system's desires of self-reproduction and extension. In short, crisis proves capitalism's requirement of our faith in order to persist and to grow. My paper asserts the necessity for encountering psychology, both social and individual, when analyzing through Marxist language the material conditions of economic, historical, and social reality.

Lauren Langman
Loyola University of Chicago

Adorno's Freud: The Dialectic of Despair

The Frankfurt School, began as a collective effort to rethink Marxism, rekindle the emancipatory hopes of the Enlightenment and save Marxism from the dead end of economism. Informed by the then recent discovery of the 1844 Manuscripts, incorporating Weber's critiques of Reason and Freud's psychodynamics, the Frankfurt School of Hegelian Marxist established a tradition of imminent critique in which character played a central role. But the political events of Weimar would soon impact their concerns—the economic contradictions of capitalism engendered the rise of Fascism. Among their studies were the investigations of authoritarianism and the family to discern the role of character. As Jews, as socialists, the Frankfurt School luminaries, especially Adorno, Horkheimer, Fromm and Marcuse, came to the USA. Given the nature of the USA, its anti-intellectualism, its crass materialism and its escapist "culture industries", Adorno, much like Freud, moved to a politics of despair and away from social justice to philosophy. But there was another tradition in the Frankfurt School, the vision of hope of Ernst Bloch. While he was also inspired by Freud, he found that the dream was a wish for a better future that could indeed guide social action toward that vision. In the contemporary world, this dialectic of hope/despair has become quite evident. On the one hand we see the various reactionary mobilizations of xenophobic nationalists and right populists such as tea partiers. But we also see the massive growth of global justice movements that seek "another world". In both cases, these mobilizations reflection underlying character

structures that dispose the embrace identities of hope for a better future or the identities of despair that would return to an imaginary past that never was.

Session 3b (McDougall Hall - 243)

Jaime Constable

University of Prince Edward
Island

Transformation of Self and World: An Intersection with Marxism

While research on subjective transformation within the discipline of psychology is somewhat sparse, many accounts focus on one of two temporal theories, and topographical elements including precursors to and catalysts for change, the nature of the change proper, and the consequences of these transformations for the individual. In particular the sudden and dramatic changes described by William James in his study of religious conversion, and the literature on *Quantum Change* in psychology exemplify descriptions of sudden and dramatic change, while other accounts of psychotherapeutic change emphasizes a more gradual course. These subjective transformations involve a profound reorienting of the whole embodied individual, and elements typically described include changes of awareness, alterations in an individual's perspective or comprehension of what is perceived, modifications in the practices in which the individual is involved and transformation of the ontological experience of that individual in the world. The present inquiry examines notions of the embodied subject in transformation within psychology in order to make comparisons with, and draw upon Marxist conceptions of how political and economic change transforms the individual in relation to other individuals and the world.

Georganna Ulary

Marist College

Marx on the Couch with Kristeva: Revolutionaries of Theory and Practice

During periods of social crisis (such as our current state), it is not unusual to turn to Marx. Marx offers a social analysis that explains the causes of crises and that provides a framework for revolutionizing social change – i.e., for putting social theory into social practice to effect change. It is also not unusual for psychoanalytic theorists to extol the virtues of rebellion insofar as it is rebellion and revolution within ourselves that guarantees our independence and creativity. What is not as typical is to juxtapose Marx's social analysis alongside psychoanalytic theory's psychical insights on crisis and revolution. In this paper, I'm interested in putting Marx in dialogue with Julia Kristeva to see what new insights are revealed that shed light on the relationship between theory and practice, between thinking and acting, between being and doing. Marx, we know, argues that to be human is not merely to know, inhabit and subsist in the world, but to change it – i.e., to continually revolutionize oneself and the world. Similarly, Kristeva's theory of the human subject is always a "subject-in-process." Moreover, her theory of revolt extends beyond the political; revolt becomes a process of permanent instability, "a permanent state of questioning, of transformations,

an endless probing of appearances.” So, my question is, what happens when we rub together the conceptual framework of Marx with the conceptual framework of Kristeva. One thing that we notice is that, what appears, on the surface, to be radically different forms of structuralism, actually end up sharing a number of similarities – particularly concerning the methods of analysis and presentation they employ. Another thing that becomes obvious is that both theories rest on the presumption and necessity of change, conflict, negativity, process. But perhaps more interestingly, by rubbing together these two conceptual frameworks we come away with a third, different framework for understanding human subjectivity and practice. We begin to see take shape a new paradigm that avoids the pitfalls of reductionism that both kinds of theories (Marxist & psychoanalytic) are susceptible to. As a result, this new paradigm is better able to address the needs of subjects living through complex social and psychical crises.

Fernando Lacerda Jr.
Pontifical Catholic University
of Campinas

Raquel Guzzo
Pontifical Catholic University
of Campinas

Psychology and Ideological Decadence: On Why the Bourgeoisie Converted Subjectivity into Psychology

In this paper we argue that psychology is a byproduct of the bourgeoisie ideological decadence. Relying on the theoretical contributions of Marxism, specially Lukács, and of critical history of psychology, we present three ideas: (a) before 1848, it was important for bourgeoisie to understand human beings self-activity, and this resulted in great leaps at philosophy and science; (b) after the conversion of bourgeoisie into a conservative social class, the development of science and philosophy was concerned with the control and subjection of human beings, and, by this way, new pseudo-sciences were created, like sociology and psychology; (c) an historical account of the development of psychology since its beginning until the Second World Wars shows that between Wundt’s project of psychology and behaviorism or experimentalism are both related to ideas produced by a bourgeoisie during a period of ideological decadence. In the final remarks, we present some considerations pointing out that an understanding of human self-activity implies into overcoming psychology.

Friday, August 6

9:00 – 10:30 SESSION 4

Session 4a (McDougall Hall - 242)

Michael Arfken

University of Prince Edward
Island

Marxism and Liberalism: An Informal Discussion

Carl Ratner

Institute for Cultural Research
and Education

Session 4b (McDougall Hall - 243)

Gregory R. Maio

Cardiff University

Psychological Constraints on the Persuasiveness of Ideological Arguments Linking Freedom, Equality, and Other Social Values

Ulrike Hahn

Cardiff University

John-Mark Frost

Office for National Statistics

Former U.S. President George W. Bush once stated, “I will choose *freedom* because I think freedom leads to *equality*” (as cited in Anderson, 1999, italics added). In contrast, the 1847 manifesto of the Communist Party (Engels, 1847, as cited in Wheen, 1999) conversely used the value of equality to support freedom. Major political ideologies employ co-value argumentation: they appeal to one value in order to support another value. Psychological research on values is relevant to understanding when these arguments will be persuasive. Across two experiments, we investigated the impact of the psychological relatedness of values on the persuasiveness of the arguments that bind them. Experiment 1 found that participants were more persuaded by arguments citing values that fulfilled similar motives than by arguments citing more diverse values. Experiment 2 extended the effect to real-world arguments taken from political propaganda and revealed a mediating effect of argument plausibility. This research highlights the importance of value relatedness in co-value argumentation and reveals an *a priori* psychological predictor of argument persuasiveness.

Aysel Kayaoglu
Anadolu University

Sertan Batur
University of Vienna

Ersin Asliturk
Carleton University

There is No Racism Among Us! – Social Psychological Reflections on Racism in Turkey

In this presentation, the authors will discuss the issue of racism in Turkey from a Marxist and a social psychological perspective. Racism and discrimination deserve special attention in our times in which social issues are ethnicized and cultural theories such as “Clash of Cultures” are emphasized in the political discourse of international relations. Recently, a particular understanding of racism has become an important issue for ethnic minority and majority groups in Turkey. In this understanding, majority groups believe there is no and has not been racism in Turkey and we have never been racist. This idea is based on an antiscientific and perverted claim on the cultural history of Turkey and it is popularized by the Turkish media and the representatives of popular culture. In fact, however, ethnic conflicts between Turkey and Middle East and also Western European countries are consistently addressed in a racist discourse in Turkey. Similarly, soccer fans frequently use racist, and particularly, anti-Semitic, anti-Kurdish, anti-Armenian slogans. Interestingly enough, the idea that “there is no racism among us” still survives in segments of the Turkish majority groups, sometimes as a subtle and sometimes as an overtly expressed belief. In this presentation, we will attempt to bring a social psychological perspective emphasizing cultural and class structure of Turkish society, and thus, we aim to contribute to the question of how racism is denied by majority groups while it is experienced by minority groups. Regarding the emergence of this particular belief on racism in Turkey, we will focus on special aspects of Turkish modernization and social structure, how it is different from central capitalist countries and how it has joined the process of global capitalist development.

