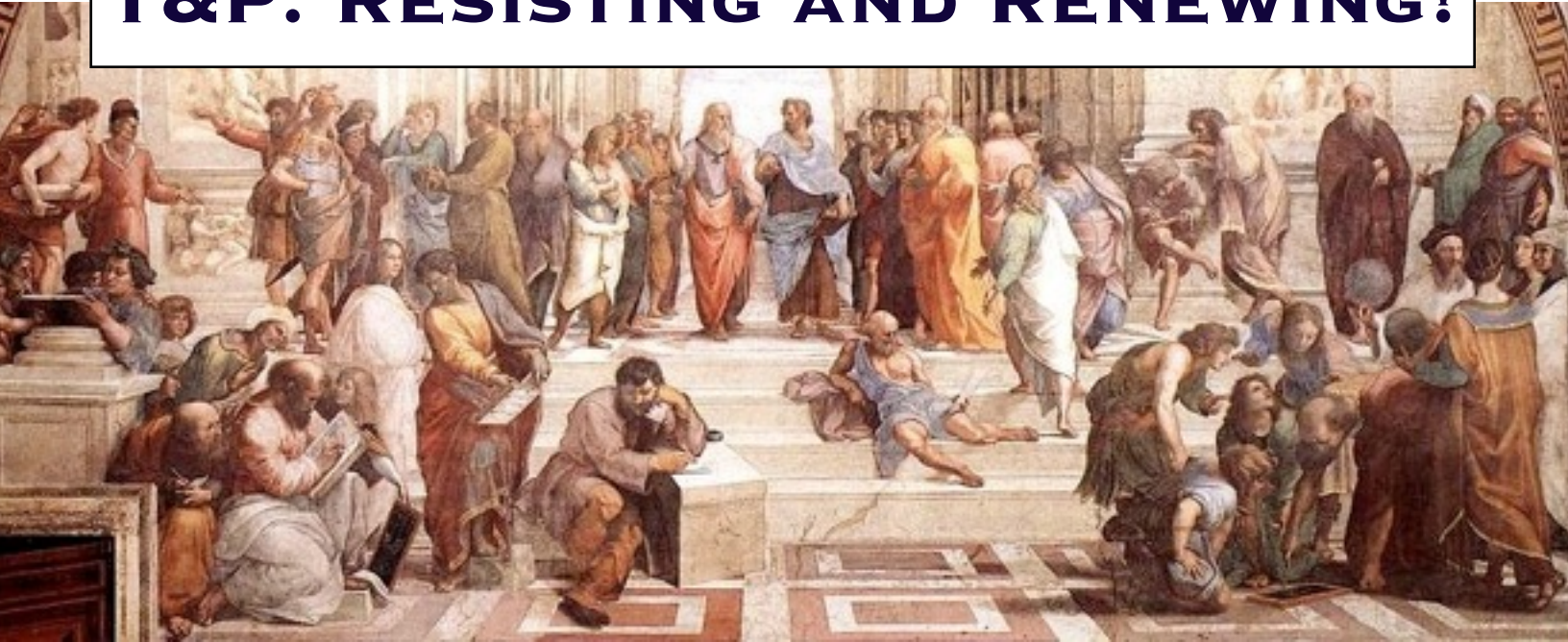




T&P: RESISTING AND RENEWING!



PRESIDENTIAL ADDRESS

Melvine H. Marx published in 1951 his textbook on *Psychological Theory* in which he collected original works as well as reprints from what he called the “most prominent contemporary psychological theorists,” including Koffka, Hull, Skinner, Freud, Maslow, G. Allport, Lewin, and many others. He emphasized the importance of theory construction and theoretical work in an empirical science. In 1963, more than 50 years ago, he updated the book with *Theories in Contemporary Psychology*, realizing that Hull’s project was “premature and overambitious” and that scientific work in psychology had become “antitheoretical.” On the defensive, he hoped that the advance of *models* and *functional theories* would keep theoretical psychology alive.

Since then theoretical psychology has moved from internalist approaches to the inclusion of externalist studies, from theoretical to metatheoretical

**“I UNDERSTAND MARGINALIZATION
AS AN OPPORTUNITY TO
UNSETTLE IDEAS, ASSUMPTIONS,
AND PRACTICES OF PSYCHOLOGY”**

reflections, and from logical positivist to social epistemologies. Nevertheless, the problem of the exclusion of theoretical psychology from the mainstream of research has remained and even increased. Whereas Melvine Marx intended his work for an “advanced undergraduate or graduate course in psychological theory, systems, or history” most universities do not offer a course in theoretical psychology or psychological theory. I regularly teach a graduate course on the historical and theoretical foundations of psychology, but I am (*continued p. 3*)

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PRESIDENTIAL ADDRESS



“I ENVISION AN ALTERNATIVE HOMO PSYCHOLOGICUS”

(continued from page 1) aware that my own department is an exception. Interestingly, the situation is different for the *history of psychology*, which has become a specialized subdiscipline within psychology that receives a certain degree of repressive tolerance. The same cannot be said for theoretical psychology, which could learn a few disciplinary strategies from the history of psychology (see also the debate in *Theory & Psychology* involving Robinson, Danziger, and myself).

So what does it mean to identify as a theoretical psychologist? In the last decades I remember only a few job ads in theoretical psychology. Can one even gain an identity as a theoretical psychologist when theoretical

psychologists are at the margins of the discipline, teaching, funding, recognition, and so on? But instead of seeing this fact as a deficit I understand marginalization as an opportunity to unsettle ideas, assumptions, and practices of psychology, including the psychologization of society and how psychology contributes to the subjectification of individuals, but also as an opportunity to rethink the habitus (Bourdieu) of a psychologist in academia.

Conscientization (Freire) of academic psychology (one task of theoretical psychology) must be supplemented by a habitus change. Indeed, a marginalized status affords this opportunity. I envision an alternative homo psychologicus (the usage of the male form already indicates the timeliness of changing our traditional performativities). This can happen in conference presentations (where despite the call for alternative formats we always seem to reverse back to traditional modes of dissemination), publications, teachings, interactions and our habits in general. I do not know exactly how a transformation of the traditional homo academicus in psychology should look like, although I have some ideas on the outcome. I ask members to envision such habitus alternatives and to think about how theoretical psychologists can act and perform differently, aware and critical of the privileges that academia provides. Or, if this is a dead-end, at least I invite members to theorize why it is so difficult to change the habitus of the academic (theoretical) psychologist.

Thomas Teo
ISTP President
York University, Canada

What's it like 'doing' theoretical psychology?

A Personal Narrative of Doing History and Philosophy of Psychology in Canada

I would like to contextualize the absence of subjectivity in general psychotherapy research by way of a narrative of my personal experience as a student and professor of clinical psychology in Canada. Theorizing the research of psychotherapy within a narrative of personal frustration will, perhaps, allow you to relate experiences from your own fields of study. For historical reasons, I believe the field of clinical psychology saw, sooner than most other fields in academia, investigations bent toward gaining political power. Coming from an undergraduate degree in experimental psychology and a graduate degree in philosophy, the lack of willingness in clinical psychology to challenge orthodoxy and reflect critically seemed arcane and baffling to me.

Some 20 years later, it is sad to see that the tendency for money and power to trump inquiry into ideas has moved well beyond clinical psychology. Research in many disciplines in the humanities, social sciences and natural sciences are affected by corporate interests, giving greater and greater authority, space and funding to what is considered known expertise. In my experience the culture of clinical psychology is focussed on proof and justification with faculty and students knowing what they are expected to set out to prove. Yet without tolerance for the unknown there is little room for discovery. As a student of clinical psychology, to challenge

orthodoxy was considered rude. My questions were considered outside the pale and my interests suspicious. Yet in what otherwise seemed like a culture of delusion and insecurity, there was a supervisor, a number of students, the society for Western Canadian Theoretical Psychology and the ISTP which became a refuge for critical thinking. My topic of interest was psychotherapy.

