

# 20th Conference of the International Society for Theoretical Psychology

THEORY AS ENGAGEMENT



## Book of Abstracts

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Faculty of Philosophy, University of Belgrade

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# FOREWORD

The conference of the International Society for Theoretical Psychology has been held biennially for 40 years. The ISTP conference serves as an international forum for theoretical, metatheoretical and philosophical discussions in psychology. This is the first time that the event has been held in Southeastern Europe, making it an exceptional opportunity to welcome colleagues from the region who are interested in exploring theoretical issues in psychology. This year's conference in Belgrade is of particular importance as it is the first in-person meeting of the Society since the pandemic.

This year's theme is "Theory as Engagement". The call for engaged theorising has a long history – however it seems as timely and needed today as ever, especially in psychology. We suggest that theorising, albeit fundamental, shall not be held aside from or even opposed to the real world. Theorising is inclusive, it requires dedication and time, and it is always a dialogical endeavour. Theory is therefore an inevitable tool for engaging in the world and contributing to individuals and communities navigate complex environments and possible futures. The beauty of theorising is that it transcends national, historical, social and linguistic barriers while simultaneously serving as a tool for their critical examination, provided it is respectful, honest, transparent, dialogical, and reflexive. Especially under the current socio-political circumstances, that are marked by tensions and polarisation, theorising is more than ever an ethical demand.

This timely and important topic generated a significant interest from colleagues belonging to different theoretical and critical traditions in psychology and beyond. We received more than 250 contributions and had a challenging and inspiring task when putting together this year's program. As a final result, we present to you in this book 4 plenary lectures by distinguished scholars, 17 symposia, 4 roundtables and 34 thematic sessions on a range of topics in theoretical and critical psychology.

On behalf of the Programme and Organising Committees of the International Society for Theoretical Psychology conference, we would like to extend a warm welcome to scholars from more than thirty countries around the world. We hope that this conference will serve as a catalyst for insightful discussions and exchanges, and that you will have a memorable time in Belgrade!

Organisers of the 20th Conference of ISTP

# KEYNOTE LECTURES



### **Pragmatism: Humble theory for an uncertain world**

Alex Gillespie

*Oslo New University*

Psychology's dominant positivist epistemology has resulted in the replication crisis, fractured findings that are artefacts of the methods used, and irrelevance in the face of contemporary challenges. Pragmatism, an epistemology created by psychologists but largely ignored by psychologists, offers an alternative. Pragmatism puts human activity, and especially the experience of uncertainty, at the centre of knowledge. It replaces the idea of theory as a mirror of nature with the idea of humans navigating the vagaries of the future equipped only with their experience of the past. It leans into uncertainty and tasks psychologists with empowering people to make their own futures. Yet, with such a world-making focus comes inescapable ethical responsibilities for what we choose to research.

## **Educational and learning sciences: Theory and research in the midst of motion**

Sanne Akkerman  
*Utrecht University*

There are many accelerating developments in the world that sincerely worry us. Education seems to be the right place for upgrowing youth to make new sense of all that happens and matters in motion, to see new possibilities and ways to act where needed. Yet, education too seems to be a practice that has fallen prey to outside control and productivity. Sadly, educational and learning sciences make things worse by producing ahistorical and dehumanizing theories and research. I want to propose how social sciences can reengage again with the world it studies and it is already part of, through an uncomfortable, but necessary process of what I have been referring to as ontological synchronisation.



### Theory in action

Rastko Močnik  
*University of Ljubljana*

To involve theory in social action entails the translation of theory into ideology as a social tie. However, epistemologists like Bachelard teach us that theory begins when it breaks away from the “opinion”, that is, as Althusser puts it, by performing an epistemological break. It follows that our problem is how to save theoretical practice from its solipsistic closure.

Curiously, there is no proper theoretical articulation of theory and social engagement in Marx, nor in Freud. Freudian clinic, one might say, is theory in action. However, it shuns social engagement and confines itself to the realm of an individual psyche. Conversely, Marx who, while young, called for a passage à l’acte of philosophy, keeps his theory well outside of the individual consciousness. For Marx, what objectively, although deceptively, appears “on the surface of society”, directly appears also “in the ordinary consciousness of the agents of production”. Ideology takes on an objective existence, while its subjective mechanisms remain obscured under a mechanistic phraseology. In the same vein, Althusser’s intuitions on “ideological interpellation” remain an unfinished task.

A first approach to our problem will be to examine how the second generation of Freudians, well aware of the revolutionary nature of psychoanalysis, and of the historical emergency of a social revolution, practiced their theory as social engagement. The inverse perspective of a revolutionary Marxist engagement with Freudian theory might then indicate yet another way of articulation of theoretical practice with socially transformative practice.

In conclusion, we hope to outline an articulation between theory and ideology, between social and psychism, without embarking on a dubious export-import of concepts from one epistemic continent to another.

## **Why EDI matters as a theoretical-psychological topic: Ontic, epistemic, and ethical reflections**

Thomas Teo  
*York University*

Equity, diversity and inclusion (EDI) initiatives have come under attack in recent years to the point that offices at universities have been eliminated or banned. Beyond organizational problems, it is argued that EDI has philosophical significance in a discipline that has neglected equity, diversity, and inclusion at all stages of research. Using examples from the past and present, the presentation identifies explicit and implicit theorizing in the project of psychology. After challenging models of human nature in psychological science, a series of interrogations are proposed that aid in improving research practices in psychology. It is argued that EDI as an epistemic project can aid in overcoming white epistemologies and improve psychological knowledge. Consequences of omissions in epistemologies of neglect and ignorance are discussed. Theorizing in psychology is strengthened when EDI is understood in terms of onto-epistemic categories in all contexts of the research process and when combined with autoepistemology. However, it is suggested that calls for EDI are insufficient when they do not address concrete existing power differentials, including in international research, and that a true global psychology beyond ethnocentrism needs to reflect on how dominant approaches may be embedded in ideas of supremacy. Difficulties in discussing topics of academic privilege are outlined, while onto-epistemic changes that do not disadvantage or ignore groups of people, and research practices that move beyond problematization and exclusion are presented. Ideas for a discipline and practice of psychology beyond a narrow horizon are presented.

# SYMPOSIA



## CAREFUL REPRESENTATIONS OF CRISIS - TEMPORALITY AND TEXTUALITY

Morten Nissen

*Aarhus University, Copenhagen, Denmark*

In theoretical psychology, 'crisis' is the state of an immature discipline, the call for a 'critical' psychology, and the place for theory. More widely, the term is used to describe the present – covid, climate, refugee, opiate, security crises, etc. Politicians are quick to discover here a way to argue their policies, mostly as measures to defend or reestablish a status quo.

The politics of multiple and continuing crises remind us of classic psychological insights: That representations are crucial to how crises are faced, but also constituted; and that the interplay and mutuality of the acute and the chronic – dramatic and epic – call forth troublesome temporalities, which are themselves performed by those representations. The very medium of such insights – textual representation – is itself complex in its temporality; the 'now' of the text stretches far before and long after any crisis it may describe – situating hope, yet sub specie aeternitatis. Also, crises prompt a 'psycho-social' awareness of how events can weave socio-cultural and planetary movements with personal biography and experience. Writing of a care crisis – indexed by numbers of diagnosed, dependent, destitute – is to call for a more encompassing kind of care, which has long proven possible, hoping to realize it in the future, mindful that our writings are themselves to be judged as acts of care – at all levels, from diaries and letters to articles and books in theoretical psychology.

This symposium addresses the issue and the obligation of careful representations of crises in a number of different contexts.

*Keywords: Crisis, representation, care, temporality, textuality*

## **Mo(ve)ments beyond demonization at the (social) media - How can we co-produce care in time of crises after gang exit?**

Line Lerche Mørck

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In Denmark the government is addressing multiple crisis, such as “the fight against gangs”, the rise of psychiatric problems, and a dire need of more welfare state workers within psychiatry and prisons, dealing with people in crime and mental crisis. At another level of everyday life practice, former gang members become psychiatric patients, and they struggle with stigmatization and double binds long time after exiting the gang environment. Some struggle for their right to a secure space of everyday life practice without visibility and stigmatized representations. Others struggle to co-create new more nuanced representations of themselves and the state of gang crime and mental health crisis - at the very same (social) media platforms.

On the social media these very different representations of crisis - across societal and individual levels - is (re)presented by politicians, former gang members, and us researchers. The representations live side by side, sometimes they meet in dialogue and/or disputes arranged by media platforms and/or research. In and across texts and visual media, the representations create double binds, contradictions as well as possibilities of collective transformative agency and care. This paper explores processes of stigmatizations as well as the co-creation of new forms of collective transformative agency and care. How can we, as transformative collective agents, builds new more nuanced self-representations beyond gang life, where you can live as (in)visible active citizens transforming your past gang experience into something good, co-creating new forms of careful representations and collective care in practice.

*Keywords: demonization, after gang exit, (social) media, transformative agency, ethics of care*

## **A writing parent; Danish boarding schools as caring alternative practices in a crisis of well-being**

Kristine Bagge Kousholt

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"How's your daughter at the boarding school?"

"She's fine, I hope... I haven't heard from her lately..."

Through a parent's auto-ethnographical memory-work (cf. Frigga Haug), dilemmas connected to the Danish boarding schools ('efterskole') as an alternative educational practice are explored ('efterskole' is a kind of 'boarding school' from 8th to 10th grade level which is private but receives significant economic support from the state). In medias and in research, the current crisis of well-being among Danish young people is represented as having several causes, e.g., social medias, societal acceleration as well as a culture of individualization and high performance. The representation of the crisis of well-being calls for caring alternative practices, and each year approximately 30.000 young people attain Danish boarding schools. The schools are developed based on alternative theories of learning and subject formation focusing on 'Bildung', communities and artistic, poetic and bodily representations, yet dependent on traditional educational standards, assessment and forms of disciplining (e.g., exclusion). Dilemmas concerning the Danish boarding school as part of societal, ambiguous practices are explored from the outset of the writing parent. How to take care across contexts? How is care distributed and held together among families and schools when schools provide everyday life contexts for the young people? How can textual representations transgress divided contexts, genres and temporalities in caring ways?

*Keywords: crisis of well-being, memory-work, Danish boarder-schools, textuality, cross-contextual care*

## Resonating crises

Oliver Pedersen

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Crises are seemingly multiplying and becoming part of many people's experiences, from the looming climate collapse to the growing inequalities maintained by extractive capitalism. Nonetheless, people's experiences vary significantly, and it is therefore important to understand what constitute a crisis, and for whom. Studies do not simply look at crises as extraordinary events but also as endemic structural violence or slow-building catastrophes – as the boiling frog can attest to. Some have shown how crises entangle and accumulate, but little research addresses how past crises can mitigate present or future crises, which is evident in people's ability to imagine a future despite crisis-induced uncertainties.