John Abromeit
SUNY – Buffalo State

Whiteness As a Form of Bourgeois Anthropology? Historical Materialism and Psychoanalysis in the Work of David Roediger, Max Horkheimer, and Erich Fromm

In his path breaking analysis of the formation during the 19th century of an ideological “white” self-consciousness among the American working class (*The Wages of Whiteness*), David Roediger relies on a theoretical synthesis of historical materialism and psychoanalysis. Roediger cites a number of different authors who have inspired his theoretical approach, but Max Horkheimer and Erich Fromm – who were arguably the first theorists to successfully integrate psychoanalysis into an explicitly Marxist theory of history and society – are not among them. Horkheimer and Fromm were interested, in particular, in explaining processes of psychological embourgeoisification, which undermined class consciousness and made workers susceptible to authoritarian movements on the right. Recent scholarship on the Frankfurt School has neglected the model developed by Horkheimer and Fromm in the 1930s, but it is worth revisiting in light of Roediger’s work. Roediger demonstrates that the process of embourgeoisification – or the “sinking down” of bourgeois character traits (what Horkheimer calls “bourgeois anthropology”) – began already in the 1840s and 1850s in United States and established a pattern that would remain in place

well into the 20th century (as he's demonstrated in his more recent study, *Working Towards Whiteness*). In the face of industrialization, intensified labor discipline, and a large Black underclass, many recent European immigrants adopted bourgeois attitudes – consciously or unconsciously – in order to secure the psychological and material benefits of “whiteness.” In the absence of a similar underclass, 19th-century European workers could not afford the dubious luxury of adopting such attitudes. But as Horkheimer and Fromm's psychoanalytically informed empirical studies of the German working class demonstrated, by the 1920s such processes of embourgeoisification had made deep inroads in Europe as well – albeit for different reasons.

In my paper I would like to examine the remarkable parallels that exist in the analysis and critique of embourgeoisification in the work of Horkheimer, Fromm and Roediger, with the larger goal of shedding light on the similarities and differences (in both historical and social-psychological terms) in these processes in the U.S. and Europe.

11:00 – 12:30 SESSION 5

Session 5a (McDougall Hall - 242)

Matthew Lampert
The New School for Social
Research

Ideology Critique, Terminable and Interminable: On Psychoanalysis as a Model for Critical Theory

Ideology critique is often (and justly) dismissed as being elitist, theoreticist, and spuriously metaphysical. Accepting these objections, I suggest we use them to critically reconstruct our idea of what ideology critique is supposed to do. Turning to *The German Ideology* for inspiration, we can look at the entire text as an engagement with the pseudo-revolutionary positions that trap the petty-bourgeois intellectual social theorist. To push the point even further, Marx's writings in the constantly 1840s turn to criticize positions he himself has previously taken up.

Drawing from this inspiration, I offer an alternate idea for the role of ideology critique: as a powerful tool for political self-critique. Rather than speaking from the position of the theorist who “knows better,” the ideology critic takes her direction from precisely the suspicion that she is already in error; and rather than a guarantee of the role of intellectuals in progressive political struggle, ideology critique asks the theorist to problematize above all his own role as intellectual as the necessary precondition for joining any political line. If this is the case, then psychoanalysis most clearly presents itself as a model for ideology critique; drawing mostly on Freud and Cornelius Castoriadis, my paper will attempt to sketch out this model.

Gordana Jovanovic
University of Belgrade

Knowledge and Interest in Psychology

The aim of this paper is firstly to reflect on the relation between knowledge and interest in constituting different approaches to understanding and dealing with psychic phenomena. As the knowledge of psychic phenomena is much older and not restricted to scientific knowledge, it is necessary to raise the question under which conditions and for what purposes a scientific kind of knowing psychic phenomena emerged.

The second task will be to analyze different patterns of knowledge and interest with regard to their potentials for ideology critique. Ideology critique has to have two main objectives: critique of conditions which hamper psychic wellbeing and self-critique, i.e. critique of interpretive tools which are formative for both subjective and social worlds. What are the epistemological requirements for an ideology critique from a standpoint of psychology? In terms of sociology of knowledge, or precisely, sociology of ideology the question would be what social conditions, or what kind of social assembling are necessary in order to make critique of ideology possible - and even more necessary.

Thomas Teo
York University

Reconstructing the Critique of Ideology and Subjectivity

In this presentation I suggest a program for a critique of ideology that is broad and can be transformed into a psychological *gnothi sauton*. Using Marx's metaphor of a *camera obscura* as a starting point for theoretical reconstructions, I suggest that the *Critique of German Ideology* serves as the source of social epistemologies. Since Marx many more strands of critical thought have influenced what one could label a critique of dominant ideology, extending what social categories refer to. An ideological-critical function can not only be shown for critical-theoretical reflections, but also for texts from feminism and postcolonialism, all of which have added new reflexive dimensions to the critique of ideology. The difficult but not impossible task is to show that French postmodern thinkers, despite their own opposition, can be reinterpreted as belonging to an extended family of the critique of ideology. I argue that various, apparently incongruous texts focusing on social categories such as gender, ethnicity, culture, modernity, etc. can be reinterpreted as belonging to the genre of the critique of ideology. Following this reconstructive move, I focus on epistemological and ethical subjectivity and discuss how this broad critique of ideology contributes to psychological knowledge and practice. Thus, I analyze ideology-critical texts from a perspective of subjectivity, asking in which way a reflection on one's own social situation contributes to "know thyself" and to social change. On the background of a critical-psychological project, I discuss whether an insight into one's own dependencies, biases, and prejudices and into contradictory social realities, in which our subjectivity is embedded, calls us to reflect or act against various forms of oppression.

Session 5b (McDougall Hall - 243)

John Conway
University of Regina

The Political Economy and Etiology of Psychopathology

Anchored in Marx's notion of labour as the "peculiar commodity" of the capitalist mode of production, this paper provides a critical review and assessment of the epidemiological studies documenting the social sources of madness. The early promise of this work was trumped for a time by the hegemony of biological determinism and the diversion of postmodern theory. The paper concludes by noting that the dual intellectual detours of biological determinism and postmodernism appear to be ending as even established medical researchers are rediscovering the long known evidence on the social sources of madness.

Gil Gardner
Regis University

Marxian Criminology in the Age of Terrorism

This paper first reviews debates on the viability of a Marxian Criminology. It is argued that neither (deterministic) political economic analysis of the causes of crime nor the economic designation of crime and criminal prosecution as "productive" is a foundation for Marxian Criminology. Instead, the criminal – and increasingly the "terrorist" – label has become a primary rationalization for social and political control to manage a burgeoning surplus labor force and neo-liberal policies. Coinciding with a two-fold increase in the global work force and the demise of the "Soviet threat" as a rationalization for military action, there has been a dramatic increase in the length of sentences and military invasions that are justified by criminal labels – particularly, and selectively, those focusing on substance abuse and distribution and the personal behavior of political leaders and groups. This emerging dimension of crime and its dialectical relation to capitalism represents an important foundation for Marxian Criminology and topic for Marxian Psychologists.