“the tendency for money and power to trump inquiry into ideas has moved well beyond clinical psychology”

I observed that although there are procedural notions of psychotherapy, with programs of conduct, as well as functional notions, with measurements of therapeutic variables, it seemed naïve to discuss our subjectivity as psychotherapists. Yet, without seriously inquiring into subjective meaning and reflecting on the significance of our practices, I believed we risked promoting understandings and forms of treatment that could maintain the status quo, responding to needs without recognizing the political social forces behind the manifestation of these needs, and ignoring how our practices promote existing realities. Pointing this out to colleagues tended to result in nods and agreements, but then research as usual.

Coming into a clinical psychology programme with a graduate degree in



Philosophy, it seemed like clinical psychology had missed a revolution in thinking, there was no appreciation for standpoint epistemology, social constructivism, or the historical context of knowledge. I wondered how the field of psychotherapy research remained ignorant of most late-modern and post-modern understandings. Soon it was clear that the significance of psychotherapy, questioning its social historical position, or descriptions of people's experience was not a priority for research and there would be no inquiry.

Historically, psychotherapy research has sought to justify its existence in a culture of empirical science, seeking to determine therapeutic procedures and active components of treatment by identifying cause and effect relationships through analysis of

statistical variance, and theorizing mechanisms of change as if therapeutic relationships were prescriptions for a specifiable medical disorder. Understandably, psychotherapy has been trying to find its footing within disciplines of medicine and physiology.

"Psychotherapy," a journal of the American Psychological Association (APA), recently put out a 50th anniversary special issue on psychotherapy, documenting the massive research undertaking that has studied cause and effect predictions by determining dependent and independent variables in experimental research designs. This undertaking did not inquire into the nature of psychotherapy, its historical, economic, social or political significance. It set out to prove with forthright certitude that it is efficacious

and effective. Psychotherapy is now considered to be proven effective. Randomized control trials of psychotherapy have made psychotherapy medically acceptable. Psychologists now provide psychotherapy in hospitals and psychiatry even looks to psychologists to train interns in psychotherapy. I was asked recently to provide psychoanalytic psychotherapy training to medical residents interning in psychiatry. Historically, psychologists were barred from psychoanalytic associations in Canada and the US, for most of the 20th century, because it was necessary to have a medical degree to be accepted into the American Psychoanalytic Association.

Currently, with such enthusiastic inclusion of psychology into psychiatry, the spirit of medical research into best practices and empirically supported therapies addressing specific disorders continue with staggering feats of organization across multiple nations and longitudinal research designs that amass reams of data. Yet, despite decades of efforts to demonstrate that one type of psychotherapy is better than another, this research also shows that the school of therapy is immaterial to the success of the therapy. The meaning of psychotherapy is not obvious and the very human need to make sense of psychological healing is obscured by so much data.

When addressing this absence of meaning, some researchers agree and can be quoted as saying, “we have not yet resolved the underlying issues” (Horvath, 2013, p. 27); yet strategies to investigate the questions call for more data, more variables, and greater complexity of explanation. The research reifies concepts and ignores questions of meaning rooted in personal experience; medical assumptions and the use of statistics to understand human relationships go unexamined. It is agreed that “without this

research, psychotherapy may have faded away in the competitive world of health care systems” (Wampold, 2013, p. 21). Also, it is agreed that “the effectiveness of psychotherapy as practiced in the community is an important matter for politicians, [and] public health-service managers” (Werbart, Levin, Anderson, & Sandell, 2013, p. 119); it is not so clear that this is research useful to therapists seeking to understand psychotherapy (Baydala, 2001).

“Reflection and narrative are necessary to become aware of, to understand, and to transform our world and what we are”

Critical reflection on psychotherapy has continued outside of mainstream clinical psychology. In my doctoral work, I considered literature that took up psychotherapy as hermeneutics, focussing on Paul Ricoeur’s (1970) reading of Freud. Ricoeur’s re-interpretation of psychoanalysis demonstrates how psychotherapy can be considered a hermeneutics that liberates a greater potency of being through a special form of dialogical narration. Although the outcome of psychotherapy is unpredictable and determinate effects are variable, expressing one’s experiences and reflecting on these expressions helps make sense of life. I could see that the continual non-coincidence of narrative and life betrays a constant striving toward completeness at the depth of human existence and the work of analyzing, contrasting, and interpreting new meaning are the phenomena of that disjuncture. The meaning of who we are and what we experience is neither immediate nor intuitive; meaning is a work gained through interpreting the system of signs and symbols that mediate and relate us indirectly to the

world. Reflection and narrative are necessary to become aware of, to understand, and to transform our world and what we are. Narrative does not simply mirror existence, rather, understanding reinterprets history as it continually enfold being in an advancing motion of description and appropriation. Narrative and interpretation, then, are at the heart of a general theory of psychotherapy.



At its simplest, psychotherapy, it seems, is one person offering another a detailed understanding. Making a statement actively resists oppression and when one's suffering is understood by another there is relief. The problem is no longer absolute but relativized, contextualized, and so becomes meaningful. The possibility of being understood means that one's experience is not utterly singular; it is a human experience that can be broadened beyond one's personal experience to include historical, social, economic context as well as symbolic and mythopoetic dimensions. Psychological disorder is a deviation from the norm, an expression of one's difference within the social order. As we recognize the social realities that shape our being

in the world, the generation of something different and new becomes possible.

Along with the APA (2013) resolution that psychotherapy works regardless of the type of therapy, there is now greater awareness that the therapist is essential to the success or failure of the therapy. "The variance of outcomes attributable to therapists

(5%-9%) is larger than the variability among treatments (0%-1%)" (APA 2013, p. 90). So, therapist differences are no longer considered a nuisance variable in the delivery of an empirically validated procedure but integral to the delivery of therapy. From those that heed the APA's conclusion, there is a call for more research, objectifying, not the therapy, now, but the therapist. Research

continues apace. Monitoring the "practice patterns of top performing therapists," it is concluded that reflection on one's practice distinguishes the better performing therapists (Miller, Hubbel, Chow, & Seidel, 2013, p. 94). However, cultural conditions for reflection, the possibility or impossibility of setting aside time for reflection, these are not considered; instead, the notion of top performing and reflection are reified into objective variables to be investigated independent of context. Once again the research seems to quickly move away from meaning towards proof, concretizing relationships into variables for manipulation and measurement.

Decades of power politics between schools of psychotherapy delayed agreement in the psychotherapy community on general effectiveness and the credibility of psychotherapy in the public eye. But the data needed to sell the practice was also difficult to acquire because it is complicated to empirically verify a procedure when it is a relationship that is psychologically healing, and health gains its meaning through context. If psychotherapy is a relationship and an interpretive practice then objectifying the components of that relationship denudes its lived experience. What seemed to be required was

are pushed by university administration to apply for national grants. Even in departments of literature, philosophy and history, faculty bend their research interests towards questions of health, to attract matching funding from government for the university and to employ students.

For the last 11 years as a professor of Psychology I attempted to inquire into the nature of psychotherapy and psychological healing, documenting expressions of these phenomena with students. Although my work is evaluated by the Faculty of Arts in which our Psychology

“[My students] have inquired into topics that are personally meaningful but endured a marginal status within the department”

entering into dialogue with psychotherapists about their beliefs and desires, documenting and analyzing conversations.

Qualitative research offers a paradigm for asking psychotherapists and patients about their experience of psychotherapy. The method lends itself to documenting expressions and experiences of psychotherapy without dismantling procedures to identify variables. Now there are centres focused on narrative research, such as at the University of East London, but this tends not to be part of the general research agenda for psychotherapy. “The qualitative theory-building strategy does not directly address the consumeristic global evaluative question of whether psychotherapy is effective” (Stiles, 2013, p. 39) and so, the audience for this work is small, funding is scarce, and the work is seen to have little value. This affects the impact of the research as well as its credibility as viewed from the perspective of job security and career advancement. Moreover, although it is possible to do this research without a lab or external funding, in my experience it is taboo to say that one needs little grant money to do such research. The value of research is measured by the size of one’s funding. Even when it is not needed, researchers

department resides, and so is considered in the context of human science, my students’ work is judged in comparison to other students in clinical psychology working within natural science, positivist frameworks of justification. They have inquired into topics that are personally meaningful but endured a marginal status within the department, and lived on funding less than what they could have earned as employees in labs of big science.