To capture these instances of resonance in time and the open-ended twist and turns that happen as people live through different crises, I analyse online diaries written for more than 20 years with a sociocultural psychological perspective. Some of these diaries contain millions of words. I am not trying to negate the lasting trauma some develop but sticking with the idea of taking people's experience seriously, I find it important to unravel how their engagement with crises changes throughout life and explore the developmental processes involved. Preliminary analysis suggests that temporalities and the realization that things will pass plays a crucial role. Moreover, studying these resonances also reveal the dissonances that inevitable also happen – when the past amplifies current crises experiences.

*Keywords: Crisis, Imagination, Future, Diaries, Longitudinal*

## Crises in the house

Tania Zittoun

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Among the many crises that hit our societies is what has been sometimes called the “silver tsunami”, the ageing of the population. Countries and regions handle it in different ways, some by transforming the landscape of care (Milligan & Wiles, 2010), so as to support ageing-in place – both for humanistic and economical reason. From a sociocultural psychological, dialogical perspective, it is interesting to examine how societal crises translate or diffuse in people’s lives, and are experienced by them, and how ruptures experienced by person correspond, respond or affect these crises (Cornish, 2020; Zittoun, 2008, 2022; Zittoun et al., 2008). In the Vineyard region, as response to this demographic crisis, policymakers have started a major transformation of the housing system: buildings are planned, care network are created, etc. – which takes time (Gfeller & Zittoun, 2023). Old people live their lives, at home, in villages or neighbourhood; yet they may brutally fall, loose their driving license, or be widowed – and so is their mode of housing suddenly put in crisis, which requires a prompt response. Hence, the temporalities implied by societal crises and personal ruptures are often out of joint. We have been dialoguing with this complex system for five years, and among others, have created theatrical fora to catalyse a dialogue beyond these disjunctions.

*Keywords: Ageing, Dialogue, Crises, Care, Temporality, Theatre*



## **The Hamlet Effect: Sense-making in times of crisis**

Paul Stenner

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Amongst leading thinkers, designations like 'Times of crises' (Serres, 2015) or 'Catastrophic times' (Stengers, 2015) are today superseding earlier contenders (like 'postmodern times' and 'neoliberal times') as the main societal self-description at a global level. One social psychological implication of this collective self-identity is that 'being in crisis' becomes a premise. A world framed by such a premise must face the problem of how to decide between the multiple competing diagnoses of crisis routinely on offer, and must reach for new ways of grasping the permanent, multiple and interconnected nature of crises through new concepts like 'permacrisis' and 'polycrisis' (Henig & Knight 2023). The premise of this paper is that the self-description of 'being in crisis' is itself a form of sense-making with its own history (Koselleck 1988) and with its own ways of making us 'care'. We must care about how a crisis is 'diagnosed', for example, because this may be crucial to the outcome. We must learn how to learn from, and care about crises if we are to make the progressive changes they call for. Particularly important is the role aesthetic experience in opening new possibilities for re-imagining sense-making in crisis. (Zittoun & Stenner, 2021). To explicate this role, this paper introduces the proposition of a Hamlet Effect whereby: a) crises throw time 'out of joint' by interrupting expected futures and presumed pasts, while; b) the arts allow a phase of 'hesitation' for development of new 'responses'.

Keywords: *Crisis, care, polycrisis, sense-making, Hamlet*

## Escaping dualisms through 'green' critiques

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The way the climate and bio-diversity crisis, is typically addressed in western educational contexts, aims at teaching children how the natural world works and on this basis, introduce green alternatives, question our everyday habits of consumption in concrete ways connected to everyday life in day-care and school. However, creating and maintaining more sustainable practices and habits require a deeper and philosophical reorientation towards new values and world-views regarding the status of and relation between human and nature. The hierarchical dualisms characteristic of the modern era philosophy and psychology still filter through in most understandings of the human-nature relationship as a clear divide. The distinctly human has been identified in classical psychological theorizing through maximizing difference and distance from the animal, primitive and natural. In this way, modern psychology has been part of the problem leading to severe imbalance now between human and non-human earthlings and we are witnessing a crisis in the eco-balance (some talk of a 6 mass extinction era). The psychology of human supremacy has led to a backgrounding of our dependency on nature and thus made it difficult to raise resistance and replace unsustainable and uncaring policies and practices with more caring and green one's. Movements like deep ecology (Arne Næss) and its further developments in eco-feminism (Val Plumwood) and care ethics (Løgstrup, Tronto) represent alternative understandings of human needs, dependency and entanglement with "nature" that are fruitful in developing a new basis for green transition, based on care, in education as elsewhere.

*Keywords: world-care, education, green transition, care-ethics, eco-feminism*

## **Anxiety, self, and help in practices of self-help**

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Anxiety is usually presented as a form of ill mental health, allowing for the misrecognition of a subject problematized as irrational, inhibited, and dysfunctioning. However, at the same time, the subjectivity of anxiety must be addressed and dealt with as a rather precarious, reflexive deprivation of familiarity and certainty, i.e., in dis-/connection with our everyday ideologies. Typically, and without much reflection, this is the opening of psychological discourse and intervention in times of an alleged “mental health” crisis, providing and asserting certainty of our mental states, with us being familiarized with ourselves and our anxieties, often through aesthetic representations. This “aesthetics of psy” does not appear in the common-sense forms as art or poetry, but in distinct and esoteric forms of earnestness, graveness, and prosaic scientificity. As aesthetic experiences, the textuality of psychological representations is not opposed to – but reflected precisely in virtue of – recognizing its discourse as scientific expertise, i.e., through presentations that are thus not unessential. They are intricately caught up in the (re-)staging of structures of ideology by way of us becoming sure, being made sure of the “order of things”. With the booming interest in self-help literature, often coined as a “personal development industry”, we also see the contours of the appeals and incentives of “mainstream psychology” reflecting the (trans-) boundaries of clinical treatment. Therefore, it is becoming increasingly urgent to interrogate the widespread commodification of – and thus the demand for – psy-knowledge in a global reflexivization of interpretation, not least in times of crises.

*Keywords: Anxiety, mental health, ideology, care, self-help*

## Conditions for interprofessional collaboration during a well-being crisis?

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In Denmark, there are currently debates about a 'well-being crisis' as many studies point to increasing mental health problems among children and youth. Part of the debate revolves around how to interpret these studies: Are the alarming statistics a result of the way we measure well-being, societal changes that create more vulnerable generations, increased demands, or a lack of time and resources in daycare and schools? The notion of a well-being crisis places pressure on professionals working with children (e.g. schools and Educational-Psychological Services). They are faced with demands for both long-term preventive interventions and for addressing acute problems, essentially 'putting out fires.'

The idea that professionals should be responsible for solving societal crises, Rittel and Webber discussed in 1973. They criticized the notion that, grounded in modern science, professionals are intended to be the conduit through which scientific advancements can be applied in practice. The concept of wicked problems underscores that the issues professionals grapple with are complex, transcending location and professional boundaries and entwined with multiple interests. How we frame the problem is inherently connected to the solutions at our disposal.

In this paper, we draw from an ongoing joint research project titled 'Collaboration about children's well-being in communities of everyday life' to discuss the conditions for interprofessional collaboration. We explore how the notion of wicked problems alters the way we perceive solutions and how they can work across different contexts, diverse understandings of the problem, various professions, and societal tasks, among other things.

Keywords: *Children, well-being, collaboration, wicked problems*

## **Listening in Crisis, Listening with Care: Child protection and the crisis that never was?**

Johanna Motzkau

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Child protection scandals, i.e. news that one or several children/young people have come to serious harm (suffering neglect, sexual exploitation or violence) due to apparent catastrophic failures within existing child protection systems, are so called 'never events'. These have, despite serious improvements and 'lessons learnt' declarations, continued to haunt child protection services internationally (since their inauguration in the 1970s), with the UKs systems described as in permanent crisis (Motzkau & Lee 2022).

In how far does the realization that existing structures and practices, carefully honed to keep children safe, have failed, constitute an instant crisis that challenges a status quo; or are such events better understood as indicators of an underlying permanent but systemic issue with the way policy and practice have operated for decades? I will argue that the tendency to catastrophise in the context of failures in child protection practice, has long obscured a broader issue affecting child protection practitioners and health/welfare services more broadly: a societal crisis of listening, which ultimately manifests as a crisis of care.

Drawing on recent work with researchers and child protection practitioners in Germany, this talk considers how different representations of child protection in crisis, affect how it is governed, conducted and researched with disparate results (Biesel et al 2021). Based on the exploration of this 'crisis of listening' I sketch 'listening with care' as a theoretical foundation for emancipatory approaches to shaping and appreciating evidence within welfare and justice practices, in order to promote different ways of listening in crisis

*Keywords: Listening, epistemologies of care, welfare, justice, child protection*

## **'Point of resistance' and social production – a way out of the care crisis?**

Maria Voulgaris Valeur

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The care crisis shows itself in the health care sector, with the increase in young people having mental health issues, and in the climate and biodiversity crises.

Capitalist society can be said to be characterized as a way of producing that is violent to the land and to its citizens, harvesting resources without giving back. It feeds into a logic of infinite growth. This kind of production hasn't focus on life itself. With feminist thinkers such as Maria Mies one could argue that production could be done with means which are social and sustainable – a way in which there is taken care of life. Even though the capitalist production is dominating, I will argue that, to make human life possible, social production is indispensable in the midst of capitalist society. Introducing Alfred Kroveza, a maybe forgotten freudomarxist, and his concept of 'point of resistance', it can be argued that social production (or 'metaeconomic production') takes place in primary socialization and in practices of art, culture etc., although fleeting. The concept of 'point of resistance' can help us understand how social production can be expanded and capitalist production fought.

To articulate this, I will be turning to the local practice The Writing Group at U-turn, a facility for young drug users in Copenhagen. In the unfolding analysis of The Writing Group, I will show how their work with text as re-/presentation can be seen as a practice of social production and thus of care.

*Keywords: Crisis, care, production, point of resistance, work with text*

## **Escaping the Hamster Wheel: Poetry as a way to cultivate meta-motives**

Morten Nissen

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To anyone coming from an epistemology of practice, interested in activism and social change, the cherishing of inactivity in art, highlighted in aesthetics theories such as those of Rancière (Aesthesis), Groys (In the Flow), or Adorno (Aesthetic Theory) may appear misplaced or even reactionary. Do they confirm art's status as a bourgeois realm of activities and artefacts of no purpose? I suggest the opposite: They theorize art as vital to cultural transformation. Art breaks with purposes because it breaks them up, to suggest their reconfiguration. This is why art can cultivate meta-motives: Motives for reflecting and transforming motives.