J.I. (Hans) Bakker
University of Guelph

Marx, Marxism, Lukács and the Next DSM-V

The *Diagnostic and Statistical Manual of Mental Disorders* is a standard tool used by clinical social workers, clinical psychologists, psychiatrists, psycho-analysts, and others. It is published by the American Psychiatric Association but widely used by the clinical members of the American Psychological Association. Yet it is quite clear that the original motivation for providing a manual is now no longer the perceived reason for its existence. The categories of the DSM are often reified. The psychological literature tends to ignore Marxist thinkers. Even the APA division devoted to "theoretical and philosophical psychology" has not paid much attention to Marxian thinking. Psychological researchers rarely take into account Marx's original work or

any of the Marxist and Marxian thinkers (Kolakowski 1978). There is no consideration of “Totality” (Lukács 1971, Jay 1984). Marcus (1955) attacked Fromm’s use of Freudian psycho-analysis even though Horkheimer and Adorno themselves had flirted with Freudian ideas of the individual psyche in the 1920s. Today there is no attention made to a valuable body of literature which could help inform the construction of yet another revision of the DSM. There is not even a critique of Lukács’ early optimism about the holistic dialectical approach.

The draft of the DSM-V will be further clarified on February 10, 2010. The final version is scheduled for May 2013. There has been considerable controversy about the changes for version five. Previous revisions have also evoked much comment.

Session 5c (McDougall Hall - 246)

Fiona Ann Papps
University of Prince Edward
Island

Cosmopolitan, Baby Gap G-Strings, Backlash, and Pied-A-Terre Kitten Heels: Commodity Feminism and the Production of the Postfeminist Woman in *Bridget Jones’s Diary*.”

In a 1991 article, Goldman, Heath, and Smith argue that in the world of capitalist postfeminism, signs of femininity and feminism have been juxtaposed and spliced together in mass media to produce what they term “commodity feminism.” In commodity feminism, primary feminist meanings are taken over by systems of fashion, such that branded objects (e.g., Pied-A-Terre kitten heels) are made to stand for feminist goals of independence and professional success. Consequently, commodity feminism declares that control and ownership over the body/face/self can be accomplished through the right acquisitions, maximizing personal value both at work and at home. Under commodity feminism, then, women are charged with a project of self-transformation and psychological invention, which is subsumed within consumer discourses wherein women are able to achieve success, romance, and happiness through their choice from a range of diet, fashion, and body improvement options. Ultimately, then, commodity feminism ensures that the “failure” of some women to achieve “success” is located within the attitudes of individual women, and not in the unequal conditions of commodity production and consumption associated with class, race, and ability. Contrary to the goals of some second wave feminisms, then, commodity feminism does little to disrupt systems of patriarchal and capitalist hegemonies.

In her novel, *Bridget Jones’s Diary* (1996), Fielding explores the fictional life of Bridget Jones, a thirty-something unmarried professional woman, whose primary goal is to secure a committed relationship with a man. Through her use of wit, humour, and characterization in *Bridget Jones’s Diary*, Fielding (1996) troubles the assumptions of commodity feminism, and its construction of the postfeminist/self-made woman

who stands alone and achieves success in relationships and the workplace through the acquisition of particular commodities. Fielding (1996), then, is able to illuminate the contradictory discourses that govern the production of modern femininities – those discourses that position women as simultaneously independent and successful through the practices of consumption, but also as personal failures when projects of consumerized self-transformation cannot prevent problems of social existence.

Justin Douglas

University of Prince Edward
Island

Power and the Pathologizing of Sexuality in Marx and Foucault

Michel Foucault in his studies on sexuality demonstrated that during the 18th century a new discourse on sexuality arose. In particular, Foucault focused his examination on the role that psychology played in creating this new discourse, especially the role it played in pathologizing sexual behavior. Foucault also highlighted the role that the bourgeois played in creating this new discourse, arguing that an improvement in the overall standard of living enabled them to focus on topics such as sexuality. However, he also wanted to simultaneously underscore the overall role of capitalism in creating this new discourse. By examining the definitions of power given by both Marx and Foucault, I argue that Foucault may have been incorrect in admonishing capitalism. I argue that upon a closer examination of both definitions of power that it is possible to conclude that psychologists pathologize sexual behavior to maintain their use-value and to secure their employment.

Nagypál Tamás

Central European University

The Cynical Performance of Masculinity in the Films of Danny Boyle

In this paper I show first how Danny Boyle's heroes, by moving from marginal social existence towards public visibility, confront and disrupt the hegemonic symbolic order that operates through excluding them. I interpret this process as a form of disidentification with the normative ideals that regulated their earlier, failed, attempts to self-identity. This way they gain a distance towards the fantasmatic core of their subjectivity, allowing them to become a productive member of a new community beyond the rule of the traditional phallic authority and its incitement of self-knowledge. For Boyle, this new world is that of global capitalism, the ontological frame of every symbolic reality which cannot be overturned. Thus when at the end of his films the main characters cross over to this utopian realm of pure capitalism, we get a sense that they somehow become trapped in heaven, a place where the Lacanian superego injunction to enjoy comes to control their life entirely. We encounter here, I claim, the cynical male subject of postmodern capitalism who instead of identification attempts *performs enjoyment*. I argue that this performance marks the emergence of an ideology of cynicism, an enlightened false consciousness (Sloterdijk), leading to the reinstating of social and gender hierarchies.

1:30 – 3:00 SESSION 6

Session 6a (McDougall Hall - 242)**Line Lerche Mørck**
Aarhus University**Recognizing boundary communities**

The main question of the paper is how to understand practice development in relation to social street work recognized as boundary communities empirically and theoretically. A boundary community, such as the “wild social work community” in Copenhagen, is constituted by an overlap of different communities of practice (e.g. of social street workers, of more established professionals with formal educations, local communities of street boys, communities of local ethnic minority families). A boundary community produces and is continually constituted by (new) boundary positions (e.g. as both legitimate participant of the communities of local street boys and social street workers). Theoretically I mainly draw on German-Scandinavian “Critical Psychology” as well as situated learning theory to conceptualize boundary communities. The Marxist roots are made explicit in an understanding of praxis development, where the analysis of dichotomies, dilemmas, conflicts, struggles and contradictions are highlighted. It is illustrated how this kind of practice research strive to expand action possibilities and understandings of the social street work, and thereby pave ways beyond political barriers of dichotomised thinking and dilemmas as part of social work practice. The philosophical inspirations (of Marx and Hegel) are presented including how praxis development (relentless criticism that moves beyond contradictions in practice) is practiced through prolonged practice research collaboration.

Morten Nissen
University of Copenhagen**Recognition and interpellation in participation**

Althusser’s concept of interpellation is typically read as another version of the Foucauldian subjectification, with the emphasis on social identity categories: when I am hailed as always-already subject, it is as subject of a certain kind, within a discourse. This seems continuous with the Marxist sociology of classes, and helps us beyond the clumsy structuralism of a “state apparatus”. Yet, even if we imply a critical stance toward such subjectification – *and* maintain that it is the oppression of the so categorized rather than categorization itself which is problematic – this reading still pulls the political teeth out of the concept by denying any singularity, either of the interpellating collective, or of the interpellated subject. Any struggle for recognition is lost in abstraction when reduced to a clash of “categories” within “society”. If singularity invites essentialism, settling with “discourse” reinstalls a dualist division of labor. If, instead, we regard singular, reflexive subjectivity as constituted through recognition, interpellation can be reinterpreted as the mutual, precarious recognition of the collective and its participant. This may illuminate anew some ideological dynamics

of various (macro- or micro-) collectives, and reopen existential issues in relation to finitude and situatedness.

Martin Dege
Clark University

Coming to Terms with Recognition and Collective Action

Recognition as a form of identity and group politics has been criticized from various angles particularly from within the wide range of social movements and those activists and scholars who sympathize with them. One question which became particularly debated is to which extent collective action itself undermines the very goal it articulates, namely to overcome structures of oppression and subsumption. Interestingly, both Poststructuralism and Marxism give similar accounts on this problem. Both stress the peculiar danger of collective action falling prey to hegemonic collective life forms rather than resisting them. By aspiring recognition of certain group rights such as the right to marry for homosexual people or the right to vote for immigrants or the right to limit the working day for laborers, these groups become, to a certain extent, *bourgeois subjects* reproducing capitalist dynamics or *good minorities* strengthening heteronormativity or nationness. In other words they become included in a mainstream structure that they started out to fight against. At the same time, and very much in the same breath, those critics also point out the importance of collective action and acknowledge its humanizing effects. A closer look at the limits and possibilities of recognition will help us to shed light on this peculiar problem which very much lies at the heart of modern societies.