We have investigated a diversity of topics documenting narratives of psychotherapy. We have looked at ways therapists understand or ignore client’s spirituality, and ways of addressing cultural and spiritual beliefs in therapy. We have inquired into patients’ narratives of addiction, depression, domestic conflict, life experiences of aboriginal women and HIV/AIDS, experiences of grief and growth in young adult women whose mothers died of cancer; the meaning of wellness for Aboriginal Elders; the cultural shaping of depression; the experience of addictions treatment as a process of consciousness expansion; how people cope with bipolar disorder and stigma in the workplace; how individuals use spiritual practices to recover from experiences of eating disorder; the development of one’s identity

as a therapist; the meaning of wellness for Aboriginal Elders; the cultural shaping of depression; the experience of addictions treatment as a process of consciousness expansion; how people cope with bipolar disorder and stigma in the workplace; how individuals use spiritual practices to recover from experiences of eating disorder; the development of one's identity as a therapist; the meaning of trust in the therapeutic relationship; we have examined psychotherapists' perspectives on their work with Canadian Muslims; the experience that artists have of the role of psychological distress for creativity; police officers' conceptions about caring for the mentally ill; and the meaning of end-of-life care with Aboriginal families in Canada.

There are significant institutional barriers to conducting research in this manner. The diversity of topics reflects the different communities that I, my graduate students, and colleagues are connected with.

“much of our work is concerned more with generating research that is useful to the communities”

We become part of the communities that we research, developing trusting and committed friendships with participants. This forms the context for an open and truthful conversation regarding the topic of interest. It has been difficult for university administration or granting agencies to recognize the time required to establish relationships with community members and the expected pace of the work determines the research that can be done. Furthermore, much of our work is concerned more with generating research that is useful to the communities where the research is conducted, producing videos,

workshops, posters, brochures, and publication in grey literature rather than in peer reviewed journals that index success within the academy. Moreover, the academic journals accepting manuscripts of such research are rarer than natural science psychology journals, having lower impact, and being less well recognized by grant and scholarship committees.

“I have pursued a longstanding concern to find language that unpacks the political social commentary of madness”

In the end, my academic position became alienated from my practice and I needed to leave my faculty position to practice psychotherapy and pursue independent scholarship. My research continues at stone's throw distance from the university outside the lab in what has come to be understood as an academic guild. This consists of people interested in the history and philosophy of psychology who find little room for their work within the university. My own work, supported by conversations in this community, has involved conducting research for the construction of a history of psychology textbook, reading the collected works of C. G. Jung, and inquiring into the symbolism of psychological disorder and psychotherapy to address political hegemony and social oppression. It is remarkable to me that within the university, these kinds of projects and interests in historical and theoretical issues are seen as quaint and old fashioned; ultimately a liability to the system.

In this less power-oriented arena of inquiry, I have pursued a longstanding concern to find language that unpacks the political social commentary of madness. Gail Hornstein (2009), for example, documents

patient experiences, the meaning of madness, and psychiatric survivor groups, revealing a significant difference between psychological explanations and patient experiences of mental illness. In such work we can hear madness as an expression of distress with message of social political survival.

“Dissent and social political action is expressed in anxieties, depressions, dissociation and a myriad of psychological forms”

Furthermore, recognizing that there is a history to psychological disorders can reveal their social political context. Symptoms can be seen as symbolic expressions of social political experience and survival. Throughout the history of psychotherapy research, little voice has been given to psychopathology as an expression of disordered and unjust social political conditions. This awareness surfaces in the anti-psychiatry movement and the critical work of Foucault and others but is not present in traditional lines of psychotherapy research. To consider mental health as an expression of social political assent is to read the unsayable in the psychological. Dissent and social political action is expressed in anxieties, depressions, dissociation and a myriad of psychological forms. Typically read as personal or interpersonal, there is a social political message that is consistently missed.

In our most recent research investigating psychotherapy and subjectivity, we have found that one way of recognizing these messages is to consider both the historical and the archetypal dimensions of psychopathology (Baydala & Smythe, 2012). Reading psychopathology as a symbolic action against social political oppression, and recognizing that this particular oppressive condition and expression of dissent has not

always been, reveals a historical context that goes beyond the personal to include social political organization. A person's depression can be considered a comment on their social political experience; an experience that is so utterly unacceptable that it is erased as communication and positioned as a personal disease entity. What cannot be said finds expression in the opaque density of symbolism. To be understood by another opens the symbol to a broader field of interpretation so the burden of oppression is not carried by just one person but is recognized as subjectivity experienced in relatively similar ways by many, thereby giving relative expression more universal validity.

There is unavoidable power imbalance and a less than ideal speech situation in psychotherapy (Habermas, 1990). Nevertheless, the practice of interpretation in psychotherapy is not a matter of indoctrination or merely suggestion. Although suggestion is part of any dialogue, so is the possibility of rejecting the suggestions offered by another. Conditions under which words can be found to communicate what has

“dialogue and inquiry can foster new expressions and understanding”

otherwise been unrecognizable yet essential to the background of experience can be realized in psychotherapy, not because the therapist knows, but because dialogue and inquiry can foster new expressions and understanding (Smythe & Baydala, 2012).

Sometimes the socially and politically unsaid can be expressed in literature, drama and art where, as Jung might say, rational and non-rational truth comes together. Here we can see madness caught up with social loyalties, economic dependencies, fear and anger that maintain, for example, patriarchal

oppression, religious notions of good and bad, and alienation from nature. In this case, it is not the artistic expression per se but the symbolism that is of interest. So, we can bypass the critique of psychotherapy research and instead speak in metaphor. Each personal story of striving and suffering is unique yet also an expression of a cyclical human experience with a phenomenological heart. I believe stories of psychotherapy are needed to balance the insistent cry for more data, and the symbols of distress and healing in art, theatre and literature alongside historical descriptions of descriptions of particular disorders and therapies can be used to interpret social, economic and political meaning, making clinical psychology more accountable in its tacit upholding of the status quo.

Angelina Baydala
Edmonton, Canada

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RESISTANCE AND RENEWAL

As the organizer of the 2015 conference, it is my great pleasure to be able to give some initial details about the exciting plans for next year. The conference theme will be **RESISTANCE AND RENEWAL**. This can be interpreted in many ways – here are some of my current favourites:

- resistance to the stultifying effects of research assessment exercises on creative theoretical research in the UK and internationally
- destabilization of academic practices that generate more intellectual heat than light and resisting applied practices that promote misunderstanding, intolerance and ignorance
- renewing our challenge to the intellectual myopia of an ongoing focus on journal impact factors and direct demonstrations of effects of “applied” work as general markers of quality and creativity in psychology
- reinvigoration of critical feminist theory in psychology and, indeed, any other areas of theoretical psychology that challenge and deconstruct the current Zeitgeist
- renewal of theoretical psychology through the identification of new perspectives and exciting developments as well as by encouraging new generations of international theoretical, philosophical, conceptual, historical and critical psychologists



The conference next year in England—and in a potentially less united United Kingdom than it is currently (if Scotland decides to be independent in the September 2014 referendum!)—will celebrate 30 years since the first ISTP conference in Plymouth in 1985. Expect to look back critically and theoretically as we also look forward!

In the next newsletter, more details will follow including the conference location and dates—a very big hint at the moment is to keep the end of June 2015 free—calls for papers and symposia, the website address, registration costs, accommodation options, keynote speakers and a range of trips for the rest day.

Naturally, if you have any questions about the conference or suggestions etc. please feel free to contact me at: gsullivan34@yahoo.com.

Best wishes,

Gavin Sullivan



SYMPOSIUM INVITATION

Teaching Theoretical Psychology

Dear Colleagues:

I am looking for people to act as participants in a symposium on The Teaching of Theoretical Psychology at the next ISTP conference (2015). **My purpose in this is to begin a conversation around what the content of introductory courses on psychological theory should entail.** Consequently I am looking for participants who have taught theoretical psychology, or who hope to, to engage in a discussion of what should be required in such a course.