Addiction can be represented as a psycho-social crisis of motives. Its patterns of instrumental habits running amok caricature the onto-epistemology of contemporary culture, as Bateson identified in his *Cybernetics of Self*. Clinical treatment mostly mirrors those patterns, by manipulating clients into forming (better) motives as 'goal-directed'. But many clients see through it and are tired of running – and stumbling – in the hamster wheel. They may be ready for the Writing Group: my empirical prototype for an aesthetic cultivation of meta-motives. In this liminal space, 'addiction treatment' is expanded into a wider practice of care. I will try to show how poetry breaks with the obligation to motivated self-disclosure implied indexically by the therapeutic space. Poetry mocks narrative coherence and expressive authenticity. Poetry displays multiple motives and implications, for writers and readers to recognize and reflect, relevant to us all, much richer than the clinical dimension 'pathological' vs. 'motivated for change'.

Keywords: *Poetry, addiction, therapy, motives, care*

## **PUSHING THE FRONTIERS OF PSYCHOLOGY BEYOND THE HUMAN: TOWARDS AN ECOCENTRIC TURN IN PSYCHOLOGY?**

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Some scholars in psychology have been engaged in facing the main ecological challenges of our times since more than 20 years, studying humans-other-than-humans relations and interactions and their consequences, for example in the field of conservation psychology (Saunders, 2003; Clayton & Myers, 2009) or developmental psychology (Melson, 2001; Myers, 2007). In human and social sciences, the rehabilitation of others-than-humans has taken place through the so-called animal turn, as well as posthumanist ontologies in anthropology (Servais, 1999; Ingold, 2000 ; Descola, 2005 ; Demeulenaere, 2017), sociology (Latour, 1991 ; Stengers, 1995), semiotics (Kohn, 2013), or philosophy (Abram, 2013 ; Harraway, 2016). Multiple perspectives also account for the place of others-than-humans in education, especially through relational and critical pedagogies (see for example Cole & Stewart, 2014; Pedersen & Stanescu, 2014; Lloro-Bidart, T.; Banschbach, 2019; Nocella et al., 2019; Taylor, 2020). The rehabilitation of other-than-humans in social sciences requires researchers to re-think their concepts and tools as well as their old paradigms (considering animals, plants and any environmental elements as agents without omitting the domination effects) and giving them a diplomatic and transformative role in societies (Latour, 2004). Following this large movement, we might wonder what about psychology now? As the science of human behavior, subjectivity and development, psychology might experience some difficulties in extending its main conceptual tools beyond the human perspective. This symposium will present four papers dealing with the challenges of developing an ecocentric perspective in psychology, and introduce the roundtable called "How can psychological theorizing be(come) ecological?", co-organized by N. Chimirri and T. Tateo.

*Keywords: humans-other-than-humans interactions; common worlds; animal turn; relationality; interspecies empathy*



## **Engaging with plants–contact zones and indexes of affinity: A role for art in our theorising?**

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Finding the narratives that demonstrate ‘Life as Plant’ stories without negating their characteristics of “plantness” (Darley, 1990) is a critical challenge for communication about plants in a world where extinction proliferates. This challenge is particularly relevant to teaching and learning spaces beyond schools. Environments, such as forest schools, botanical gardens, (science) museums and science centres, are often rich and multi-sensory spaces (Braund & Reiss, 2006), which afford learners’ experiences, emotions, and reflections that extend outside curriculum plans. Our interdisciplinary approach positions art, science and education in a shared praxis which places plants in ‘contact zones’ (Broglia, 2011) with humans. These zones are complex socio-cultural spaces. Such spaces offer the opportunity to re-theorise the ways in which humans perceive plants and consider how the nature of the space and the role of art might assist us to consider different encounters between humans and other species, in this case plants. Human relationships with plants vary widely and affective connections depend on the interplay between knowledge and personal perception of plant’s aesthetic attributes. Yet there is no comprehensive theory nor instrument to assess ‘aesthetic experiences’ (Leder, 2004) with plant-life. Therefore, we consider the construction of a plant-life ‘affinity index’ as a multidimensional methodological tool to assess human’s cognitive and affective relationship with plants informed by psychology of aesthetics and empirical art studies. Bringing art-based approaches to these spaces can integrate the biological and the cultural into plant encounters. In these contact zones can we articulate potential spaces for new ways of theorising?

*Keywords: Plants, education, socio-cultural, affinity-index, spaces*

## The interspecies empathy: an object of an engaged and ecocentric theory coping with ecological crisis

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How are children apprehending the others-than-human living beings around them? Proposing an alternative model of education, forest schools change the classic paradigm of teaching by using the outside world – immersive spaces mainly composed by plants and surrounded by animal alterities – as a learning tool. These immersive spaces possess transformative potentials which can expanding the boundaries of the perceptive and perceptible human environment (Picken & Ferguson, 2014) while encouraging empathic relationships towards the living alterities (human and others-than-human)(Weinstein, Prybylski, & Ryan, 2009). From a multispecies ethnography approach – inspired by phenomenological perspective – conducted alongside forest schools, we propose to discuss the development of interspecies empathy, as a capacity to recognize and understand the feelings of the other-than-humans, considered as agents, or to imagine the mental representation of those living alterities (Boulanger & Lançon, 2006). Interspecies empathy is questioning the constitution of intersubjectivity while taking seriously the others-than-human perspectives (Servais, 2004). It deals with sensible interactions, projection, imagination, and interspecies communication. Moreover, exploring interspecies empathy brings epistemological, methodological, ethical, and political challenges. Firstly, it sets in a conceptual vagueness moving through plural disciplines (Boulanger & Lançon, 2006) : revealed by anthropology approaches (Brunois, 2015), this sets deeply into interdisciplinary frameworks passing by philosophy, sociology, neurosciences, and developmental psychology (Vidal, 2014). Secondly, interspecies empathy pushes the scientific frame beyond anthropos: an engaging project rehabilitating the other-than-humans in social sciences carried by the ontological turn (Latour, 1991 ; Descola, 2005 ; Kohn, 2013 ; Demeulenaere, 2017) which is spreading into psychology and education, toward a shift we might call ecocentric turn.

*Keywords: interspecies empathy – ecocentric turn – multispecies ethnography – forest school – immersive spaces*

## Ethics of acting for the environment in formal education

Antti Rajala

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This presentation examines students' agency formation in a school environmental action project. The project involved an orientation to re-imagine and transform the existing ways of living and organizing activity. The study asks: For what ends and with what means do the students assert their agency? How can the values associated with students' agency be characterized as anthropocentric or non-anthropocentric?

Agency accounts for the opportunity, will and skill of people to act upon and transform activities and circumstances in their lives (authors). Student agency cannot be inherently regarded as worthwhile; yet very few studies explicitly address the question of for what ends students assert their agency and the ethical basis of these ends (Renshaw, 2017). Here, we focus on accounts of concrete acts which are responsive to and address others and their voices, connecting actions at the moment-to-moment lived reality to large scale historical developments of societies (Stetsenko, 2016; Bakhtin, 1993).

Data were collected in an upper secondary school in Southern Finland, informed by an ethnographic research approach (Hammersley & Atkinson, 2007). The primary are observational fieldnotes and longitudinal student interviews. The data were analyzed using inductive qualitative analysis (Strauss & Corbin, 1997).

The findings show that human perspectives were prioritized over the inherent value of the natural environment in the students' accounts of their agency. The findings shed light on ethical dilemmas that the students faced, which mostly had to do with social and generational justice. In all, the study advances understanding of the less-researched ethical dimension of agency.

*Keywords: agency; ethical; environmental crisis; upper secondary school*

## **Standing face-to-face with climate change: A non-dualist approach to subject matter in education for sustainability**

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Climate change poses important challenges to both psychology and education. These challenges have to do with an apparent disconnect between knowledge and action, as our understanding of climate change as a complex yet solvable socio-scientific issue does not seem to have led us to effectively tackling it. Taking a critical and dialectical materialist perspective, in this presentation, I account for this apparent disconnection by examining a prevalent anthropocentric epistemic divide—in education and in psychology—separating human subjects from a world of external objects. In line with this divide, school subject matter—including the subject matter of climate change—is often presented as an object that is ontologically separated from the thinking of students and teachers, who are to grasp it. From a dialectical materialist perspective, however, thinking denotes not an isolated mind examining an external object but the irreducible relation between subjects participating in object-oriented, object-forming activities. Understanding climate change from this perspective does not consist of trying to grasp an object out there but consists of acknowledging and rediscovering the ways in which we already are implicated in (re) producing climate change as a real object, and the ways in which we already are subjected to it as implicated subjects. Drawing on empirical studies conducted as part of a diversity of European national and international research projects on climate change education—mostly across Norway and Spain—I substantiate the significance of this approach and reflect on its pedagogical implications as well as on its implications to non-anthropocentric perspectives.

*Keywords: Non-anthropocentrism, non-dualism, dialectical materialism, climate change, sustainability education*

## IN NEED OF CRITICAL CARE: ENGAGING FUNDAMENTAL FLAWS OF THEORY BUILDING IN WORK AND ORGANISATIONAL PSYCHOLOGY

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Work and organisational (w/o) psychology has been characterised as an ill-defined subfield. From its very inception, w/o psychology has betrayed core humanistic values, while submitting itself to instrumentalization by economic interests. Thus, w/o psychology has progressively converged towards a one-sided managerialist perspective.

In line with the corresponding neoliberal imperative of quantification, w/o psychology predominantly relies on positivist methods. As a result, scholars rarely engage in theory building. Instead, extensive empirical research tends to employ similar methods, redundant constructs, and overused models in a repetitive loop without substantive theoretical advancements.

However, recent uptake of critical psychology perspectives introduces greater reflexivity, a broader methodological scope, and an alternative focus on the principles and values of radical humanism. This symposium features selected theoretical and empirical contributions from the critical w/o psychology stance. Assembled presentations problematize fundamental epistemological and ideological challenges to theory building in w/o psychology.

Presented topics include the conceptualisation of power, control, and resistance (abstract 1), the employee-employer relationship and its psychologisation, individualisation, and “harmonisation” in the managerial interest (abstract 2), as well as toxic positive (re-)framings of psychologically harmful stressors (abstract 3). Empirical evidence on harmful effects of w/o psychology concepts is shown with regard to alienation from social values in a capitalist logic, alongside a newly developed measure of Mistrust in Diversity Management (abstract 4).

Finally, we discuss the future of critical w/o psychology based on these contributions, with a focus on de-ideologizing theory-building and politically engaging the discipline.