Lois Holzman
East Side Institute

How a Marxist Group Studies Itself: A Study in/of Collectivity

My approach to the topic, "Recognizing Collectivity," begins with the questions, "What is meant by 'recognizing'?" and "What does it mean to study 'collectivity'?" This will serve as a way into the topic of what it means to study as a Marxist. There are, to be sure, many Marx's, many methods, and many Marxist methods, and the method one chooses should bear some relationship to what it is one is studying. Most studies, for Marxists and non-Marxists alike, are done from varying amounts of distance from the "object" of study, and can be (sweepingly, perhaps) characterized as sociological in nature. Less common is historical analysis, in which the subject and object of the study are the same, i.e., there is no distance. Using the case study of a particular collective of US Marxists that has sustained its existence and expanded its activities over more than thirty years, I will discuss the historical method this collective employs while I present an historical analysis of it as a unique grouping, and how its distinguishing features from the more traditional sociological and psychological methods of study.

The US Marxist collective to be discussed is a grouping who call themselves/ourselves "the development community." We practice a particular form of postmodern Marxism that has evolved in the United States since 1968. Its evolution took place as the social upheavals of the Sixties disintegrated, the communist revolutions and states established in the 20th Century stagnated and collapsed, and an extended period of reaction and

conservatism took hold in the United States and around the world.

The distinguishing features of the development community's postmodern Marxism are: its focus on reinitiating ongoing human development as a bi-condition for political-economic transformation; the centrality of mass organizing; its combined work in psychology, culture, education and politics; its intellectual-methodological debt not only to Marx but to Vygotsky and Wittgenstein; its "practice of method," and its promotion of performance as a new ontology for psychology and politics.

Session 6b (McDougall Hall - 243)

Brad Piekkola

Vancouver Island University

To Sell Marx in North America is to Not Sell Marx

"To sell Marx in North America is to not sell Marx." What an ambiguous statement. It can clearly be interpreted in two ways. There is no ambiguity however since I intend both. First, it means that if you try to introduce an explicitly Marxist psychology in North America you will fail to attract adherents. Anti-communist, anti-socialist rhetoric pervades Western thinking and would render any such attempt anathema. Blatant connections of any psychology to Marx will be met with resistance. On the other hand, Marxist psychology can be promulgated if its Marxist roots remain as roots should—underground and out of awareness. To demonstrate this, I point to Alex Novikoff's (1945) theory of integrative levels in biology. This, a clearly Marxist theory, was published in the prestigious journal *Science*. It was accepted on its scientific-theoretical merit. The anti-reductionist concept of emergence that Novikoff championed has remained influential in modern biology. This suggests that the way through resistance is upon the strength of the ideas—the theories—themselves and not on their Marxist pedigree. Successful penetration of Western thought by Marxist theory depends on obviating the rancor and dogma of anti-Marxist conditioning.

Karen Bettez Halnon

Penn State – Abington

Objectification, McPoverty, and Middle Class Struggle

This paper elaborates on how Poor Chic exists as a murky objectification of poverty through the fragmented dispersion of copious lower class symbols across popular consumer culture. This is illustrated with an introductory review of numerous symbol-laden fads, fashions, and media that play with and upon poverty related realities from homelessness and thrift store shopping to anger and alienation. It is argued that these objectified symbols of poverty serve as social psychological assurance of the existence and distance of poverty classes "below". In making this case, nuanced attention is paid to economic polarization and to the increasingly fragile state of the middle class. The body of the paper explains how McPoverty, a more complex form of objectification, aids in redressing problems of middle class distinction and/or the evermore opaque boundaries between middle and working classes. Joining Zygmunt Bauman's concept of "tourists and vagabonds" with George Ritzer's McDonaldization

categories, first explained is how middle class consumers (“tourists”) *control* fears of sliding down the class ladder (or into “vagabondage”) by treating poverty experience as an array of fragmented, lifeless, and disposable products. Emphasized is the crucial value of poverty’s “it” status via the commodity form. Further shown with concrete exemplifying, including temporary tattooing, is how Poor Chic works with *efficiency*, so to maximize the benefits of vacationing in and through poverty while minimizing the costs. Next demonstrated with the case of the HUMMER is how Poor Chic, like other forms of fast-food or McDonaldised consumption, emphasizes quantity over quality, or is marked by *calculability*. Finally, most detailed attention is focused on a fourth dimension of McDonaldisation, *predictability*, or on the transformation of traditional symbols of working class status into ones that exude middle class distinction. The latter is exemplified with “shabby chic” home decorating style, “bourgeois bowling,” the faddishness of drinking Pabst Blue Ribbon beer and wearing Timberland boots, and the emergence of faux dive bars. Again, it is proposed that such symbolic transformations, cultural upgrades, or refurbishments are strategic objectifying means for clarifying increasingly opaque boundaries between middle and working class statuses. The paper concludes with a brief discussion of Max Weber’s conceptualization of rationality, Ritzer’s contemporary application of it, and how Poor Chic stands as a prototypical case.

Martin Packer
Duquesne University

Conceptions of Culture in Vygotsky’s Cultural Psychology

One of the greatest influences that Marx presently has on psychology is through the cultural psychology of Lev Vygotsky. I have argued that a Marxist conception of history was central to Vygotsky’s psychology (Packer, 2008). As a young man he embraced first Hegel’s philosophy of history, then Marx’s historical reconstruction of the rise of capitalism. As an adult he sought genetic explanations of psychological phenomena, and wove these together with a reconstruction of the cultural evolution of human society. As a Soviet psychologist he stood at a turning point in history and he was concerned to help bring about a historical transformation in human being. The result was a rich and provocative psychological project, one which addressed pressing social issues, was conscious of its place in the discipline, and sought to transcend the division between natural scientific and humanistic or cultural conceptions of inquiry.

But two specific problems have become evident as Vygotsky’s conception of psychology has been taken up in the West. The first is his treatment of cultural differences as historical differences. The second is his lack of attention to social class. In the present paper I shall examine these two problems. I shall suggest that both arise from the vision of history that Vygotsky found in Marx and Hegel. The first stems from what one might call a blind spot in Marx’s vision of historical change (though we must ask, which Marx?). The second stems from a blind spot in Vygotsky’s vision of the Soviet Union’s place in world history (though we must ask, was Vygotsky truly blind or was he turning a blind eye?). Because of their common origins in the conception of history, the two problems interrelate in complex ways.

Session 6c (McDougall Hall - 246)**Scott Lee**University of Prince Edward
Island**Alienation in Marx and Lacan**

Alienation is a key concept in both Marx and Lacan. For Marx, alienation is an effect of capitalism, a sort of social alienation in which workers are deprived of control over their actions, subjugated by bourgeois power. In this sense, alienation in Marx is the result of the very structure of capitalism: the capitalist owns the process, with the result that the workers are alienated in relation both to the product of their labour and control over the process.

Lacan's theory of language and the subject resonates strongly with this idea of alienation. In his "return to Freud," Lacan posits that the human subject is irrevocably alienated from reality by the structure of language itself, which he sees as a system of signs, foreign to the human subject, but to which one must have recourse in order to assume one's desire and sexuality. For Lacan, the mother tongue is always already an "other tongue," and experience, mediated at its very origin, is always at one remove from presence or immediacy. Alienation is for Lacan situated at the level of the subject, and indeed defines the (split) subject.

I propose to explore these two intersecting concepts through a brief examination of the short story *Jeanne*, by the contemporary French author Marie-Hélène Lafon, in which questions of class, alienation, language, and fetishism come to the fore.

Kevin M. Brien

Washington College

Toward a Humanistic Marxist Psychology

There is a widely held claim made by many scholars (Marxist and non-Marxist alike) to the effect that there *is* a radical philosophical split between the thinking of the early and the late Marx. Such a stance contrasts markedly with the working premise of this paper that there is *not* a sharp radical split between the early and late Marx with respect to his basic philosophical positions. If Marx's life work is construed as a developing organic whole (although not a seamless whole, that is totally without conflicts), then it becomes much easier to find conceptual space in Marx's philosophical/scientific paradigm for the development of a full-fledged humanist psychology. As a significant step in this direction this paper will argue that Marx's notion of "praxis", which is at play throughout most of his early writing, provides an abstract schema within the framework of which Marx later developed his theory of "historical materialism." This paper will sketch the way in which the "economic base" and the "social superstructure" (major dimensions of any social formation for the thesis of historical materialism) can be interpreted as dialectically interconnected dimensions of human "praxis"; and further that Marx implicitly commits himself to what I would designate as an interrelated "psychic infrastructure" that is, in turn, dialectically interconnected with the economic base and the social superstructure.