Having taught theory for nearly twenty years I certainly have views on what is required in this regard but I have never had an opportunity to discuss this with anyone else. I can't say for certain that I am on the right track or that there even is such a possibility. I would, however, like to learn from others about what has worked and what hasn't, and what we collectively consider essential in an introductory course (assuming we might). I would like to think that we could work toward a consensus and develop that into some sort of suggested outline for others. At the very least, we might use this to start a forum for teaching in subsequent newsletters.

If you have an interest in serving as a panel member for such a symposium I would like to hear from you. Even if you do not want to serve as a panel member but have an interest in this I would like to hear from you. I am therefore asking for two things. First, who would like to serve on the panel? Second, would you be willing to submit your ideas and suggestions on this to me so that I can put together some sort of summary that I would then present that at the conference? I would like to know what you think should be taught, bearing in mind that we are introducing the undergraduate student to the value of theoretical psychology. How do you think we might inspire an interest in, or at the very least an appreciation of, the value of theory to the practice of psychology in the whole?

If what I have proposed is of any interest I would love to hear from you. Please drop me an email at brad.piekkola@viu.ca and I will work towards organizing such a symposium. Thanks so much, and I look forward to hearing from you.

Sincerely,

Brad Piekkola
Vancouver Island University, Nanaimo, Canada

Host the next conference!

CALL FOR EXPRESSIONS OF INTEREST (EOI)

The International Society for Theoretical Psychology (ISTP) is calling for Expressions of Interest (EOI) for hosting its conference in 2017.

ISTP is an international forum for theoretical, meta-theoretical and philosophical discussions in psychology, with a focus on contemporary psychological debates. Conferences are held biennially, and since its first, founding conference in Plymouth (England), ISTP conferences have been in Banff (Canada), Arnhem (The Netherlands), Worcester (USA), Paris (France), Ottawa (Canada), Berlin (Germany), Calgary (Canada), Sydney (Australia), Istanbul (Turkey), Cape Town (South Africa), Toronto (Canada), Nanjing (China), Thessaloniki (Greece), and Santiago (Chile).

Objectives to consider when hosting the 2017 ISTP conference:

- While currently the majority of ISTP's members are located in Europe and North America, one of the Society's goals is to widen its global representation and membership. Preference will be given to conference locations **outside of Europe** (the 2015 conference will be held in Europe).
- One concern regarding the viability of conference attendance has been cost management. Whereas airplane tickets vary from location to location, high conference fees may have functioned as a deterrent for delegates from countries with lower incomes. One objective would be to **keep delegate fees to reasonable and encouraging amounts**.
- ISTP aims at attracting and fostering international attendance from delegates who have not been able to regularly attend ISTP conferences. Another objective would be a commitment to strengthen theoretical psychology internationally by **advocating and inviting delegates from low-income countries and (local) participants** who have an indigenous perspective on theoretical psychology.
- The conference organizers should be able to **host 200 to 300 delegates for 4-5 days**.

Deadline: Please submit your EOI no later than **September 30, 2014** and write a short letter in which you address the opportunities that your location provides for the 2017 ISTP conference.

Please contact Thomas Teo (tteo@yorku.ca) for suggestions or if you have any questions.

Call for Nominations:

Ernst E. Boesch Prize 2015

The Ernst E. Boesch Prize Board of the Gesellschaft für Kulturpsychologie is inviting nominations for the Ernst E. Boesch Prize for outstanding scholarly work in the academic field of **cultural psychology**.

The Ernst E. Boesch Prize is awarded to scholars who have had a decisive influence on cultural psychological research (not on classical intercultural or cross-cultural psychological research). The Prize is awarded in two categories:

- 1) An amount of 2,500 EUR to established researchers, who have made essential and enduring contributions to cultural psychology
- 2) An amount of 500 EUR to young scientists for a distinguished work (e.g., master thesis, PhD thesis or comparable book publications).

The nomination **deadline is October 31 2014**.

How to nominate?

Scholars holding positions at universities and other research institutions, including academies, are entitled to nominate candidates to the Ernst E. Boesch Prize. A self-nomination is not allowed. The letter of nomination should be written in English or German and state the reason for the nomination. The nomination should also include the candidate's CV and suggest two referees who know the scholar's work. Please send the nomination to the board's chair Prof. Dr. Carlos Koelbl: carlos.koelbl@uni-bayreuth.de

The winner of the Ernst E. Boesch Prize 2015 will be announced in February 2015. The official award ceremony will take place in Salzburg, Austria in May 2015. The winner should give a lecture to the members of the Gesellschaft für Kulturpsychologie there.

If you have questions, please do not hesitate to contact the president of the Gesellschaft für Kulturpsychologie Dr. Lars Allolio-Näcke: vorstand@kulturpsychologie.de

For more information about the society see <http://www.kulturpsychologie.de>



JOB POSTING



UNIVERSITÉ DE
NEUCHÂTEL

Assistant professor in sociocultural psychology (100%)

The candidate will contribute to research on the articulation of psychological and sociocultural processes, within the broad field of educational sciences. More specifically, the candidate should belong to the field of social and cultural psychology, show an interest for educational research in a broad sense as well as for migrations and/or mobilities. The candidate should develop a line of work complementary to that of the Institute of psychology and education, show an ability to work interdisciplinary within the MAPS (*Center for the Understanding of Social Processes*), and be able to contribute to the University's National Centre of Competence in Research NCCR (NCCR) "On the Move, The Migration-Mobility Nexus". The candidate will teach BA and MA courses, in lectures and seminars.

Beginning of position: February 1st, 2015, or to be discussed

Requirements: The candidate should have a high-level and diversified publication record.

For more information, please see the Institute's webpage www.unine.ch/ipe as well as the MAPS www.unine.ch/maps, or contact prof. Tania Zittoun tania.zittoun@unine.ch

Candidates with PhD are invited to submit their full application as one single pdf document on the website www.unine.ch/candis by **May the 31st 2014**. The application should include a motivation letter, a detailed *curriculum vitae* including teaching and research activities, a publication list, as well as a document presenting the candidate's scientific vision for the post, planned teaching and research projects (3 pages). Candidates are requested to ask three referees to directly send a letter of recommendation to the president of the recruiting committee (tania.zittoun@unine.ch).

Please do not send any publication at this stage.

The University of Neuchâtel is an equal opportunity employer.

BOOK PROPOSAL:

LOOKING FOR AUTHORS

CHALLENGES OF CULTURAL PSYCHOLOGY: Reviving historical legacy, engaging for future responsibility

EDITOR(S) GORDANA JOVANOVIĆ, LARS ALLOLIO-NÄCKE

Rationale

This book would provide a broad socio-historical, political, theoretical, conceptual and methodological approach to cultural psychology. The aim would be to situate cultural psychology theoretically, epistemologically, historically and culturally in the past, present and the future.

Relying on different aspects of cultural psychology and different historical elaborations an attempt will be made toward an integrative and historical understanding of cultural psychology as a framework that would allow for a continuous reflection on socio-historical conditions and epistemological assumptions of cultural psychology. It will be argued that such an approach to cultural psychology can benefit from diversity and heterogeneity in the field of cultural psychology and at the same time allow for critical reflections on its achievements.

Generally, cultural psychologies are understood in this book as projects of reconstruction and reinterpretation of psychology comparing to its main stream development that is characterized by adoption and domination of naturalistic ontological assumptions, natural science epistemology and methodology and consequently by amnesia of socio-cultural character of both psychological phenomena and discourses about these phenomena. Another target of cultural-psychological reinterpretation has been the prevailing individualism of psychological theorizing and practice.

As history is indispensable for culture, historical approach will be applied throughout the whole book. The history of cultural psychology will be divided into several time periods: emergence of cultural psychology at the turn to 20th century, marginalization, amnesia and repression of cultural psychology for several decades and Renaissance in 1990s and prospects for the future. This would be chronological axis of the book.