*Keywords: Work and organisational psychology, managerialism, critical psychology, theory building, epistemological critique*

## What Does it Even Mean? Critically Interrogating the Treatment of Power, Control, and Resistance in Work and Organisational Psychology

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Work and organisational (w/o) psychology is notorious for turning a blind eye on issues of power. This lacking attention is rooted in its functionalist managerial and individualist perspective. Systematically neglecting power in hierarchical organisations leads to (sometimes bizarrely) erroneous conclusions regarding the motivation of human behaviour. Examples are the misclassification of obviously normative or subtle coerced behaviours, such as “extra-role” performance or overtime work, as “voluntary”. In contrast, scholars in critical management studies (CMS) have presented elaborated conceptualisations, theorising, and investigations of overt and hidden manifestations of power, control, and resistance in work organisations, based on sociological theory (e.g., labour process analysis). This contribution seeks to contrast and integrate these disciplinary positions to reorient theorising in w/o psychology. In CMS, power refers to (episodic or systemic, direct or indirect) forces influencing interactions within organisations. In contrast, w/o psychology focuses on experiences of empowerment or leadership. While CMS has intensively studied management control systems, w/o psychology emphasises individual job autonomy and participation. Socio-ideological organisational control (e.g., affective commitment) is framed as a desirable outcome of “employee-oriented” management practices. CMS has elaborated how employees creatively resist being controlled by management. Contrarily, w/o psychology has denounced counterproductive work behaviour and resistance to change as employee deviance. Overall, concepts of power, control, and resistance in the two analysed literatures appear paradigmatically incommensurate. Discussed are dialectic strategies for engaging w/o psychology by radically reinterpreting its findings and extending its theoretical repertoire through critical treatments of power.

*Keywords: Work and Organisational Psychology, Critical Management Studies, Power and Control, Resistance, Theoretical Critique*

## **The Psychology of Employee Relations: Critical Perspectives on Theoretical Underpinnings and Current Concepts**

Thomas Höge, Severin Hornung  
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The field of “employee relations” is a prominent topic of work and organisational psychology, centring on the psychological dynamics of the employee-employer relationship in the context of waged labour. Current key concepts include “organisational commitment”, the “psychological contract”, and individually negotiated “idiosyncratic deals”. Research in this field primarily draws on theories of social exchange and adopts an “unitarist” or “managerialist” perspective that presupposes a fundamentally harmonious employee-employer relationship based on broad convergence of interests. In this presentation, we first reconstruct a terminological shift in this field since the advent of the neoliberal era in the late 1970s and early 1980s: From its origins in “industrial/labour relations” to “employment relationships” and its present decontextualized and reduced version of “employee relations”. This terminological shift indicates a more fundamental ideological transformation of the common understanding of the employee-employer relationship in general and in work and organisational psychology, in particular. We propose three progressive ideologically-driven processes that characterise this transformation: (1) psychologisation (from working conditions to perceptions), (2) individualisation (from collective to individual perspectives), and (3) harmonisation (from conflict to convergence of interests). Reversing these trends, we advocate for a de-ideologization from the neoliberal contaminations in this field of research. This includes a reconsideration and reinterpretation of unorthodox, neo-Marxist concepts (e.g., from Labour Process Theory), not negating or obscuring, but acknowledging fundamental conflicts of interest and antagonisms inherent in the employee-employer relationship. Finally, we present preliminary reflections on how to incorporate such a “pluralist” and condition-oriented perspective into empirical research on employee relations.

*Keywords: Employee-employer relationship, work and organisational psychology, de-ideologization, epistemological critique*

## **The Positive Side of Everything. Toxic Reframing in Work and Organisational Psychology**

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Work and organisational (w/o) psychology has increasingly theorised and investigated the positive side of stressors, such as interpersonal conflicts, illegitimate tasks, or time pressure. However, in contrast to resources (e.g., social support), stressors consume physical and psychological energy, evoke distress and strain, and, thus, involve a certain degree of negativity. Extreme examples of this tendency include studies that claim to demonstrate the positive side of job insecurity, by showing positive correlations with work engagement or productivity. Less apparent examples highlight the positive effects of leadership styles, such as servant leadership, which appear to be positive but actually aim to control and manipulate subordinates. Stressing the positive side of stressors and leadership styles without addressing their negative or exploitative core raises several problems: First, framing stressors (e.g., illegitimate tasks) in a positive light does not diminish their negative consequences. Second, a positive relationship between a stressor and well-being might be observed due to other (unmeasured) variables, commonly embedded in the social context. Third, w/o psychology, as an applied science, has to consider that highlighting the positive side of stressors might suggest a false innocence of these stressors to practitioners. In this contribution, we explore the methodological and ideological bases of the counterfactual positive framing of stressors and leadership styles. By doing so, we want to stimulate theoretical discussions in w/o psychology. We caution against an academic culture that seems increasingly unwilling and unable to “speak truth to power” regarding the detrimental effects of management and workplace practices.

*Keywords: Work and organisational psychology, Framing, Negativity, Contextualization, Stressors*



## Can I Trust You? Introducing a Measure for (Mis-)trust in Diversity Management

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Diversity Management claims to support disadvantaged subjects and to inhibit structural discrimination. However, for many years, it has been suspected of not only having negative effects (e.g. discriminating) but also of acting primarily in capitalist interests overruling the ethical stance. In this understanding, diversity is evaluated against efficacy and economic potential, e.g. for access to new markets or for proliferation as an employer. As such, it often becomes either a mere facade, an organisational token, or is being instrumentalized for economic advantages. Critical research on Diversity Management commonly relies on qualitative study designs, which are often criticised for being anecdotal and thus lacking generalizability. Based on extensive qualitative data from expert interviews, a measure for assessing (Mis-)Trust in Diversity Management (MDM) was developed.

In this contribution, we will first introduce the 32-item scale (incl. subscales regarding the self, the practices, the organisation, and actors) that measures trust and perception of Diversity Management practices. Next, we present insights from the analysis of data collected in German, Austrian, and Swiss corporations. First findings show that a) subjects mistrust the practices of Diversity Management and the actors behind them, b) subjects observe severe negative effects, and c) their sceptical stance is premised on the alienated practices of Diversity Management, not the original values.

Finally, we use the results from the survey to build a theoretical approach to understanding how turning social values into a capitalist vehicle involves negative effects on (disadvantaged) subjects on all hierarchy levels.

Keywords: *Diversity Management, Business Case, Social Values, Neoliberal Capitalism, Tokenism*

## PROCESSES OF SOCIAL CHANGE

Séamus Power<sup>1</sup>, Sarah Awad<sup>2</sup>, Brady Wagoner<sup>1,2</sup>, Fathali Moghaddam<sup>3</sup>

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We will present our latest theoretical research on the psychology of radical social change. Each theoretical presentation will be supported by contemporary examples and empirical research. In the first presentation, we set a broad frame for considering social psychology as world-making and illustrate the theoretical ways in which social psychologists can, and do, contribute to processes of social change. Next, we detail the latest theorizing on crowd psychology, arguing that contemporary models of crowd action are limited and describe how viewing crowds through the lens of distributed cognition offers a beneficial way to advance our understanding of social change. People protest, but authorities respond. Our final talk theorizes how governments in democracies and dictatorships respond to social mobilizations from direct to imagined violence. We will end our symposium with an open discussion between the four presenters based on the content of the talks and questions from the audience.

Keywords: *crowds; democracy; dictatorships; social change; world-making.*

## Social change and world-making

Seamus Power

*University of Copenhagen, Copenhagen, Denmark*

I introduce the idea of social psychology as world-making. This conceptualization, illuminated by field research, aims to re-expand the dominant social psychological paradigm and create space for different ways of thinking about social psychology. I illustrate the forms and possibilities of this approach through a discussion of empirical research examining social movements

*Keywords: field social psychology; world-making; social movements.*

## **Cultivating a crowd: Four devices of protest mobilization**

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This paper applies Durkheim's concept of collective effervescence to protest crowds, highlighting its role in shaping group solidarity and protest action. After exploring some of the continuities and discontinuities between Tarde's crowd theory and Durkheim's concept, we will outline four devices through which protest crowds are unified and maintained—namely, embodied rhythms, space, affective symbols and narratives. These devices are based on the idea that the specific form of consciousness that emerges from being in a crowd is not inevitable but must be cultivated through various cultural means. Moreover, while we recognize approaches like extended social identity theory as a clear advance on classic crowd theories, our dimensions emphasize the embodied, experiential qualities of participating in a crowd in contrast to the current focus on the discursive construction of identities. We conclude that Durkheim's concept continues to prove invaluable in making sense of contemporary protest action, but must also be further elaborated to include other factors, such as social conflict and new forms of interaction.

Keywords: *protest, Durkheim, crowds, cultural tools, embodiment*

## Revolution as an Example of Radical Change

Fathali Moghaddam

*Georgetown University, Washington DC, USA*

Research psychologists have neglected the topic of revolution, even though psychological processes are of central importance in revolutionary movements. This presentation is based on a psychological study (*The Psychology of Revolution*, Moghaddam, 2024) of five major revolutions (French, Russian, Chinese, Cuban, Iranian). First, I focus on government reactions to revolutionary movements prior to regime collapse. Second, I examine the actions of the revolutionary government in the immediate post-revolution period. A distinction is made between dictatorial and democratic regimes, with respect to the role of elite cohesion, conformity, and obedience, in maintaining rule by the regime. Before regime change, revolutionaries give priority to the rhetoric of rights, and government authorities give priority to the rhetoric of duties. After regime change, revolutionaries switch to giving priority to duties, as part of a larger program to force behavioral changes toward meeting revolutionary goals. In the post-revolution period, more radical leadership takes charge, but political plasticity limits changes. Revolutionary governments use aggressive tactics to try to force behavioral changes, as well as to control what they label as 'counter-revolutionary movements.' In many cases, the same activists who agitated for freedom and were jailed before the revolution are targeted by the revolutionary government and jailed, exiled, or killed after the revolution. There is considerable continuity before and after the revolution, both in the behavior of the masses and the elite, and in the tactics used by ruling regimes to try to control and direct behavior. This continuity is explained using the concept of political plasticity.

*Keywords: Revolution, Social Influence, Radical Change, Political Plasticity, Behavioral Continuity, Leadership, Government Policies, Regime Change, Regime Collapse, Government Tactics*

## SITUATED INEQUALITY AND PARTICIPATION IN THE INSTITUTIONS OF CHILDREN'S EVERYDAY LIVES

Maja Røn-Larsen, Charlotte Højholt  
Roskilde University, Roskilde, Denmark

Societal and educational inequality is a persistent issue – a question that calls for psychological theorizing and engagement. In this symposium, we argue for theoretical development that makes it possible to analyse inequality as related to social situations and nexuses across a compound everyday life.