The paper will argue that the specific contours of the “psychic infrastructure” associated with any social formation are historically variable in a whole host of ways—and that in consequence *human nature* must be construed to be *historically changeable*. As the paper progresses various aspects of the so called psychic infrastructure that Marx associates with the stage of capitalism concurrent with his own life span will be brought into focus, and this by drawing mostly from positions he advanced in his immensely important *Economic and Philosophic Manuscripts of 1844*. Furthermore, and drawing from the same sources, the paper will also sketch some aspects of the sort of psychic infrastructure Marx associates with his concept of a social formation characterized by *unalienated* modes of human being in the world. The paper will also argue that dimensions of the psychic infrastructure and of the social superstructure would have a *relative dominance* over the economic base in structurally significant changes in social formations.

Carl Grey Martin
Fitchburg State College

Positing Blindness: Reinforcing Medieval Ideologies

In *Holy Warriors*, an exploration of medieval chivalry’s self-justification through the appropriation of religious ideas, Richard Kaeuper poses the question, “Were the tensions and uncertainties [arising from the paradoxes of a ‘Christian’ militarism] troublesome to medieval people or are they merely the imposition of modern sensibilities?” (8). The historian fears that her work will be considered “presentist” if it presupposes the transferability of modern ideas and methodologies onto historical subjects; but to fail to use the tools at our disposal is not only false to our own historicity but naively assumes that we can somehow capture the past by deferring to its representations of itself. Any historical period torn by social contradictions and class struggle produces a complex, fraught psychological subjectivity, as well as the ideological mechanisms of repression and transference. Ideology (medieval or modern) is heterogeneous and dynamic, adjusting and deferring its claims according to the strategies arrayed to expose or resist them—and always with a degree of “bad faith.” The danger to scholars lies not in positing a *mentalité* informed by contemporary theory but in positing an unbridgeable mental alterity, foreclosing both the recognition of contradiction and the opportunity for critique.

Saturday, August 7

9:00 – 10:30 SESSION 7

Session 7a (McDougall Hall - 242)

Carmel Forde
Dalhousie University

Spontaneity and Developmental Change: The Case of Egocentrism

In a paper on Vygotsky and Piaget, Michael Shayer claims that “ throughout the history of the child’s development runs a ‘warfare’ between spontaneous and non-spontaneous, systematically learned, concepts.” In development accounts, when a particular developmental change is spontaneous rather than nonspontaneous, the character of this change is understood to be indicative of something said to be more natural than nonspontaneous changes. Nonspontaneous changes are said to be those which are more likely to be peculiar to a group or culture. In this paper I will argue that Piaget and Vygotsky have both characterized the development of child egocentrism as at least partly spontaneous. Yet each thinker has been cast as grounding quite different developmental routes, one from the individual to the social, and one from sociality to individuality.

I examine the notion of egocentrism for each thinker, and by analyzing and detailing these views I intend to show that both describe a human universal in cognitive development. This entails that we should raise questions about the implications for classifying each as influenced by their own socio-political cultures.

Steve Gabosch
Independent Scholar

The Materialist and Dialectical Basis of Vygotsky’s Theory of the Higher Mental Functions

Mohamed Elhammoumi
Imam Mohamed Ibn Saud
Islamic University

This paper will explain the materialist and dialectical basis of Vygotsky’s theory of the higher mental functions, especially as presented in his 1931 monograph, the *Development of the Higher Mental Functions*. This theory, with its methodological grounding in Marx’s materialist conception of history and dialectical conception of development, is one of Vygotsky’s major contributions to psychological theory. The methodological underpinnings of this theory, however, are not widely understood or acknowledged. The advantages of Vygotsky’s methodological approach over naturalist, dualist and subjectivist approaches will be described. The paper will conclude that Vygotsky not only made a significant contribution to psychology with his theory of the higher mental functions, but to scientific methodology in general. This contribution to scientific methodology has the potential for setting new kinds of research agendas and pointing to new practical applications in the general science of psychology.

Maria Bondarenko
University de Québec à
Montréal

Marxist Marks in the Sign and Meaning Theories in the Russian Thinking on the Language in the 20s and 30s: V. Vygotsky, V. Voloshinov, and Others

In the early soviet time (20s and 30s) in Russia, the semiotic thought which embraces many fields of knowledge (including philosophy of language, psychology, sociology etc.) is known for its experimental and bold character. These experiments were often part of revising the human science through the methodological base of Marxism which was a source of inspiration for new solutions for a lot of thorny issues. However the so called Marxist method itself didn't exist at that time. That's why every attempt to apply it to a branch of knowledge involved an elaboration of such a method.

In addition, the common point of many experiments is resorting to the sign theory: we can reveal some common features of the semiotic approach proper to the Marxist psychology and philosophy of language. The analysis we offer touch upon some typical but not transparent ideas & concepts in Lev Vygotsky's *Thought and Language* (1934) and Valentin Volochinov's *Marxism and philosophy of language* (1929): including the dynamical (dialogical) materialist semiotic conception of the meaning, "social psychological", "reflection & refraction". We'll try to retrace their relation to the emerging Marxist theory and their evolution in Vygotsky's and Voloshinov's works.

Session 7b (McDougall Hall - 243)

Jan De Vos
Ghent University

Psycho-biopolitics: Psychologization in Times of Globalization

It is tempting these days, instead of biopolitics, to speak of *psychopolitics*. However, the standard Hardt & Negri understanding – post-fordist production as the direct production of subjectivity and social relations – should be given a twist departing from the phenomenon of psychologization. In this light accumulated academic psychology has become a *common*, directly involved in the production of subjectivity. But are we not here fully in Lacan's *discourse of the university* where we, condemned to *life long learning*, cannot escape the sovereignty of Academia and the psy-complex? Departing from psychotainment (reality TV and its psycho-social themes) and the psychologising of international humanitarian aid (the trauma squads), it shall be argued that psychologization cannot but produce Agamben's *homo sacer*: e.g. the Guantanamo prisoner tortured with refined psychological techniques. The main question asked is if psychologically produced subjectivity can be seen as today's form of surplus value: is psychology the other side of money? Or put differently: are in these times of globalisation, psychology and academic knowledge functioning as a bank?

Michael Frank

City University of New York
(CUNY)

Otto Fenichel's Integration of Marxism and Psychoanalysis

When one thinks of attempts to integrate psychoanalysis and Marxism, the names Wilhelm Reich and Erich Fromm come to mind, both of whom, interestingly, abandoned their early efforts. Much less cited and recognized for his contribution in this area is Otto Fenichel, a contemporary of Reich and Fromm and a more sophisticated thinker whose work is highly suggestive and capable of further development. Fenichel's contribution is not his programmatic statement, "Psychoanalysis as the Core of a Future Dialectical Materialist Psychology", but the application of his perspective in two "case studies", "The Drive to Amass Wealth" and "Elements of a Psychoanalytic Theory of Anti-Semitism". Criticizing and avoiding both biological and cultural reductionism and utilizing a dialectical approach, he was able to articulate and illustrate, as he put it, "the proper relationship between psychoanalysis and sociology". Fenichel left behind no tradition or followers, and this promising current of social thought remains largely unknown and unexplored. This paper will closely examine Fenichel's two case studies and suggest how his distinct methodology might be applied to current reality and help inform our political practice.