As the renaissances of cultural psychology in 1990s takes part in a more general cultural turn in other sciences, one important task would be to contextualize this cultural turn in relation to societal changes and cultural shifts, including multiculturalism as a new stance within political philosophy and postmodernism as a philosophical attitude. Among the questions raised would be: What are potentials and challenges of multiculturalism in our globalized world? What are social implications of a marked discursive position of culture and respective discursive neglect of society as a whole and its dissolution into interactions? What is the relation of cultural psychology to cultural studies?

Within the framework of history of psychology, reemergence of cultural psychology in 1990s will be discussed in relation to simultaneous emergence of evolutionary psychology. In this context evolutionary psychology and cultural psychology are examples of two completely different approaches to psychology and culture. A comparative analysis of both should offer a good opportunity to assess their potentials and limits.

The project of reconstruction and reinterpretation of psychology as a cultural psychology is understood as a project of laying down foundations for cultural psychology. For the sake of foundation of psychology as a cultural and historical psychology, an extensive examination of epistemological issues of psychology will be offered. It will be argued for adoption of such an epistemological position that acknowledges the specificity of objects of psychological research as human, i.e. social kinds and consequently also for an acknowledgment of specificity of epistemic situation in social and human sciences, which necessarily requires hermeneutic approach (understanding meaning of words, deeds and products) as fundamental to any study of phenomena of human subjective and historical world.

For the task of epistemological foundations of cultural psychology both classical (Vico, Wundt, Dilthey, Windelband, Weber, Cassirer) and contemporary epistemological discussions (for example, communitarian epistemology, social constructionism, discursive approaches) will be critically examined. A special attention would be devoted to neglected or even forgotten studies - for example, Cassirer's Logic of cultural sciences (Logik der Kulturwissenschaften)

There will be a chapter dealing with cultural psychology of specific phenomena – emotions, religion, for example in order to show possibilities of cultural psychological approaches.

A socio-historical reconstruction of vicissitudes of cultural psychology would offer foundations for positioning cultural psychology and more generally cultural studies with regard to their role among other scientific discourses and in shaping societal institutions (legal, religious, educational) in contemporary complex dynamic societies. The most challenging question to be discussed both theoretically and practically would be: could cultural psychology offer normative criteria for social practices ?

The reader will learn about a variety of issues related to cultural psychology, as well as a variety of approaches toward cultural psychology. Different conceptualizations of cultural psychology will be represented.

The book would contain contributions from a wide range of cultural and academic traditions, including authors from West and East Europe, North and South America.

In sum, this book seeks to advance the field of cultural psychology by reviving its historical legacies and arguing for its social responsibility in future historical development.

We are looking for authors of following contributions:

DILTHEY: This should be a socio-historical contribution that contextualizes his works 'Ideen über eine beschreibende und zergliedernde Psychologie' as well as 'Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften.' The aim is to understand, why such ideas emerge in that time in philosophy. What is the difference of that ideas compared with older ones? At least should it be asked, if Dilthey's ideas help us in doing cultural psychology nowadays.

VYGOTSKY: This should also be a socio-historic contribution concerning the work of Vygotsky. Main focus should not be its pedagogy but his contributions to cultural psychology. Desirable would be also an overview how his ideas and insights are used in contemporary cultural psychology.

CONTEMPORARY CULTURAL PSYCHOLOGY AS ANTHROPOLOGICAL DISCIPLINE: Cultural psychology is a shared field of psychology and anthropology. In this contribution we are looking for an overview of contemporary (cultural) psychological projects in (cultural) anthropology.

EXPLANATION VS. UNDERSTANDING / UNIVERSAL NOMOTHETIC VS. IDIOGRAPHIC: This should be a methodological contribution concerning Dilthey's distinction of explanation vs. understanding as well as Windelband's distinction of nomothetic vs. ideographic and what both distinctions mean to do cultural psychological research.

EVOLUTIONARY PSYCHOLOGY OF CULTURE VS. HISTORICAL PSYCHOLOGY OF CULTURE:

Self-evident.

CULTURAL PSYCHOLOGY OF LANGUAGE: This contribution is an example of cultural-psychological analysis or research.

CULTURAL PSYCHOLOGY OF EMOTIONS: This contribution is an example of cultural-psychological analysis or research.

MATERIAL CULTURE, NEW MATERIALS: This contribution should contextualize cultural psychology with regard to discursive shifts in the last decades. How is cultural psychology related to these changes? How is it influenced by these shifts? Can cultural psychology contribute to better understand them?

LOCAL, GLOBAL, UNIVERSAL: This contribution should contextualize cultural psychology with regard to discursive shifts in the last decades. How is cultural psychology related to these changes? How is it influenced by these shifts? Can cultural psychology contribute to better understand them?

CAN CULTURAL CHANGE PRODUCE SOCIETAL CHANGE?: Self-evident.

CRITICAL POTENTIALS AND LIMITS OF CULTURAL PSYCHOLOGY: Self-evident.

Please let us know by the end of **MAY 2014** if you would like to write one of the requested contributions. Please include a short abstract that we can use for contacting interesting publishers. Email: lan@plattform-anthropologie.de

The deadline to submit the full contribution is 2015 March 31.

Sincerely,

Gordana Jovanović and Lars Allolio-Näcke



Aims

The Summer School is the first international event specifically focused on the topic of borders, an innovative multidisciplinary theoretical construct that is raising interest is the different human and social sciences. Different psycho-social processes can be explored and understood focusing on what happen on the border. Border is the developmental conceptual place that account for processes of distinction and connection, of continuity and discontinuity, conflict and negotiation, innovation and reproduction in living open systems.

In the domains of human and social sciences, borders are constructed artifacts that are externalized into the wider word to culturally organize and culturally shape human psychological functioning in relation to the environment. A person, or a group of people, constructs Borders to *articulate, differentiate, or hierarchically integrated* their relationship with the environment. The environment, in this sense, includes the self, other individuals, a group of people (e.g. society), the physical environment, etc., Therefore, a person, or a group of people, construct and impose borders on the world to make their relationship with themselves, with others, and with the physical environment less ambiguous. Meaning-making, distinction-making, and value-adding are the three processes for an individual's construction of borders in mind and in society. Once these borders are established, those who have made them distinct and added-value to them then engage in the process of "border control", or management, negotiation, and navigation of the meaningful, distinct, value-able border. Conversely, the borders that are constructed and imposed on the wider world engage in a process of regulating individual minds and larger societies—in fact they become naturalized givens in the wider world and regulate the same people that constructed them.

The Summer School is aimed at exploring from the theoretical and empirical point of view the concept of border in different disciplines, guiding advanced students and early stage researchers in the discovery of its heuristic power with the scaffolding of experienced and leading international scholars.

Learning objectives

The Summer School addresses to advanced students (MA and PhD) and to early stage researchers in human and social sciences that have an interest in cultural phenomena and in psychological processes and a background in social sciences and humanities (e.g. psychology, sociology, philosophy, geography, history and education sciences). The working language will be English. After the Summer School will be provided a certificate that will be valid for the attribution of 4 ECTS by the University of origin.

The didactic activities will be based on a collaborative approach that includes a constant link between theoretical and empirical knowledge.

The learning objectives focus on:

- the acquisition of theoretical knowledge about the concept of border and its multidisciplinary development;
- the application of the concept of border in human and social sciences;
- the capability of developing individual research projects on borders.

Program

The program is articulated over 5 days of intensive work (32 hours), including a field work in Paestum archaeological area. The didactic plan includes preliminary (reading papers) and follow up activities (writing a paper) on e-learning platform (68 hours of individual work).

7th July 2014: Day 1- 14.30-18.30

Introductions and work plans

Introductory lecture

Discovering the heuristic power of the borders (Jaan Valsiner, Niels Bohr Center of Cultural Psychology, University of Aalborg, Denmark)

Seminar

Why studying Borders in Developmental Sciences (Pina Marsico, University of Salerno, Italy)

8th July 2014- Day 2 9.00 -13.00

9.00-9.30 *Opening* (Academic Authorities and members of Scientific Committee)

Lecture

9.30- 11.00 *Borders in the world and borders in the head* (Achille Varzi ,Columbia University, N.Y.)