Despite the fact that much research challenges understandings of unequal life chances as linked to social family background, understandings of “social inheritance” are still dominant. However, studied from children’s perspectives inequality relates to their possibilities of participation and access to social resources in their everyday lives across different institutions.

Hence, in our theoretical approach we relate inequality to possibilities of participation and theorize institutions as social practices where different people live their lives together and constitute conditions for each other’s conduct of everyday life. Institutions are not unambiguous entities that some individuals cannot “fit into”, but subject to political dispute and conflictual collaboration. When such conflictual processes lead to individual categorization of some children, they are understood and met in unequal ways and experience limited access to social resources. We term this ‘situated inequality’.

In an ongoing cross-institutional practice research project, our research group explore how unequal conditions are constituted in social situations and linked to how these situations are organised due to conflictual collaboration among several parties.

This ambition involves conceptualisations allowing us to gain insight into institutional conditions and social dynamics in the everyday life among children, young people and different professionals.

*Keywords: situated inequality, participation, conflictual collaboration, children’s perspectives, educational psychology*

## Conceptual development of ‘participation’ in and ‘conflicts’ about educational institutions

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From a social practice perspective and in collaboration with professionals we explore situated inequality, and in the paper, we will discuss and exemplify theoretical development in relation to the concept of participation and conflictual collaboration. How can we understand unequal possibilities of participation in societal institutions of education? We want to shift the psychological focus on inequality from issues outside societal institutions for children and young people (intergenerational transmission, family relationships, social background) to how the involved are dealing with social conflicts and historical contradictions within these institutions. This conceptual turn emphasises possibilities of participation in social situations and leads to a concept of ‘situated inequality’ – but what is meant by ‘participation’ and ‘participation possibilities’? How can we observe social possibilities for participation and not just individual children, and how can we work professionally with the way children and their adults make up conditions for the participation of one another?

Different professionals across children’s lives simultaneously have common tasks in relation to the children and different areas of responsibility and perspectives on the issues surrounding the children. The collaboration between professionals is thus both necessary and conflictual. To strengthen the conditions of children’s conduct of everyday lives across contexts, we need to conceptualise ‘conflicts’ as related to collaboration on common but still contradictory matter. In the everyday life of educational institutions, different considerations must be reconciled every day through a flexible and exploring ‘conflictual collaboration’.

*Keywords: situated inequality, participation, conflictual collaboration, children’s perspectives, educational psychology*

## How does inequality manifest itself in educational psychology practice?

Sarah Kirkegaard Jensen, Thomas Szulevicz

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Historically the function of educational psychology (EP) practice has been to ensure the most equitable conditions for children's participation possible. Yet, EP practice has been criticized for reproducing existing power structures in the assessment of children, thus perpetuating societal inequality. Due to the historical development of school psychology as closely connected to the IQ test, a dominant way of understanding unequal possibilities for educational participation within EP practice has been and still is the idea of individual differences as being accountable for the inequality in educational success. Our assertion is that knowledge of or preoccupation with inequality rarely plays a significant role in the work of EPs in EP practice with the result that social and material conditions for participation in everyday school life are not included in the understanding of educational inequity.

Based on a current research project on the professional engagement of EPs with school children in vulnerable positions in a rural area of Denmark, we aim to discuss the role of inequality in EP practice through the theoretical notion of situated inequality.

- How does a conceptualization of situated inequality stimulate a theoretical development in which the understanding of inequity moves from one being situated within a family/child (inheritance) to one embedded in the conditions for participation of children and professionals in everyday school life in this particular 'rural setting'?
- How does a conceptualization of situated inequality enable EPs in EP practice to relate to patterns of inequity when working with school children in vulnerable positions?

*Keywords: Situated inequality, educational psychology, educational psychology practice*



## How to analyze situated inequality in institutional life in a vulnerable residential area?

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We aim to discuss limited participant possibilities in social practices with a concept of situated inequality. The context is a school and youth club in a vulnerable residential area (“ghetto”) with a lot of political conflicts in a city in Denmark. The object of the analysis are the participant conditions of young people from 12 – 16 years old mostly with a minority background in and across school and club.

A conceptualization of situated inequality helps us grasp the young people’s participation and unequal access to social situations. Such situations are often linked to many complex processes as locked conflicts, powerlessness, and mutual abandonments between many participants over time. But what we find is, that these processes often depend on how young people’s social and material life circumstances outside the institutions are grasped and given situated meanings insight the social practices and develops within social dynamics. Here young people are singled out as carriers of some conflicts because of their socio-economic background, which the club and school’s many participants find problems dealing with in the concrete social practices.

In such processes, the explorations of the concrete participant conditions insight school and club often disappear from the professional’s understanding of the problems. But how can we understand these processes as not random processes, but neither process’ systematically linked to the background with which children and young people enter their institutional life in across school and leisure time?

*Keywords: Situated inequality, social practice, participant conditions, school, “ghetto”*

## BAKHTIN BUDDIES AND THE CULTIVATION OF 'FORMS OF LIFE' IN EVERYDAY LIFE

Paul Sullivan<sup>1</sup>, James Cresswell<sup>2</sup>, Atsushi Tajima<sup>3</sup>, Hannah Intezar<sup>1</sup>

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We evaluate the ethics and aesthetics of 'forms of life'. In different ways, the papers take issue with the finalising tendency of ideology to present forms of life that are immutable and intractable. While the finality of these has an aesthetic and ethical appeal, the dialogical framework challenges us to cultivate the contradictions, disagreements, alterity and revised understandings that accompany any ideology. Sullivan will examine the aesthetics of 'final ends'. In contrast to goals that present a finalised 'good' on the bedrock of ideology, the comparisons and contrasts between different versions of 'final ends' aim to prompt reflection on how final ends aesthetically shape practices of life. Cresswell will argue that cultivation of dialogical genres of thinking provides an antidote to thin thinking or dilettantism. While dilettantism is a form of life characterised by boundary-raising and an irrevocable commitment to a final position; Cresswell focusses on the role of the ironic genre to subvert and engage seriously with the open-ended, difficult thinking needed in a hyper-real but moral world. Tajima suggests that SNS (social network services) have the potential to act as echo-chambers via their AI algorithms that undermines (but not fatally) the heteroglossia of different languages in dialogue. Finally Intezar uses the example of veganism to draw attention to the rush to occupy theoretical but finalised labels that do not reflect the contradictory and personal search for meaning of a 'form of life'. Overall forms of life are examined in this symposium as a project of dialogical cultivation in social life.

Keywords: *Bakhtin, Ideology, Aesthetics, Ethics, Genre*

## **The aesthetics of final ends: A dialogical analysis**

Paul Sullivan

*University of Bradford, Bradford, United Kingdom*

What are final ends and what do they reveal about collective differences in our values or in our architectonic structures that guide everyday living? Here, I will examine different attempts to conceptualise these final ends through the use of a dialogical analysis of two case studies. The first case study comes from a description of Pogue-Harrison's (2008) contrast between paradise as articulated in the Koran and paradise as articulated by 'Dante's inferno'. He suggests that the Koran, in contrast to the Bible, offers a very clear image of heavenly paradise as the Garden of Eden. The Bible is more vague or barely mentions what heavenly paradise is although Dante comes closest to articulating a vision of restless energy that reaches an ecstatic frenzy in Heaven, in contrast to the peace in the Garden of Eden.

The second case-study will draw on fiction (particularly science fiction) of utopias and dystopias which variously outline a battle between the rational mind and unruly emotion that has been won but is precariously open to revolution.

A dialogical analysis (Sullivan, 2012) will be undertaken to examine the organisational role of cultural final ends in shaping the aesthetics and ethics of everyday life. In contrast to the use of goals and goal-setting as a key psychological tool (e.g. CBT, emotional regulation), there has been relatively little attention paid to the aesthetics of final ends, despite the continual foreground-background role they play in structuring the practices of identity.

*Keywords: Bakhtin, Utopia, Paradise, Dystopia, Dialogical Analysis*

## **On Being Wrong: Ironic Life as an Antidote to Thin Thinking Promoted by Hyper-reality**

James Creesswell

*Ambrose University, Calgary, Canada*

This paper starts from the reality that we dwell within a hyperreal milieu where technologically mediated life creates an ethos marked by the following: people support their positions merely by feeling committed to them, raise boundaries by claiming that others cannot understand me or us, prohibit critique, and discredit experts. I have called this an ethos of dilettance after the notion of the dilettante who engages in many ideas without depth and substance. Effective dialogue enables us to deal with dilettance and sharpen our own engagement with life. I argue that particular genres of thinking offer practices amounting to disciplines of mind that enable us to engage in effective dialogue. One such discipline of mind is drawn from Bakhtin and Kierkegaard: cultivating Ironic Life. Ironic life entails the powerful seriousness of laughter that can reveal reality, allow earnest engagement, and simultaneously allow for humble detachment. I articulate how dilettance is actually without laughter because it requires a kind of seriousness that is the antithesis of ironic life. By way of an illustration involving stand up comedy, I will show how moral and aesthetic life is predicated on an ironic mode where there is deep existential concern accompanied with the humility to recognize where one can be wrong.

Keywords: *dialogue; hyperrealism; irony; critical reflexivity*

## **“Freedom” of thinking in Bakhtin’s ideas on dialogue and heteroglossia relating today’s SNS communications**

Atsushi Tajima

*Tokyo University of Foreign Studies, Tokyo, Japan*

In this presentation, I treat freedom of thinking in today’s world from the perspectives of M.M. Bakhtin’s dialogism. We are ostensibly assured freedom to think, express our thinking and make decisions for critical choices at least in western countries. However, we are restricted to construct similar ideologies on the world, especially in recently developing social networking services. For examples, we are not free from the influences of digital algorithms that form ideologically homogeneous communities on line termed “echo chambers” (Bail, 2022). People tend to shut themselves up in these closed communities and reject alien others’ ideologies that might bring multifaceted perspectives. Russian philosopher M.M. Bakhtin was a scholar who alerted the risks of the relationships closed in homogeneous communities in the early- and mid-20th century. He proposed “heteroglossia” indicating optimal multicultural situations, in which each speaker respects different and alien perspectives nurtured in each cultural milieu and negotiate them with their own thinking. On the other hand, Bakhtin criticized the situations, in which people are locked themselves in their familiar communities and do not reflect on relationships between ideologies of different communities and their own. “Dialogue” that Bakhtin proposed indicates the communication between alien others unfolded in heteroglossia. I discuss the freedom of thinking in today’s SNS communities from Bakhtin’s views on heteroglossic dialogues. I should propose freedom as speakers’ capacities to bridge heterogeneous ideas nurtured in different cultures by dialogues between alien perspectives and their own in heteroglossic situations.