David Pavón Cuéllar

Universidad Michoacana
de San Nicolás de
Hidalgo

Marx in Lacan: Proletarian Truth in Opposition to Capitalist Psychology

In Jacques Lacan's psychoanalytical theory, there is a precise place for Marx in relation to psychology. It is the place of truth in opposition to capitalism. It is also the place of subversion against adaptation. According to Lacan, psychology adapts people to the capitalist system, while Marx reveals the subversive truth that underlies the system. This truth emerges as the real symptom of a purely symbolic system. It is the symptom of a proletarianized subject reduced to the workforce that makes the work of the system. If this work can be psychoanalytically conceived as the work of the unconscious, its force can be Lacanianly conceived as the enunciating workforce that expresses the discourse articulated by the Other. This suffering workforce is a symptom that implies frustration and reasonably motivates workers' struggle against liberal capitalism. However, in a Lacanian critique directed to both liberal and socialist capitalisms, it is asserted that such a symptom can only be embodied by the proletarian condition *in itself*, as different from a proletarian condition *for itself* whose class consciousness constituted a new capitalist psychology that concealed again the truth that had been revealed by Marx.

Session 7c (McDougall Hall - 246)

Cameron Ellis
Brock University

Deleuze and Guattari's Failure, Kristeva's Success: Revolution's Place Between Psychoanalysis and Marxism

Zizek's *First as tragedy, then as farce* (Verso, 2009) writes: "The fact that Deleuze, just before he died, was in the middle of writing a book on Marx, is indicative of a wider trend [...] In their final years, they [anti-communist Leftists] return to communism as if, after their life of depraved betrayal, they want to die reconciled with the communist Idea". Zizek is emphasizing for the reader how many theorists (e.g. Deleuze and Guattari) have failed to negotiate psychoanalysis and Marxism in novel ways. I want to take up this angle of Zizek's by highlighting a few reasons why Deleuze and Guattari failed in their attempt to negotiate psychoanalysis and Marxism. In their place I want to suggest Julia Kristeva as a successful reader of both traditions. I argue in favour of Kristeva's approach to psychoanalysis as truly Marxist in nature; an approach that is actually revolutionary compared to Deleuze and Guattari's concept of 'Desire'.

Gregory C. Flemming
York University

Marx, Fenichel, Lacan: Politics and the End of Analysis

During the first world war Freud testified against the nationalist commitment of army doctors whose analyses were used as a means to send soldiers back to the front or deny them their pensions (Brunner, 2000). More recently, an American psychoanalyst attempted to prevent the unethical involvement of members of the APA in the ongoing torture of political prisoners at Guantanamo Bay (Summers, 2007). This points to the fact that the ends of psychoanalysis are a political problem. Perhaps surprisingly, the author of a highly influential book on neuroses that includes a large section on the end of analysis also approached this problem from a Marxist perspective, though unbeknownst to his readers. In a paper unpublished in his lifetime, Otto Fenichel asserted that psychoanalysis was the only human science that "could be considered the nucleus of a dialectical-materialist psychology" (1967, 300). His concern was not only to establish the theoretical defense of this possibility but to establish the practical purpose of such an endeavour (297). Among other things, this purpose included the question of whether the analyst should aim for the alleviation of neuroses or the prevention of those neuroses – i.e. the transformation of the society that was in large part their cause (299). While these two processes are not exclusive, the latter presents the problem of how such an end might be achieved *in* analysis and not just through the extra-clinical actions of the analyst. A potential solution to this problem can be taken from the work of Lacan. Going further than the assertion by some Lacanians that the end of analysis is to achieve "no other regard for the demands of the Other than the symbolic limits of social or citizen coexistence" (Apollon, 2002, 140) – an assertion that can easily be taken as an adherence to liberalism – Lacan's work can be used to assert that the end of analysis is also a disregard of the "big Other" in the form of liberal-democratic politics and the capitalist economy. That is, it might be said that

the ends of analysis are to produce Marxist revolutionaries. Indeed, Lacan's reference to Marx in this vein (Lacan, 1997) and his arguments against mastery (Lacan, 2007) demand such a reading.

James Manos
DePaul University

Hope and the Self-Deceptive Flight into the Future: Excavating Freud's Concept of Political Illusion

The ability to deceive oneself about reality is one of the meeting places between the work of Marx and Freud. The terms that traditionally dominate this intersection are Marx's concept of ideology and Freud's concept of fantasy. This dominance comes to a head when the New Left collapses these two terms. This paper examines this meeting point between Marx and Freud to argue that not only are ideology and fantasy distinct forms of self-deception, but that their overuse overshadows other important forms of political self-deception. In order to support these distinctions and critique, this paper argues that fantasy and ideology indicate distinct phenomena on the basis of their temporal structures. Fantasy indicates the attempt to recover a lost pleasure in the present. Ideology indicates the attempt sever the relationship between the past and the present by covering over the historical formations of concepts themselves-i.e., making concepts appear as a-historical. After having distinguished these two concepts, this paper offers Freud's concept of illusion as a distinct and under-thought form of political self-deception. This concept, the paper argues, attempts to erase the historical conditions of the present by allowing one to believe that future hopes have been achieved in the present.

11:00 – 12:30 SESSION 8

Session 8a (McDougall Hall - 242)

Yuji Moro
University of Tsukuba

Psychology in Post-Industrial Society: Benjamin, Vygotsky, and Bakhtin

In this paper I am aiming to articulate the characteristics of the ways of life in post industrial society. It was in the midst of industrialization that Vygotsky conceptualized a new psychology based on Marx. Vygotsky's Marxist psychology could be constrained by the conditions of societal structure. In post industrial society, the ways of people's living in society are drastically changing; the ways of social net-workings between people, the ways of distribution of resources and working, and the ways of people's well-being and spiritual fulfillment. I will discuss the essence of changes and the need for re-contextualizing the Vygotsky's psychology, based on the ideas of mediation process by Benjamin and Bakhtin.

**Mohamed
Elhammoumi**

Imam Mohamed Ibn Saud
Islamic University

The Relevance of Marxist Psychology: A Paradigm Whose Time Has Come

This paper seeks to recover Marx's ideas about the development of psychology. It offers historical perspectives on different attempts to create a Marxist psychology that shed light on its scope and trajectory. According to Marx, concrete social and material real life play a key role in the development of human psychological functions. Later, Vygotsky, Wallon, Politzer, Leontiev, Luria, Sève among others built on Marx's ideas. These psychologists suggested that individual psychological functions are formed and shaped in concrete, cultural, social, historical circumstances, and pictured an organizing, creative force driving individual activity (instead of behavior). Marxist psychology is the study of the social individual within social relations of production. In a Marxist sense, the emphasis is placed on production both material and social as the essence of social relations. Hence, psychology cannot be dealt with abstract privately individual as the capitalist mode of production would want, but must be seen as a social individual formed, structured, curved and shaped within the social relations of production framework. In this context, the social production of the individual (as developed in Marx's *Die Grundrisse*) signifies social relations between people which are connected with concrete common real social conditions and material production. Production both social and material is the sum total of social relations. In the process of production, social individuals act not only upon nature but also upon one another, they enter into definite rich web of connections and relations to one another. Marx's writings encompassed the fields of psychology and made a substantial contribution to the stock of knowledge about nature of human nature processes. Marx never wrote a full-length treatise on psychology, though his own work is the outstanding example of psychological conceptualizations. This paper stresses a decisive relevant of Marx's psychological conceptions for a paradigm shift whose time has come.

Peter Feigenbaum
Fordham University**The Usefulness of Speech Acts for Completing Vygotsky's Unit of Analysis**

Vygotsky regarded methodology as crucially important to the creation of a Marxist science of psychology. In his theory of the development of speaking and thinking in children, he established word meaning as the fundamental unit of analysis and outlined its basic conceptual characteristics. Sadly, however, he never completed its construction. Logically, without a fully developed unit of analysis, it is impossible to empirically verify his theory. In the proposed paper, I suggest that integrating speech acts and communicative intentions into the conceptual and empirical analysis of word meaning is not only consistent with Vygotsky's theory but enriching, and enables the scope of the analysis to extend beyond the word to include more complex speech structures—specifically, the sentence and the monologue. After briefly reviewing Vygotsky's analysis of the development of word meaning, some examples of speech data are presented in order to demonstrate how speech acts: 1) can be identified and classified on empirical grounds; 2) operate at different levels in the organization of

speech (i.e., words, sentences, and conversation); and 3) might be used, in conjunction with speech structures, to gauge the development of word meaning in children.