Lecture

11.30-13.00 *The theoretical aspect of the border in Cultural Psychology* (Jaan Valsiner, Niels Bohr Center of Cultural Psychology, University of Aalborg, Denmark)

Lunch

Lecture

14.30-16.00 *The border's constitutive role in systems of arbitrary signs* (Sven Hroar Klempe, NTNU, Norway)

Seminar

16.30-18.30 *Borders in Environment. Borders in Perception.* (Nikita Kharlamov, Niels Bohr Center of Cultural Psychology, University of Aalborg, Denmark)

9th July 2014 Day 3- 9.00-13.00

Lecture and seminar

The border in Self-Culture-Other relationships (Livia Mathias Simão, University of São Paulo, Brazil)

Lunch

14.00-15.15

Preliminary activity to the field work

Paestum and its history. (Fernando La Greca, University of Salerno, Italy).

16.30-18.30

Field work

Perception of borders in realistic environments (Paestum Archeological Area) (Nikita Kharlamov and Pina Marsico)

19.00 Social dinner



10th July 2014 Day 4: 9.00-13.00

Seminar

The Border and Memory. (Brady Wagoner, Niels Bohr Center of Cultural Psychology, University of Aalborg, Denmark)

Seminar

Persons and Borders in development: The borders adults refrain from crossing (Pernille Hviid, University of Copenhagen, Denmark)

Lunch

14.30-18.30

Preparation for The Students' Symposium

Small group discussions and participants' project work (Kenneth Cabell Clark University, Worcester, USA, Maria Virginia Dazzani, Federal University of Bahia, Brazil and Luca Tateo, Niels Bohr Center of Cultural Psychology, University of Aalborg, Denmark).

11th July 2014 Day 5- 9.00-13.00

9.00-12.30

Students' symposium (discussants: Jaan Valsiner, Sven Hroar Klempe, NTNU, Norway)

Short presentations—based on one's own work together with experiences from the field trip and plans for final paper (that is the product of the Summer School, with the aim of linking the Summer School themes with one's interests and results in a submission for a publication)

12.30 13.00

Conclusion

To The Next Border! (Jaan Valsiner, Achille Varzi and Pina Marsico)

Departure

Scientific Committee

Jaan Valsiner, Aalborg University, Denmark
Achille Varzi, Columbia University, USA
Pina Marsico, University of Salerno, Italy
Livia Mathias Simão, University of São Paulo, Brazil
Pernille Hviid, University of Copenhagen, Denmark
Sven Hroar Klempe, NTNU, Norway
Brady Wagoner, Aalborg University, Denmark
Maria Virginia Dazzani, Federal University of Bahia, Brazil
Natale Ammaturo, University of Salerno, Italy
Enrica Lisciani Petrini, University of Salerno, Italy
Francesco Piro, University of Salerno, Italy
Fernando La Greca, University of Salerno, Italy
Luca Tateo, Aalborg University, Denmark
Nikita Kharlamov, Aalborg University, Denmark
Kenneth R. Cabell, Clark University, USA



Venue and registration

The Summer School will take place in Salerno, a sea town of South Italy, placed between the wonderful Amalfi and Cilento coasts.

Activities will take place at University of Salerno and at Borgo di Terravecchia (<http://www.borgoterravecchia.it>), a Medieval village near Salerno, where the participants will be hosted in small apartments (double rooms).

Registration will be available from the end of February to May 20th 2014 via the Summer School website: www.borders.unisa.it

Organizing Committee and inquiries

Pina Marsico, University of Salerno, Italy
Filomena Faiella, University of Salerno, Italy
Nadia Pecoraro, University of Salerno, Italy
Oreste Fasano, University of Salerno, Italy
Monica Mollo, University of Salerno, Italy

GRIS (Gruppo di Ricerca sulle Interazioni Sociali)
GRIS-research group on social interactions
Via Giovanni Paolo II, 132, 84084, Fisciano, (SA)
University of Salerno
Tel. +39 089 962104, +39 089962320
Fax: *39 089962129
All inquiries can be addressed to
borders@unisa.it or pina.marsico@gmail.com

SUMMER SCHOOL

Developmental Processes within the Cultural Life Course

University of Copenhagen, August 25-29, 2014

MA and PhD course, 10 ECTS

INSTRUCTORS: Prof. Tania Zittoun, Prof. Jaan Valsiner, Prof. Tatsuya Sato, Prof. Brady Wagoner & Assistant Prof. Pernille Hviid

This summer-school introduces Life Course perspectives as theoretical and methodological frames for approaching various psychological and social phenomena. Life Course studies are not restricted to a special kind of research design, but considered as a perspective which explores a given phenomenon in its course and context of living, emphasizing culture as the mediating link between the transformation of societies and individuals.

PhD and MA students are encouraged to explore these perspectives – their strengths and weaknesses - by applying them on their own work. The Summer-school entails a pre-, present- and post-phase.

PRE-PHASE

Pre phase consist of different activities:

- 1) Reading literature, consisting of papers chosen by students plus a syllabus composed by the teachers.
- 2) Each student writes an abstract drawing on two of the three tenets mentioned below.
- 3) Each student chooses a paper of relevance for student's own work and sends this in a pdf file to the coordinator. The relevance of the paper is shortly described by the student (5 sentences). The pre-phase can be done in collaboration with PhD supervisors if wanted.

The purposes of the student-chosen papers and abstracts are to make the summer-school relevant for the projects of the students. Based on the student's projects, group work and discussions will be arranged by the teachers.

SUMMER-SCHOOL AT UNIVERSITY OF COPENHAGEN

Papers, lectures, discussions and field trips center around three perspectives and their interrelations:

A) Developmental processes B) Life course C) Culture

POST-PHASE

Consists of writing papers alone or together with other students. Post-discussions and supervision will take place on blogs or via emails. Feedback will be given by teachers at the course. For MA students' supervision can be achieved by local teachers. They are also encouraged to produce papers alone or together although this is not mandatory for MA students. Passing the course demands a written English report for MA students (1: 10 pages, 2: 15 pages) and a first draft for a paper, written alone or together with other students, submitted before the 1st of October, 2014.

Program for the summer-school meeting, 25 – 29 of August

Each day consist of the same kind of dynamics

- a) What did teachers and students come to reflect on yesterday? (except Monday)
- b) Which dimensions could the teacher add as interesting?
- c) How could that improve discussions?
- d) What have we learned?
- e) What are we going to see? (Field trips)

Monday 25.8. , 13.00 – 17.00

Professor Jaan Valsiner.

Introduction: Setting the stage for the dialogues and introducing the ideas and the tasks and potential outcome of the course.

Seminar: *Weaving the abstracts together. How do they potentially complement each other? Differences and themes alike.*

Plenary session: Who are you – where are you?

Tuesday 26.8, 9.00 – 17.00

Professor Tania Zittoun

Seminar /session: *The emphasis will be on the dynamics of meaning making in the life-course. The seminar will develop according to students work, and proposes to explore three aspects: (a) the diverse sphere of experience that constitute daily lives and through which we move physically, socially and psychologically – and the question of how we create dis/continuities; (b) the work of imagination in daily activities; (c) the diverse semiotic modalities by which people experience the world, make sense out of it, and act upon it (e.g., food, art, clothing, etc.). The goal would thus be both to develop theoretical angles to enter in the complexities of lifecourse, and to create methodological opportunities to study these.*

Group work and plenary session: Tania Zittoun proposes questions for the students to work with, in the three tenet groups. After these group discussions, a summary is presented concerning: what did we learn from Tania's presentation and questions – where does this take our scientific problem?

Excursion: Statens Museum for Kunst <http://www.smk.dk/en/>

Wednesday, 27.8., 9.00 – 17.00

Assistant Professor, Pernille Hviid

Seminar: Will focus on temporality and developmental processes. The presentation will explore the conceptual difference between studying the human life course as a developmental process of being in the world vs. studying the development of functions as appropriation of skills and competences. It will be argued that existential dimensions, the subject's being in the world, are important to life course studies. From this perspective, the development of a new methodology is necessary in the attempt to investigate the subjective dimension of development processes occurring within the sociocultural life of the individual. This calls for

analytical attention towards the history of person's lives and a hermeneutic approach, rather different from psychological tradition of Life Span Studies

Group work and plenary session: Pernille Hviid proposes questions for the students to work with, in the three tenet groups. For this group work, the students are encouraged to bring a photo of themselves, as children. Which new dimensions did these discussions add to our investigation of our problem?