*Keywords: Bakhtin, heteroglossia, dialogue, SNS, freedom of thinking*

## **Applying a dialogical framework to re-frame the concept of ideology from 'finalisable' to 'unfinalisable': using Veganism as a case study**

Hannah Intezar

*University of Bradford, Bradford, United Kingdom*

Historically, social theorists, such as Marx, have applied 'ideology' as a framework to describe how the dominant ideas and values within a given society. More specifically, how said ideas and values not only produce hegemonic discourses of knowledge, but also perpetuate asymmetrical power relations between the Classes. From this interpretation, the understanding of a given ideological concept arches above and beyond the grasp of an individual, because of its finalised and totalised nature.

The aims of this paper are two-folds. Firstly, by drawing on Bakhtin's concept of the unfinalisability and the 'living' discourse and explore the potential error of presenting cultural movements and socio-ideological phenomenon, such as Veganism, as a singular practice or ideology; and questions whether Vegan ideology should actually be conceived as infinitudnal ideologies. In the West, there are multiple contested definition of 'Veganism,' primarily divided into two camps: Veganism as a practice-based-ism, and Veganism as a broader ideology-based-ism. However, what of the position of the practitioner? From a Bakhtinian perspective, the word, such as Veganism is always pre-saturated with the heterogeneity of meanings and values that previous cultures have deposited in it. Secondly, therefore, this paper argues that a concept such as Veganism can only be understood in the various collective cultural interpretations that express it and the ought (violation) and act, of the individual vegan practitioner. Hence, unfinalisable, rather than finalisable.

*Keywords: Bakhtin, Finalisable, Unfinalisable, Ideology, Veganism*

## HUMOUR IN LIFE AND ART

Andres Haye

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Humor and laughter, although different phenomena, point to the same slippery events of life in which life detaches from the normative order of a given situation, social group, or larger power structures, without splitting with it, but playfully negotiating with social and cultural norms, usually in the form of a slight transgression. Although they have been addressed by philosophers from all times in these terms, the topic has a very marginal place in psychology.

We focus in humor and laughter to argue that we may learn from how the humorous is produced practices such as political graphic humor, film, or stand-up comedy, about what is at issue in everyday-life humor and laughter. The papers are essentially theoretical but draw of these specific examples.

The theories of humor/laughter in classical authors such as Kierkegaard, Bergson, Freud, and Bakhtin, are re-interpreted in contemporary contexts of theoretical debate. The papers discuss different moral, ethical, and political implications of the kind of normative transgression in humor/laughter. The discussion includes the possible distinction between humor and laughter according to the different classical authors considered.

We share that humor/laughter implies a strong collaboration of psychological and bodily processes with social and normative processes, and within this relationship the technical dimension of humor/laughter, as developed in the arts and popular culture, is a key to better understand the role of comic transgression in everyday life.

*Keywords: Humor, Laughter, Normative, Transgression*

## **Ironic Discipline: Cultivating Irony as a Lived Practice**

James Cresswell

*Ambrose university, Calgary, Canada*

Irony can help people cope with life by enabling a rigorous critical self-reflexivity while providing hope to continue in the face of challenge. I outline how irony accomplishes this task by first discussing Kierkegaard's work where he defines irony as marked by three components: (1) a recognition/admission of what is the case in terms of reality constituted by a community; (2) one's own experiential commitment to what seems to be real; and (3) one's simultaneous awareness of the precarity and relativity of (1) and (2). The presence of these three components enables critical self-reflexivity and a simultaneous commitment to continuing in earnest. I present different forms of humour and styles of stand-up comedy to illuminate how irony works differently than other forms of humour. In particular, I focus on the distinctive regenerative quality of irony highlighted by Bakhtin when he discusses the creation of self-hood. The result is a presentation on how we can cultivate an ironic mode of being that enables us to be critically self-reflexive while earned in our engagements with life.

Keywords: *irony*



## Affective and normative entanglements of laughing

Andres Haye

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Based on classical theories of laughing, I approach laughter as a discursive operation of taking distance from power structures through the reorganization of affective–normative assemblages. According to Bergson, laughter pops up as a symptom of the failure to follow the social norm. That which deserves laughter is what breaks the social expectations of normal and smooth behavior. Bergson’s theory stresses the function of social control, whereas Bakhtin’s theory draws attention to the role of laughter in social liberation. Bakhtin suggests that the role played by laughter in the cannibalization of hierarchical social structures is to take distance, to build a difference or boundary to limit the powerful official voice of the Church or the state. As control, laughter is used to signal normative deviance and push for re-adjustment to a social norm. As liberation, laughter is used to express joy associated with the relaxation or transgression of a social norm. Following one of Bergson’s key concepts, the former is thought of as the contraction to the required or expected action, while in Bakhtin this is conceived as the centripetal forces within discourse, and the latter as widening or scattering and centrifugal forces, respectively. Common to these theories is the strong relation of laughter with normativity. Paralleling this opposition, Freud distinguishes between humor and jokes, where the former is related to normative reinforcement and the latter with the relief of giving implicit ways to meanings that are socially censored. With this background, contemporary perspectives of affect theory are discussed.

Keywords: *Affect, Laughter, Normativity, Discourse*

## Joyless humor: Thaumazein at a world on fire

Augusto Rodriguez-Paniagua

*Pontificia Universidad Catolica de Chile, Santiago, Chile*

Why theorize about humor in a world that appears to have lost its mind? Bergson argued that humorous laughter occurs there where there is a repetition, “something mechanical encrusted upon the living”. Regarding repetition, psychoanalysis took a different approach and posits the existence of a traumatism at its core. Where psychoanalysis found a tragedy, Bergson found a comedy. How so?

Although Bergson falls prey to his optimism regarding creativity and elasticity, he nevertheless shows –perhaps unintentionally– how humor serves as an estrangement mechanism that questions the relationships between contingency and necessity. In doing so one can read Bergson’s theory of humor as aligned with thaumazein –wonder or astonishment; as such theorizing about humor involves engaging with an object that calls into question the horizon upon which one projects one’s own and other’s actions. It is this which prevents repetition from turning into a tragedy, or perhaps that which produces an ironic consciousness capable of oscillating between tragedy and comedy. This is particularly evident when studying violent or exclusionary humor, simply questioning the validity of calling it humor or focusing on its role as a mode of propaganda fails to take into account how those modalities of humor transform the way its audiences engage with everyday customs. Humorousness does not necessarily entail joy, glee, or happiness. In this sense there’s validity in Bergson’s assertion of a “coldness of the heart”, however, humor –both experiencing and studying it– implies a pathos, being struck by something and our response to what has struck us.

*Keywords: Bergson’s theory of humor, politics, repetition, astonishment, normativity*

## PSYCHOLOGICAL THEORIZING OF COMPLEX POLITICAL PHENOMENA

Sandra Obradovic

*The Open University, Milton Keynes, United Kingdom*

The present symposium includes four papers that address the ways in which engagement with theoretical insights in psychology can render better understandings of complex political phenomena. The symposium brings together scholars from different countries and disciplines who collaborate within the recently launched Horizon Europe project 'OppAttune' to share their insights and research. A key aim of the symposium is to consider the tensions between theory and research in practice, and the limits of engaged theory in empirical practice. Across four talks the symposium tackles how psychological theories, concepts and methods can be used as tools to inform research on political dialogue, compassion, extremism and attunement between oppositional sides. Each talk will also consider the challenges of doing so and discuss the unique position of dialogical theories from psychology to underpin contemporary research within the political domain.

*Keywords: dialogue, identity, compassion, extremism, attunement*

## **How can we turn theory into practice? On the challenges of a dialogical approach to studying political identities and dialogue**

Sandra Obradovic, Tetiana Shyriaeva  
*The Open University, Milton Keynes, United Kingdom*

In the present talk I will tackle the question of how we can use complex theories to inform empirical practices in the study of political identities and political dialogue. In a lot of psychology, the complexity of theory is often reduced when 'used' to inform research, which can threaten how we in turn develop theory through research. In particular, dialogically informed theoretical approaches are crucial for capturing the intersubjective nature of identities and dialogue in the political sphere. However, as scholars we often face difficulties in turning theory into practice, especially if we work with data that is not qualitative. Drawing on some of my own research I will discuss these empirical challenges, with reference to both qualitative, quantitative and mixed-methods data. I will argue for the importance of considering meta-representations and perspectives as a way to acknowledge dialogicality empirically and to ensure that theoretical complexity translates into empirically sophisticated research.

*Keywords: identities, dialogue, politics, intersubjectivities, research design*

## **Deparochializing Theory: Compassion as a Catalyst for Global Dialogue**

Zona Zarić

*American University of Paris, Paris, France. The Institute for Philosophy and Social Theory, Belgrade, Serbia*

This presentation seeks to explore the moral and political significance of compassion in the context of deparochialization of theory and the opening up of dialogues previously marked by inequality and engaged in with tolerance and its implicit hierarchy between the one who tolerates and the one who is tolerated. Through the lens of compassion as a guiding principle for fostering meaningful cross-cultural conversations, we will examine how this intellectual, educational, and political practice can enable and sustain dialogue among diverse cultures and belief systems.

Keywords: *compassion, tolerance, dialogue, hierarchy, deparochializing*

## **Chronotopia and Democracy: Exploring the Dialogical Parameters of Political Attunement towards Future Worlds**

Kesi Mahendran, Athony English, Sue Nieland, Evangelia Vergouli  
*The Open University, Milton Keynes, United Kingdom*

This paper begins to articulate an attunement model for polarized political contexts. In recent years, there has been a privileging of consensual models of democracy, indebted to Habermas's idealism around communicative action, these models use techniques such as mini-publics, citizen juries, citizen assemblies reducing citizens' dialogical capacity to deliberative consensual decision-making. This model is often challenged by a critical-pluralist agonistic model of democracy which, drawing on Mouffe and Laclau, privileges counterspaces, dissensus, social movements and protest. We respond to these two models within the context of increased polarization, lack of citizen efficacy and the exclusion of certain groups (Calhoun, Gaonkar & Taylor, 2022). We redescribe the demos by proposing the dialogical concept of political attunement. Theorising political attunement involves Ragnar Rommetveit's intersubjective attunement which privileges shared meaning and empathic attunement which privileges affect taken from attachment theory.

Political attunement is understood as an events-related process. We investigate it as a tension-filled dialogical exchange between the possibilities and impossibilities of oppositional worldviews. Rather than common fate, political attunement engages the strategic use of chronotopes of past worlds and a chronotopia of future possible worlds. This exploratory paper draws on four studies within the Public Dialogue Psychology Collaboratory; these explore sustained dialogical exchange (English), juxta-political positioning in the development of political subjectivity (Nieland), the public's political attunement to the extreme narratives of political actors (Vergouli) side shadowing and multilateralism (Mahendran). We begin to articulate how the process of political attunement combines oppositional worldviews with a commitment to future worlds.