Session 8b (McDougall Hall - 243)

Lara Beaty

LaGuardia Community
College

Youth Confronting School's Contradictions Through Video

A basic contradiction in education is that while education and guidance from people with more knowledge is necessary for the development of higher mental functioning, the constraints imposed on youth activity often become a hindrance to development. This contradiction is revealed in how youth participate in video production programs and becomes analyzable because video production brings the conflict to the surface: It unbalances the usual social structure by bringing to youth the power to ask questions, direct their own activity, shape other people's activity, and redefine their environments. Furthermore, the educational activity acquires purpose for students. Based on a qualitative analysis of data from participant observation, interviews, and youth videos from across six programs, the struggles and triumphs that youth experienced demonstrate how schools all too often damage motivation and initiative, neglect to connect with students and their worlds, and teach passivity. The connections between agency and development within student-school relationships are explored from a Cultural Historical perspective as inspired by Lev Vygotsky, applying a dialectical materialist analysis to understand the contradictions within education.

Ceren Yalcin

London School of Economics
and Political Science

Between Walls and Fences: The Production of Subjectivities in Gated Communities in Istanbul

This study attempts to show to what extent spatial arrangements of gated communities function as discursive areas and have an impact upon the social identities of their residents. On a theoretical level, I would like to argue that material life-worlds are both physical effects of and conditions for the production of discourse. I will seek to substantiate this claim by analyzing the structures, mechanisms and technologies operating in the socio-spatial environment of the gated community. Based on a Foucault-inspired analysis of space – a heterotopology – I hope to provide some theoretical insights about how discourse operates on a material level and produces certain modes of knowledge. On an empirical level, this work engages with twelve in-depth interviews with residents of different gated communities in Istanbul and promotional work found on the internet.

Key findings provide evidence that the material organization of gated communities determine social practices, interpersonal relationships and systems of thought that all relate to the social space within the residential area, to the public sphere of the city and ultimately to greater societal and political entanglements. Here, it can be shown that

the desire for a “perfect alterity” is the determining feature for the very functioning of the gated community. Furthermore, the analysis reveals that gated communities maintain and produce ideologies of distinction, privatization and lifestyle fetishism that all provide the resources for a particular type of social identities.

Jacqueline de Schutter
Wilfrid Laurier University

Marxism, Community Psychology, and Macrosystem Level Analysis

In the research and practice of community psychology, there exists an emphasis on examining phenomena at all ecological levels of analysis (Bronfenbrenner, 1979; Dalton, Elias, & Wandersman, 2005; Kelly, 2006). However, the broadest and most encompassing ecological level of analysis, the macrosystem level, is often underused or only briefly examined without reference to any high-level theory. This paper examines the role of Marxist political economy in creating an approach to macrosystem level analysis that is clearly informed by high-level theory. The incorporation of Wallerstein’s “world system theory” (1979) and Friedmann’s “world city hypothesis” (Friedmann, 1986; Knox & Taylor, 1995) in the macrosystem level contextualization of social, political, and economic factors in an “ecological case study” of the Regent Park revitalization process will be presented. The use of these two theories will serve as an example of community psychology research wherein Marxist theories of political economy can be integrated. The “world city hypothesis” is further examined in relation to frequently used conceptualizations of ecological levels of analysis in community psychology, and its relevance to the field is presented. Implications for Marxist political economy in community psychology approaches will also be discussed.

Session 8c (McDougall Hall - 246)

Zac Thompson
University of Prince Edward
Island

Primitive Accumulation and North American Psychology

In *Das Capital* Karl Marx explained how a capitalist economic system reproduces the conditions of its own existence through largely vigorous means. As a tool of capitalist thought, North American Psychology appears to follow a similar course. Already in North America, knowledge about human beings is economically exploited through commodification. This allows North American Psychology to pursue the study of a decontextualized North American citizen and implement the findings within other cultures. This psychology instills an internal power within North Americans, and outside of North America serves to become a sovereign power. As a sovereign power, this psychology begins to dictate proper forms of life for other cultures. In this paper, I would like to argue that a combination of privatization and globalization are increasingly being used as a means to transfer the commodity of human knowledge. Through the commodification of this knowledge, North American Psychology serves to recreate itself on a worldwide basis by establishing a monopoly on human knowledge.

Steve Larocco

Southern Connecticut State
University

Ideology, Shame, and Disambiguation: The Social Control of Reparation

The templates for emotional life and feeling patterns are largely generated in early childhood interaction with a primary care giver (or givers). This interplay, especially the oscillations of attunement that surround struggles over shame and reparation, generates a complex repertoire of feeling, and lays the groundwork for often ambivalent but potentially powerful and spontaneous connections to and care for the other. These templates of feeling form much of the affective basis for ethical behavior. Ideology, however, often works by providing limiting social scripts that truncate the potential complexity and ambiguity of these templates, these dispositions to reparation and reattunement with the other in the face of distress. Ideology also works by splitting shame from more spontaneous forms of reparation, using shame as a means of registering forces of social control at the very roots of emotional life. By creating conventions or “channels” of reattunement/reparation, ideology disambiguates more open-ended emotional responses to distress or the other’s need, facilitating only those responses that accord with a given social order, which in the postmodern West means late postindustrial capitalism. It is this conventionalization of shame and reparation that contains the powerful ethical possibilities of the urge to attune to others in distress.

Benet Davetian

University of Prince Edward
Island

Alienation, Emotions, and Society: Towards a Critical Perspective of the Psychotherapy and Counseling Process

The Marxist belief in the necessity of approaching every aspect of the social with a critical eye has found sympathy in a variety of academic disciplines, humanistic psychology included. Yet, Marx’s concept of ‘alienation’ remains to be applied more comprehensively to the clinical practice of psychology. Few therapies have explored the deep well of emotion that lies at the root of personality disorders and fewer still have developed a therapeutic process that addresses emotional/ideational alienation while remaining coherent when faced with what is known about the neurology of the brain.

In this paper I will address the concordance between alienation and emotional pain and will present empirical evidence of the manner in which the social is intensely affected by the ‘imprinting’ of emotional pain early and later in life. I will argue that this imprinting, as explained by Drs. Arthur Janov and Michael Holden in numerous works, affects the mind as well as the body, radically affecting personality as well as brain function. Marx’s appreciation of the ‘material’ aspects of the human experience will be highlighted in my presentation as part of my argument that ‘talk therapy’ does not adequately address the human condition.

2:00 – 3:30 SESSION 9

Session 9a (McDougall Hall - 242)**Joel Kovel**

Independent Scholar

Session Respondent

Colleen MacQuarrieUniversity of Prince Edward
Island**Building a capacity for change: Liberation psychology workshops to address determinants of health for young mothers: Pilot research****Lorraine Begley**University of Prince Edward
Island

Research was undertaken in the summer of 2009 that utilized the theory and practices of liberation psychology. A group of four women under age 23 who were teen mothers took part in a liberation psychology pilot intervention in Prince Edward Island. The participants and two facilitators met for a weekend workshop followed by four booster sessions held at two-week intervals, and a final wrapup day. All participants attended each of the six events. This presentation reports a case study of the pilot project utilizing analysis of audio and videotapes as well as text materials created during the meetings. Text materials include flip chart data, pre and post test data, journals of the experience of the evolving consciousness endemic with liberation psychology, and text responses to the research questions that tracked changes over the period of the study and the catalytic validity of participants' experiences.

Emily RutledgeUniversity of Prince Edward
Island**Raquel Guzzo**Pontifical Catholic University
of Campinas**Liberation Psychology in Brazil: Hope for Those Who Resist**

The psychology in Brazil has been marked by a strong influence of the countries of the Northern Hemisphere (Europe and United States) without answering for the political and social situation of inequality and exploitation. Psychology reveals the commitment with the dominant class, without any involvement with the majority of the population, who lives in social oppression and exclusion. The proposal presented for Martín-Baró - Social Psychology of Liberation - was forged in a revolutionary context of social contrasts - the emancipation of a social class challenging decades of colonization. For Martín-Baró, psychological knowledge must be disposed to the construction of a society, where the welfare of some doesn't depend on the misfortune and the tragedy of the others and where the success of some does not require the dehumanization of all. This presentation aims to discuss the historical context within which this proposal is built, the sense that she takes for those who resist and the struggle for the construction of a new model of society.