19.30 Dinner

Thursday, 28.8., 9.00 – 17.00

Professor Jaan Valsiner and Professor Brady Wagoner

Seminar: *Processes of meaning-making in trans-generational relations as analyzable through the scheme of self-regulation through sign hierarchies: Construction of social contexts across the life-course. The role of the cemetery for the living (preparation for the field trip).*

Group work and plenary session: Brady Wagoner and Jaan Valsiner propose questions for the students to work with, in the three tenet groups.

Excursion: Visiting Assistenskirkegården cemetery. Jaan and Brady prepare the instruction. <http://assistens.dk>

Friday 29.8., 9.00-17.00

Professor Tatsuya Sato

On TEM: Trajectory Equifinality Models. Methodological considerations.

Seminar. The real and the imaginary in development. How human beings construct their images of life courses and how these are mapped on the real life courses. The conceptual roots of TEM (Trajectory Equifinality Model). Extension of TEM into Trajectory Equifinality Approach (TEA). Qualitative methodologies of the study of TEM. Empirical results from the first decade of TEM (2004-2014). Opportunities for the future: study of development as it is happening in everyday life contexts.

Plenary session. All teaching staff summarizes their views on what the Summer school has achieved over the week, and sets up plans for the final papers.

Practical Information

The summer-school invites undergraduate students (MA) and PhD students. Reports and papers must be written in English.

Fee: The course is free for undergraduate students and Danish PhD students. For International students the fee is 8.000 Dkr.

75% attendance is mandatory but the course is based on full participation.

Syllabus: A total of 1000 pages comprising both compulsory and elective literature. Students are expected to have read the syllabus prior to the beginning of the course.

Exam for MA students: MA students are expected to submit a written assignment. The paper can also be written in groups of 2-3- students, and it cannot exceed the following number of pages: 14 pages - 1 student; 21 pages - 2 students; 24 pages - 3 students.

Deadline and format: Deadline: 3.9.2014; 13:00. Two printed copies are to be handed in at KU administration.

These reports can afterward serve as outlines of papers.

Exam for PhD students : Outlines of papers serve as passing the Summer-school. First draft must be handed in before the 15th of September to teachers of the course.

Provided that they, through feedback processes can be developed further and to the standard required, they can later appear in special issues of *Outlines – critical practice studies, Integrative Psychology and Behavioral Science* or in *Culture & Psychology*, thereby contributing the future development of the field. For MA students, report (10 pages) can be chosen as alternative.

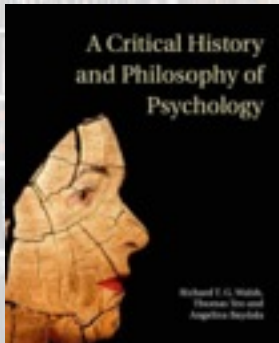
Accommodation: Accommodation can be arranged at Danhostel. <http://www.danhostelcopenhagencity.dk/cphhostelscom> in 4-beds room: 100 euro pr. night pr. room. This particular accommodation can be organized by Hviid, CPH. Should participants prefer other arrangements they are free to do so by own choice. Hotel prices are around 100 euro pr day in Copenhagen.

Address: CSS, Øster Farimagsgade 2A, 1351, Copenhagen.

Contact (administration): Openuniversity@psy.ku.dk

For further questions: Pernille.hviid@psy.ku.dk

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A Critical History and Philosophy of Psychology: Diversity of Context, Thought, and Practice

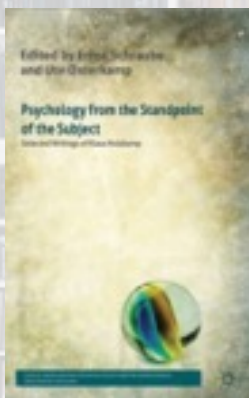
AUTHORS:

R. T. G. Walsh, T. Teo, & A. Baydala
CAMBRIDGE UNIVERSITY PRESS

This comprehensive undergraduate textbook emphasizes the philosophical, cultural and social elements that influenced psychology's development. The authors demonstrate that psychology is both a human (i.e. psychoanalytic or phenomenological) and natural (i.e. cognitive) science, exploring broad social-

historical and philosophical themes such as the role of diverse cultures and women in psychology, and the complex relationship between objectivity and subjectivity in the development of psychological knowledge. The result is a fresh and balanced perspective on what has traditionally been viewed as the collected achievements of a few 'great men'. With a variety of learning features, including case studies, study questions, thought experiments and a glossary, this new textbook encourages students to critically engage with chapter material and analyze themes and topics within a social, historical and philosophical framework.

WEB LINK: <http://www.cambridge.org/ca/academic/subjects/psychology/history-psychology/>



Psychology from the Standpoint of the Subject: Selected Writings of Klaus Holzkamp

EDITORS:

E. Schraube & U. Osterkamp
PALGRAVE MACMILLAN

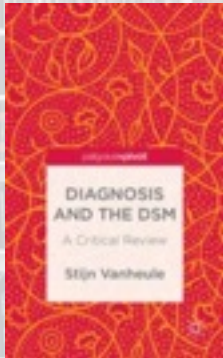
Klaus Holzkamp (1927-1995) was the founder of German Critical Psychology, working on the fundamental renewal of academic psychology. His ideas inspired generations of young scholars dissatisfied with the socio-political function of psychology and the human sciences. Although his approach has been discussed internationally, much of his work has not previously been available in English.

This selection of Holzkamp's writings provides an introduction to his psychology from the standpoint of the subject.

In Holzkamp's approach, the object of psychological research is not the individual, but the world as it is experienced and lived by the individuals in their everyday lives. This requires a change of perspective to recognize the function that the common individualistic reduction of human subjectivity and agency has for maintaining established power-relations. The concepts of social self-understanding and generalized agency play a key role in a psychology from the subjects' standpoint, as alternatives to subjection can only be realized together, and in accord, with others.

WEB LINK: www.palgrave.com/products/title.aspx?pid=314767

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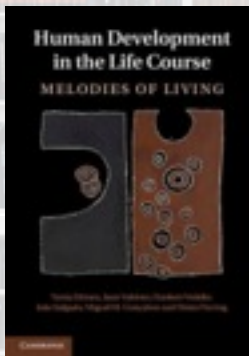
Diagnosis and the DSM: A Critical Review

AUTHOR:
Stijn Vanheule
PALGRAVE PIVOT

This book provides a critical evaluation of the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-5). Starting from a historical overview of the evolution in psychiatric diagnosis, Stijn Vanheule argues that the diagnostic reliability of the DSM-5 is overrated: important factors that undermine its diagnostic reliability have never been sufficiently addressed and the common idea that the handbook is reliable rests on a biased interpretation of statistical data.

Vanheule argues that the DSM-5 builds on a narrow biomedical approach to mental disorders that neglects context and proposes its replacement with a contextualizing model of mental health symptoms. Drawing from phenomenological psychiatry and Lacanian psychoanalysis, the author concludes that a reflexive account of psychopathology is urgently needed.

WEB LINK: <http://us.macmillan.com/diagnosisandthedsm/StijnVanheule>



Human Development in the Life Course: Melodies of Living

AUTHORS:
T. Zittoun, J. Valsiner, D. Vedeler, T. Salgado, M. Gonçalves, D. Ferring,
CAMBRIDGE UNIVERSITY PRESS

Drawing on philosophy, the history of psychology and the natural sciences, this book proposes a new theoretical foundation for the psychology of the life course. It features the study of unique individual life courses in their social and cultural environment, combining the perspectives of developmental and sociocultural psychology, psychotherapy, learning sciences and geronto-psychology. In particular, the book highlights semiotic processes, specific to human

development, that allow us to draw upon past experiences, to choose among alternatives and to plan our futures. Imagination is an important outcome of semiotic processes and enables us to deal with daily constraints and transitions, and promotes the transformation of social representation and symbolic systems – giving each person a unique style, or 'melody', of living. The book concludes by questioning the methodology and epistemology of current life course studies.