*Keywords: dialogical, attunement, political narratives, worldviews, chronotopia*

## **Everyday Extremism: Ecological scaling of human action**

Gordon Sammut, Rebekah Mifsud  
*University of Malta, Valetta, Malta*

Human activity, in every domain of human behaviour, gives rise to problematic instances in the social domain by virtue of its extremity. Examples include addiction, activism and conflict. In each of these domains, a range of behaviours might be personally or culturally acceptable for some but extreme for others. We aimed to develop an ecological definition of everyday extremism that distinguishes motivated action from its mundane, everyday occurrence to its exceptional, extreme manifestation. We gathered subreddit data from Reddit posts made in discussions about activism in general or with regards to particular causes. We analysed data qualitatively to extract a range of activist actions which we subsequently ranked from everyday to extreme. We propose that our ecological scale of everyday extremism, that is, the middle portion of the quantitative distribution, provides a critical ingredient for understanding intergroup and cross-cultural disparities worldwide.

*Keywords: extremism, ecological scaling, qualitative, social media data*

## DIGITALIZATION AND LEARNING AS ENGAGEMENT WITH THE WORLD

Ernst Schraube

*Roskilde University, Roskilde, Denmark*

This symposium explores the significance of digital technologies, especially ChatGPT and other artificial intelligence systems, in human learning. It builds on a concept of learning beyond the transmission model and theorizes learning as an activity of engaging with the world, a relational movement of both meaning making and world making. Focusing on learners' activities of engaging with the world, such as attention, resonance, or dialogue, it raises the question in how far digital technologies can help to expand learning as a collaborative worlding practice. Where can digital devices facilitate learning to become with the world, and where are they more of a hindrance? In what ways do they transform learning and how can we, as learners, teachers, and educators, approach these transformations critically and constructively? Building on participatory, subjectivity- and world-centered conceptions of learning, the symposium will explore the inner connection between digitalization and learning, focusing in particular on how students learn with ChatGPT and similar devices, and how to understand the significance of the emerging new forms of interaction and dialogue in the activity of learning.

*Keywords: Theory of learning and digitalization, participatory learning, dialogue, artificial intelligence, politics of digital technology*



## What and How do Students Learn When They use Chatbots?

Ines Langemeyer

*Karlsruhe Institute of Technology, Karlsruhe, Germany*

Linguistic actions that were otherwise only possible in companion with other human beings have now become a mode of operation of digital technology. It invites social interaction. Shifts can be perceived on different levels so that decisive differences between humans and technology can be named: For only the living can assume responsibility for itself and others. Therefore, it remains a contested question which possibilities of influence and which decisions and ergo how much decision-making power are transferred to an AI.

This paper considers these questions in the context of knowledge institutions and presents insights from an explorative empirical study.

Like a learning partner, Chatbots can be involved into the sense-making when students learn to read scientific texts, use methods of literature research, and learn about scientific research methods. But we do not know yet what and how they learn. The paper presents a review of a first data collection based on students' and teachers' reflections on the first semester in educational science. Interviews will focus on the question whether students perceive the results of Chatbots as reasonable and trustworthy, whether they detect deficits and how this effects their subjective grounds to use artificial intelligence in the future.

*Keywords: Critical thinking, Chatbots, knowledge institutions, subjective grounds of learning*

## **Developing a metatheoretical dialogue on learning with digital technologies: Challenges and prospects**

Haris Psaros

*Theory and History of Psychology Department, School of Behavioral and Social Sciences, University of Groningen, Groningen, Netherlands*

Learning with digital technologies constitutes a challenge for theoretical psychology. Even though in psychology extensive research has been conducted on the topic, most of this research remains at an empirical level and does not attempt to develop thorough theoretical discussions. In addition, the few systematic theoretical approaches to the topic have not managed yet to develop a metatheoretical dialogue with each other. In this presentation, therefore, I will attempt to bring into dialogue three important theoretical approaches to learning with digital technologies: sociomaterial approaches, post-phenomenological approaches, and cultural-historical approaches. To this end, I will try to argue that such a dialogue can reveal the existence of several tensions and dichotomies in the study of the topic, such as: 1) between the interest in the pre-reflective relationship and the interest in the conscious relationship with digital technologies, 2) between the focus on the human side and the focus on the technology side in the human-technology relationship, and 3) between the emphasis on empirical case studies and the emphasis on the development of theory. The ultimate goal of this presentation is not to suggest a reconciliation of these tensions, but to stress the significance of acknowledging them and of developing a metatheoretical dialogue on them. From my perspective, such a dialogue is necessary if we aim to critically engage with the field of learning with digital technologies, and to develop transformative practical interventions.

*Keywords: metatheory, dialogue, sociomaterial approaches, post-phenomenological approaches, cultural-historical approaches*

## **The Worldlessness of ChatGPT: Can Dialogue with Digital Machines Facilitate Learning as a Worlding Practice?**

Ernst Schraube

*Roskilde University, Roskilde, Denmark*

Dialogue is central for learning as an engagement with the world, and in this process dialogue with the world of material artifacts and digital machines is nothing unusual. With ChatGPT and similar devices, however, dialogue in the act of learning takes on a new quality. It is not only who the learners are talking to and the form of the digital response that is new, but also the mode of conversation. How does ChatGPT transform learning dialogues? How to understand the responses the machine offers and how are they generated? They seem to be meaningful narratives, but aren't they just worldless generated strings of words? Based on an embodied, subject- and world-centered conception of learning, the paper explores the specific nature of dialogue with ChatGPT and its possibilities and limitations for learning as a worlding practice.

*Keywords: Theory of learning and digitalization, participatory learning, dialogue, artificial intelligence, politics of digital technology*

## **THEORY DREAMS: FEVERED AND FUMBLING TOWARD CONDITIONS FOR EPISTEMIC JUSTICE**

Patrick Sweeney<sup>1</sup>, Sara Paloni<sup>2</sup>, Kate Sheese<sup>3</sup>, Friederike Windel<sup>4</sup>, Alexis Halkovic<sup>5</sup>

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In this symposium, we share vignettes of our theory dreams in action, moments we liken to fever dreams, at once vivid and troubling, full of both longing and doubt. Our vignettes serve as starting points for exploring epistemological, ethical, and ontological dilemmas and desires across diverse sites of engagement – the university, refugee camps, self-defense classes, and high school classrooms – and across a range of concerns including the body, trauma, collaborative research, and political struggle. In our talks, we raise questions regarding access to and imaginative participation in the academy, constraining conceptualizations of suffering and care in activist/academic fieldwork, the possibilities and pitfalls of theorizing from ‘lived experience’ among white teachers, and regarding feelings of disembodiment, insufficiency, and harm generated in the work of theorizing violence, resistance, and self-defense. Drawing on critical feminist perspectives, autoethnographic, phenomenological, and poetic methods, we explore our longing for epistemic conditions that would foster the enactment of care and vulnerability and facilitate imaginative, fumbling, and fruitful engagement with the unsayable, inexplicable, and traumatic in our work without demanding abstraction, disembodiment, or tidy resolution.

Keywords: *epistemic justice; embodiment; trauma; resistance; belonging*

## The desire to possess theory and theorizing as collaborative practice

Sara Paloni

*Sigmund Freud University, Vienna, Austria*

In this talk, I aim to explore differences between theory as a way of possessing knowledge and theorizing as collaborative practice. Following feminists' critique of the politics of knowledge in the university context, I argue that before we consider theory as social engagement, as something that we can use to understand something other, we (still and again) need to talk about who is even able to access theory and under what conditions and how this constitutes theory as a social phenomenon. By illuminating processes of exclusion and inclusion in academia and by drawing on my own "theory-work", I aim to explore the possibilities and impossibilities of being and belonging in the academy. I argue that emotional work, boundary work and balancing contradictions are essential parts of producing theory, but at the same time hinder possessing theory and claiming it as my own. The desire to possess a theory – to know it inside out, to 'stand for it', to author it – is a desire to be in power, is to claim power. By emphasizing and making space for collaborative and embodied practices of theorizing we are able to dismantle the workings of power in "theory-work" as historically gendered, racialized and able-bodied practices and as producing precarious bodies. Thus, I conclude by exploring past, present and possible future projects and spaces of collaborative theorizing inside and beyond the academy for an embodied learning and caring about crises, solidarity and social engagement.

*Keywords: theorizing as collaborative practice; desire; power; caring; embodied learning*

## **Self-care in crisis: Concepts for a not-so-solitary solidarity**

Kate Sheese

*Sigmund Freud University, Berlin, Germany*

In this talk, I will explore ways in which individualizing, mastery/resolution-oriented, cognitive and computational notions of ‘processing’ difficult emotions reinforced a solitary solidarity in the work of activist volunteers in refugee camps in Greece. I will discuss how activists relied on discourses of self-care and resilience that pushed them to deny vulnerability and grief and to imagine recovery as a matter of making time for adequate cognitive ‘processing’ alone and away from the site of devastation in order to return and endure further. Concerned with possibilities for protecting capacities to feel and to be moved and with an interest in theorizing attunement as collective affective-ethical capacity in crisis, I will explore specific wounds, desires, losses, fears, and agonizing dilemmas/impasses activists encountered in their work as they registered the violence of the humanitarian border. Drawing on work from movements for healing justice, critical decolonizing psychosocial approaches to conflict and crisis, and psychoanalytic perspectives on trauma, I will ask and explore what epistemic conditions are needed in order to open up imaginative/poetic lines of inquiry and what kinds of conceptualizations of suffering, care, and well-being are needed to develop responsive and respons-able practices attuned to particular conditions of crisis, conflict, and resistance.

*Keywords: self-care; refugee crisis; activism; trauma; resistance*

## **Theory, affect, and embodiment in conversations with well-meaning white German-speaking teachers**

Friederike Windel

*American University of Paris, Paris, France*

This talk examines the possibilities and limitations of theorizing in conversations among white people who mean well but often reproduce power dynamics. Based on data from two focus-groups on the topic of *Heimat* (home or homeland in German) with seven white German-speaking cis-women teachers who view themselves as “open and tolerant”, I explore how teachers use their lived experiences to make sense of (theorize) difference and sameness in German society. I examine how using lived experiences, for example experiences of sexism, provided participants with a structural analysis of difference and yet also reproduced Whiteness by recentering conversations about sexism over racism. In this analysis, I raise questions about the role of theorizing in activist settings and public education as a potential for movement building. I ask how pausing to theorize and learn about social issues can be a valuable response to the urgency culture that calls for immediate action. Emphasizing the need for anchoring such theories in lived experience and in the body, I argue that theorizing needs to move beyond reason to a more embodied approach; one that white supremacy has worked to sever since its inception.