Session 9b (McDougall Hall - 243)

Anne Wright
University of Wolverhampton

The Who, What, Why, and How of the More Expert Other in Social Work Education

Vygotskyian theory is often drawn upon as the justification for use of technology supported learning activities. This is generally without reference to the works of Marx and Engels from which Vygotsky's method derives. In this small-scale study, two particular forms of social-interaction used in successive implementations of a post-qualifying safeguarding children module are critically analysed. The first is an electronic distance-based learning forum in which students have to interact with an academic document and then with each other and the second a face-to-face session involving adult survivors of childhood abuse and neglect. The evaluation includes student achievement on a written assignment, student feedback on questionnaires and a qualitative analysis of student contributions to the electronic forum. The findings are considered in the light of the concepts of production, appropriation, reductionism and pseudo-concepts. The power of affect in bringing about qualitative change in learning and practice is explored and a case made for reconsidering who and what should be involved in the teaching and learning of social work if we are to avoid more of the same and simple reproduction of the existing order.

Vanessa Lux
Freie Universität – Berlin

Changes in Biological Determinism: Observations from the Perspective of German Critical Psychology

Human genetics always fought at the forefront of biological determinism. Based on the Mendelian 'gene' concept and the metaphor of the DNA as 'code of life' genetic research contributed to the legitimization of biological determinism from the beginning. However, recent developments in basic genetic research challenge this concept of the 'gene' as unit of inheritance. The Mendelian 'gene' concept is in crisis and the need of a paradigm shift is debated in genetics. New 'gene' models and concepts of inheritance who challenge the genetic version of biological determinism from two different perspectives compete to become the new paradigm: the systems biology and the developmental systems biology. Also the genetic determinism is refuted by these approaches, they constitute a new - systemic - version of biological determinism. This new version of biological determinism is compatible with neoliberal concepts of self-activation, individualization and self-responsibility.

Consequences for psychological theory and practice are discussed from the perspective of German Critical Psychology – a subject-oriented Marxist psychology.

Niklas A. Chimirri

Freie Universität – Berlin

Introducing Culture into Holzkamp's Critical Psychology

While German-Scandinavian Critical Psychology – as conceptualized by Holzkamp and his colleagues – may be understood as the most thorough effort to turning “Marxist” critique on mainstream psychology into a positive approach, it has hardly recognized any importance in the term culture as the essential (re) producer of meanings. Consequently, Critical Psychology in this tradition often fails to keep track of Capitalism’s occupation of the cultural sphere as well as modern efforts to undercut these. Critical Psychology’s attempts of embracing cultural concepts mostly revolve around disputes on today’s relevance of the Frankfurt School’s cultural industry, Althusser’s structuralism, or Vygotsky’s cultural-historical approach. Lately, though, also Gramsci’s work on cultural hegemony has been received and discussed, without however affecting the complex epistemological and methodological framework.

Nonetheless, a first hurdle has been taken towards opening up for a poststructuralist reading of Marxist theories on culture and cultural practices, namely for the so-called Cultural Studies as conceived by Hall and many others. Starting out from Gramsci as common ground, I will discuss possibilities of combining concepts from both fields to incorporate “culture” into Critical Psychology and offer a concise definition of “the subject” in capitalist and postmodern conditions.

Session 9c (McDougall Hall - 246)**Radu Neculau**

University of Windsor

Identity Recognition and the Normative Challenge of Crowd Psychology

Typical manifestations of violent mass action have reinforced the intuitive appeal of a traditional distinction in social psychology between the “natural” (or “spontaneous”) and the “artificial” crowd. Whereas the latter is reducible to socioeconomic conditions and thereby explainable in terms of a system-induced production of false consciousness, the former captures the empirical reality of a particular kind of large-scale, inter-personal dynamic with a legitimate claim to psychological autonomy.

Recent social psychology (Moscovici, Rouquette) has done a convincing job of capturing the essential features of both the natural and the artificial crowd on a descriptive level without, however, seriously engaging the question of normativity. Marxist philosophy, on the other hand, especially under the influence of Critical Theory, has had a long and prestigious history of dealing with the normative dimension of the process of massification. Unfortunately, the sociologistic tendencies of early Critical Theory have also led to a reductionist account of crowd psychology that, as Adorno himself acknowledged in the “Authoritarian Personality,” lost sight of the “fluid reality of psychological life.”

This paper proposes one way of bridging this gap between empirical explanations and normative accounts of crowd psychology by subordinating the descriptive capacity of the psycho-dynamic analysis of crowd behavior to the normative analysis of identity formation in asymmetrical experiences of moral injury. The conceptual scheme that promises to unlock the normative potential of crowd psychology is Axel Honneth's theory of recognition, which provides the methodological standpoint for a moral explanation of crowd behavior that is pursued from within the psychologically experienced attitude of social disrespect.

Chris Brittan-Powell
Coppin State University

Adaptation to Racial Pluralism Theory

Race and racism in society has received substantive evaluation by Marxist, Socialist, and Critical theories within the field of psychology. Commonalities among these theoretical perspectives highlight how the construct of race serves to establish and maintain socio-economic inequalities and social identities. Furthermore, psychological theories help to explain the social and intra-psychic processes associated with the adoption and perpetuation of racist beliefs. However, there are relatively few theories which focus on how people may come to both reject a racist orientation and in its stead adapt a racially pluralistic one. The purpose of this paper is how this pluralistic transformation may occur. Within the ecology of race, White persons are generally positioned in the oppressor role and Persons of Color are the oppressed. While environmental forces (e.g., economic, social, cultural) may accommodate modest alterations in order to address pressures to accommodate legal or ethical demands, generally these forces continue to maintain an underlying racist structure of society.

Adaptation to Racial Pluralism Theory presents a new approach for understanding how individuals may develop a racially pluralistic form of functioning within our multiracial societies. Grounded in liberation theology and philosophy, the principal constructs of this theoretical approach are based on the dialectical nature of race and racism, and are therefore deemed to be salient for both White people and People of Color. However, the application of these constructs is considered to be contingent on the status (i.e., oppressor or oppressed) of one's racial group(s) within the dialectical ecology of race. The processes that White people must go through in developing racial pluralism takes into account the implications the role of the oppressor and the prevalence of White racism and privilege. Given their oppressed status, People of Color are seen as having to compensate for their own racial oppression by Whites as well developing pluralistic ways relating to their own and other racial minority groups. Empirical evidence supporting this theory will also be presented.

Almaz Tolymbek
Kent State University

**Have Kazakhstan Leaders Ever Taken on the Marxist Banner?
Examining Structures of Subjectivity via Studying Leadership Style
in Kazakhstan**

Pursuing massive liberalization since independence in 1991, Kazakhstan is currently featured by *coexistence* of the waning old-guard Marxist and dominant liberal-capitalist perspectives. The important issue however is whether leaders of either camp demonstrate a Marxist *quality* of public leadership reflected in their *leadership style*. And to what extent their leadership styles meet expectations of Kazakhstan citizenry? In this regard, the study sought to answer the following questions: What are major characteristics of *actual* and *ideal* political leadership styles in Kazakhstan? Are they congruent with the Marxist perspective?

Particularly, this Q methodology based study explored *public perceptions and preferences* in Kazakhstan concerning the characteristics of typical and desirable political leadership styles. The author drew upon a *Freud-based psychosocial leader model* (Little, 1985) in conjunction with the best-practices *leadership theory* of Kouzes and Posner (2002). Specifically, it sought to reveal such leader types as Strong (Machiavellian-autocratic), Group (paternalist-socialist), and Inspiring (transformational-democratic) as displayed by actual and ideal (would-be) leaders of the nation. Three distinct typical and one ideal leadership styles were discovered using PQMethod-based correlation and factor analytic techniques and response interpretation. This paper will answer the above questions through interpreting the profiles of typical and ideal political leaders for Kazakhstan.

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