Proposes a new view of the psychology of the life course. Features the role of imagination and play in developmental processes and shows that their core mechanisms extend beyond childhood. Applies developmental science to real-life situations, demonstrating how theoretical and philosophical elaborations about development illuminate our understanding of daily life.

WEB LINK: <http://www.cambridge.org/ca/academic/subjects/psychology/developmental-psychology/human-development-life-course-melodies-living>

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Encyclopedia of Critical Psychology

EDITOR: T. Teo
SPRINGER

The Encyclopedia
of Critical

Psychology is a comprehensive reference work and is the first reference work in English that comprehensively looks at psychological topics from critical as well as international points of view. Thus, it will appeal to all committed to a critical approach across the discipline. The Encyclopedia offers alternative analyses of psychological events, processes, and practices. It also provides commentary from expert critical psychologists from around the globe who compose the entries. Approximately 1,000 invited entries are organized in an easy to use A-Z format. The Encyclopedia is compiled under the direction of the editor who has published widely in the field of critical psychology and due to his international involvements is knowledgeable about the status of critical psychology around the world. The expert contributors summarize current critical-psychological knowledge and discuss significant topics from a global perspective.

WEB LINK: [http://
www.springer.com/psychology/
community+psychology/book/](http://www.springer.com/psychology/community+psychology/book/)

SEPT.
26



**ANNOUNCING:
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Room: Skylight (#9100)



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Interaction, Communication and Development

Psychological development as a social process

By Charis Psaltis, Anna Zapiti

Series: *Cultural Dynamics of Social Representation*

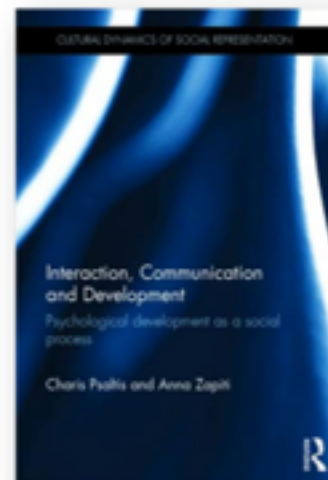
For decades there has been considerable interest in the ways that interactions between children can provide a beneficial context for the study of cognitive and social development. In this book, Psaltis and Zapiti use both theoretical and empirical research to build on the perspectives of Piaget, Vygotsky, Moscovici, and others, including the legacy of Gerard Duveen, to offer a state-of-the-art account of research on the themes of social interaction and cognitive development.

Interaction, Communication and Development discusses the significance of social identities for social interaction and cognitive development. The empirical studies presented and discussed focus on patterns of communication between children as they work together to solve problems.

Communications are examined in detail with a focus on:

- Socio-cognitive conflict, conversational moves and conversation types
- The way the different forms of the interactions relate to different sources of asymmetry in the classroom
- The way social representations and social identities of gender are negotiated in the interaction

This book provides an important account of how children develop through different kinds of social interactions. It will have considerable appeal for researchers in the fields of developmental psychology, socio-cultural psychology, social representations theory and education who wish to gain a deeper understanding of development and its relation to socio-cultural processes.



March 2014 | 212pp

Hb: 978-0-415-64387-0: £85.00

For more information visit:

www.routledge.com/9780415643870

ABOUT THE AUTHORS

CHARIS PSALTIS is Assistant Professor of Social and Developmental Psychology at the University of Cyprus.

ANNA ZAPITI is a Research Associate of the Genetic Social Psychology Lab of the University of Cyprus and a primary school teacher.

*This 20% discount is only available to individuals purchasing through our website, until 31st December 2014, and cannot be combined with any other offer or discount.

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suggested by Dr. Alex J. Bridger

Walking Inside Out: Contemporary British Psychogeography

EDITOR: Tina Richardson.

ROWMAN & LITTLEFIELD PUBLICATION

WEB LINK: <http://particulations.blogspot.co.uk/2014/01/walking-inside-out-contemporary-british.html>

Dr. Bridger is writing a chapter for this book about his role as a critical psychologist drawing on psychogeographical techniques in his practice. The chapter is tentatively titled 'Psychogeography, psychology, the arts and activism'.

Dr. Alexander John Bridger is a Senior Lecturer in Psychology and Psychogeographer, University of Huddersfield, UK.

ISTP Membership Information

We are currently inviting membership applications / renewals for 2014 and 2015. Membership dues can now be paid by means of credit card, cheque or bank transfer! (**SEE *NEW* MEMBERSHIP FORM on page 32**)

The full **membership fee is \$125** for a year (including a subscription to the journal Theory & Psychology) whilst the **reduced fee is \$40** (excluding the journal).

Membership application / renewal forms may be downloaded on the ISTP website (<http://psychology.ucalgary.ca/istp/index.html>) or by emailing Desmond Painter (secretary) or Jim Cresswell (treasurer) at istptreasurer@gmail.com.

Money generated from memberships make it possible for us to offer students bursaries for ISTP conference attendance, award the Sigmund Koch Prize for best student member presentation, and facilitate the publication of conference proceedings—now also available in e-format.

NEW ISTP Membership Form

International Society for Theoretical Psychology

2014 and 2015 Membership Dues

Date:

Complete and return by **regular mail, email or fax** to:

James Creweell/Treasurer ISTP
Department of Psychology
Booth University College
447 Webb Place
Winnipeg, Manitoba, Canada R3B 2P2
E-mail: jacres@shaw.ca

Name:	
Mailing Address: (For receipt of <i>Theory & Psychology</i>)	

Please check the appropriate boxes below.

Member Type	2014 USD or CAD		2015 USD or CAD		14+15 USD or CAD	
Regular (Receive <i>Theory & Psychology</i>)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	125	140	125	140	250	280
Reduced (Do not receive <i>Theory & Psychology</i>)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	40	45	40	45	80	90
Student <input type="checkbox"/> Other <input type="checkbox"/>						

This is a ☐ MEMBERSHIP RENEWAL* ☐ NEW MEMBERSHIP.

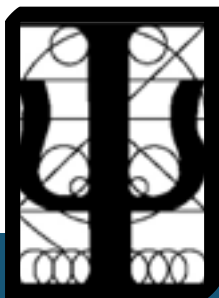
☐ Please find my cheque for _____ enclosed. (**USD or CAD ONLY** –make cheques payable to the "International Society for Theoretical Psychology")

OR

☐ Credit Card Payment:

Name of Cardholder:	
Credit Card Number:	
Expiry Date:	Security Code (CVV):
Kind of Card (e.g. Visa, AMEX, Master Card):	
Cardholder's Billing Address:	
Signature:	Date:

*Please attach a record of payment to your membership renewal form.



ISTP EXECUTIVE

type to enter text

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Treasurer



James Cresswell, Booth University
College, Canada

NEWLY
APPOINTED!



Note from the Editor

*Basia Ellis, Ph. D. Candidate
University of Calgary, Canada*

I have greatly enjoyed connecting with scholars to produce another exciting issue of the ISTP newsletter. Thank you for all your meaningful suggestions and contributions!

In my view, the Newsletter ought to serve as (a) an important forum for exchanging current and relevant information about theoretical psychological practice, and (b) an opportunity for engaging dialogue with internationally situated psychologists.

I thus encourage readers to submit notices of conferences, seminars, or workshops; information about major book publications; and/or updates about recent events relevant to theory and psychology. More than this however, to generate dialogue between theoretical psychologists, I encourage more informal contributions, wherein scholars relate their reflections and/or experiences on the practice of theoretical psychology.

Reflective submissions about theoretical psychological practice may help advance the 'homo psychologicus' described by Thomas Teo in his presidential address. Many thanks to Angelina Baydala for sharing her story in this issue!

May the Newsletter continue to serve as a space where psychologists can dialogue about their practices and reveal what it means to be engrossed in the politics of theoretical psychology in various places!

As always, please contact me at bellis@ucalgary.ca if you would like to contribute to the ISTP Newsletter or have any questions about this and/or future issues.

Warmest regards,

Basia Ellis