Keywords: *Whiteness; education; embodiment; Heimat; community*

## **The body as evidence: Trauma as a theoretical conundrum**

Alexis Halkovic

*University of Colorado Denver, Lafayette, USA*

In my research with women who participated in self-defense and gun training courses, my participants offered their stories of personal trauma and victimization. Trauma and the lived experience of violence became the Trojan Horse of my research as my intention was to explore discourses of resistance. In addition to individual interviews, I participated in both armed and unarmed training courses and, through the autoethnographic process, experienced and wrote about my embodied experience. As I processed the complex emotions of participating, interviewing, and listening to women's narratives (on repeat), I felt traumatized and physically limited. I fumbled to identify theory that was adequate to explain my feeling of disembodiment. I drew on Iris Marion Young's theory of female bodily comportment from *Throwing like a Girl* (1980) which describes an altered and limited sense of embodiment based not on biological factors, but on "sexist oppression in contemporary society." My participants' narratives signal that overwhelming experiences of personal and/or secondary trauma are joint contributors to these physical limitations which characterize women as "always already victims." To further understand this phenomenon, I draw on van der Kolk and van der Hart's (1991) discussion of traumatic memory as dissociated from language and trapped in the body which offers a way to integrate the problematic disconnection between language, body, and dis/empowerment.

*Keywords: embodiment; trauma; traumatic memory; gender socialization; autoethnography*



## THE PSYCHOLOGICAL HUMANITIES: PROJECTS, CRITIQUES, AND POSSIBILITIES

Thomas Teo

*York University, Toronto, Canada*

One can argue that the psychological humanities (PH) have a long past but a short history, reclaiming a famous dictum from the historiography of psychology. The idea that “we” need the humanities (e.g., philosophy, history, social theory, feminist theory, economic theory, etc.) as well as the arts and the concept-driven social sciences for understanding human mental life goes back to the 19th century, but the term has been claimed only recently, with very different understandings what this approach could mean and its extent. Certainly, claiming an area of inquiry that has come under politically-motivated criticism as well as aligning the discipline with a framework with diminished power and money, seems to be doomed to failure from the beginning in the struggle for recognition that has plagued psychology throughout its existence. However, the epistemic program of the PH is separate from any public relations project that markets the discipline. In this symposium, the presenters describe and discuss the accomplishments of the PH, accounting for geographical regions (South America, North America, Europe), various methodologies, and aspirations. These initiatives take place and are theorized on the background of an increasingly scientifically committed discipline that distances itself from the “softer” areas of research. Discussed are the necessities, complications, and possibilities when working within and applying the PH and make a case why they are indispensable when studying human mental life.

*Keywords: Psychological humanities, history, theorizing*

## Socio-subjectivity and the psychological humanities

Thomas Teo

*York University, Toronto, Canada*

The presentation aims at extending the boundaries of psychology by drawing on the psychological humanities that embody traditions inside and outside of the discipline to develop knowledge on the content of human mental life. It is based on the argument that for an understanding of subjectivity, psychologists need to account for the entanglement of socio-subjectivity, inter-subjectivity, and intra-subjectivity, and, to do justice to first-person mental lives, an analysis of this nexus is necessary. The analysis of overarching socio-subjectivities is grounded in the philosophical assumption that economy and communication are carriers of human history. To understand and explain socio-subjectivity, historical and theoretical approaches are used that analyze the emergence and development of this concept and reconstruct how relational and a political-economic socio-subjectivities have shifted over time in the Western world. The idea of an overarching socio-subjectivity is justified, assessing its expressions and contradictions, and their impact on individual mental life. The presentation develops the concept of suture that refers to the agency of persons to stitch themselves into cultures, societies, and histories in which they live. Socio-subjectivities are available forms into which persons actively enact themselves, but they can also oppose, refuse and resist them, which opens possibilities for change and critical research (e.g., social justice socio-subjectivity). The argument also involves an assessment of this Western concept by employing epistemic EDI (equity, diversity, and inclusion). Socio-subjectivities are culturally contextualized and contrasted, for instance, by taking social characteristics into account. Finally, the project justifies and articulates an epistemology for studying socio-subjectivity

*Keywords: Subjectivity, mentality, suture, culture, Zeitgeist.*

## **Clinical Psychological Practice in Times of Global Crisis: What can the Psychological Humanities bring to the Table?**

David Keller<sup>1</sup>, Lisa Malich<sup>2</sup>

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Our current age is an age of global crises, affecting the mental health of individuals and communities worldwide. Media reports in Europe and North America point to increased feelings of exhaustion, anxiety, and depression in the general population, associated, for example, with the aftermath of the COVID pandemic, the emergence of new wars, and accelerated climate change. In turn, particularly exposed individuals and communities are especially vulnerable to developing post-traumatic stress responses in the face of existential threats. Nonetheless, they need to cope with experiences of loss and face the challenge to find new ways of surviving for themselves. Given this situation, public demands for clinical psychological interventions are on the rise: e.g., to reduce stress, to deal with anxiety about the future, and to develop coping-skills. Psychotherapy and psychosocial counseling are being called upon to provide tools to help individuals personally cope with the consequences of global crisis-like conditions.

Our contribution takes these observations as a vantage point to ask whether and how the Psychological Humanities (PH) could meaningfully contribute to the current state of affairs: What might the PH hold for clinical psychological practice? And what would a practice inspired by the PH look like?

We argue that the PH can significantly contribute to clinical practice on two levels: First, their perspective provides a toolkit to critically examine the primary focus on greater individual adaptability. Second, they offer important ways to address intersubjective experiences by being particularly sensitive to the social and cultural contexts they take place in.

*Keywords: ethics, psychotherapy, critical clinical psychology, psychological humanities*

## Reconceptualizing Diasporic Belonging Using a Psychological Humanities Approach

Zed Zhipeng Gao<sup>1</sup>, Katherine Bischooping<sup>2</sup>

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In this study, we apply a psychological humanities approach to theorize an alternative view of belonging. The mainstream notion of belonging has been informed by an essentialist, individualistic ontology that prioritizes the person. According to this view, belonging is an intrinsic need and a relatively stable property of the person; even though belonging contains relational and contextual features, the latter are of secondary importance. This ontology is reinforced by the positivist research approach that aims to measure one's belonging and identify what social factors causally contribute to belonging. In this study, we argue that this mainstream view of belonging is based on individuals who possess privileged identities and stable social relations. It is less applicable to marginalized individuals whose belonging is disrupted by exclusion and alienation. Shifting our attention to the latter, we propose an alternative theorization of belonging by incorporating theories and methods from diaspora studies and cultural studies. Drawing on diaspora studies, we explore the fluidity and multifacetedness of belonging due to displacement and identity fragmentation. In the meantime, we borrow insights from cultural studies to theorize belonging as a cultural practice (instead of an individual need or property) that is laden with power relation and ideological struggle. To illustrate this theorization, we analyze the Chinese "roots-and-leaves" metaphor of belonging in its literary, ideological, discursive, and affective forms. To conclude, we reflect on how the psychological humanities approach enables the development of new research directions.

*Keywords: Belonging, Chinese immigrants, cultural studies, diaspora studies, psychological humanities*

## **The idolatry of the method and the ghost of the shaman: Challenges to the psychological humanities in Chile**

Adriana Kaulino

*Diego Portales University, Santiago, Chile*

Psychology usually responds with hyper-science (Teo, 2020) to the accusation of charlatanism. This path meant moving away from subjectivity and submitting to replicability, measurement, and control demands. The Psychological Humanities (PH) responds to this problematic treatment of subjectivity. However, in Chile, PH continues to face the shaman's ghost. Even the translation into Spanish distorts its meaning. Humanidades Psicológicas refers to the idea that the humanities need psychology. Inadvertently, in its translation, its original meaning is being betrayed. This challenge is heightened by academic capitalism's difficulties in developing interdisciplinarity and collaborative work (Bergland, 2017). In most interdisciplinary research, psychology keeps appearing as a specialized science, empirically and methodologically based on statistics and/or rigorously controlled experiments. In this context, a) how to expand a psychology oriented by the humanities (POH) in a curriculum increasingly specialized in an empiricist discipline? b) How do we persuade funding agencies of the validity of POH's research? d) How do we modify the expectations of the labor market regarding the skills of psychologists? Despite these obstacles, there are some spaces in which POH has been developed: in doctoral psychology programs and through methodological tools of teaching. Finally, I argue that a psychology that neither fears the ghosts of the shaman nor surrenders to the idolatry of method should be creative to be recognized as a valuable asset in institutions that are suspicious of the humanities. Should we start inventing a proper Spanish name that remains faithful to the meaning of the Psychological Humanities proposal?

*Keywords: Psychological Humanities - Academic Capitalism - Interdisciplinarity - Chile - Psychology oriented by Humanities - Chile*

## **PERSPECTIVES IN EVERYDAY LIFE: DIALOGICAL APPROACHES TOWARD PERSPECTIVE-INTEGRATING, ARGUMENTATION AND OPENNESS**

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Engaged theorising means grounding our approaches in the messiness and ever-changing complexity of everyday life. Those of us intent on researching people's interconnected worlds are confronted with the need to describe and explain how multiple perspectives are present and negotiated across different life domains. This symposium focuses on four applied contexts of research which have developed theoretical approaches to account for how people orient to or engage in activities in which multiple perspectives and/or voices may coincide, compete, or be integrated. These include police-trainees who engage with legal, societal, and interpersonal perspectives to resolve conflictual multiparty interactions; citizens confronted with multiple perspectives in trying to make informed choices to vaccinate or form an opinion on restrictive measures during the COVID-19 pandemic; and how today's youth living in liberal democracies may experience different facets of openness when discussing mental health. Each research strand presented in the symposium takes on an overarching dialogical approach to theory development on multiple perspectives and shows how it can be applied in real-world contexts. Our joint discussion will focus on how we can better theorise complexity involving multiple perspectives in everyday life in light of potentially competing societal tendencies to simplify and see the world in binaries.

*Keywords: multiple perspectives, dialogicality, perspective-integrating, argumentation, openness*

## **Perspective-integrating: going beyond perspective-getting and perspective-taking in multiparty interactions**

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We propose that perspective-integrating is a central communicative activity involved in complex multiparty interactions, and defined as understanding, evaluating and creatively coordinating multiple perspectives. Perspective-integrating emerged in our research when we applied sociocultural theory on language, dialogism, and Mead's Generalized Other to investigate how Norwegian police-trainees resolved a multiparty conflict training scenario. Starting with exploratory, empirical findings from real-world training has led us to begin theorising the role of perspective-integrating across several domains – as a general communicative activity that is compatible with, but moves beyond, perspective-getting and perspective-taking during multiparty interaction, and as central in developing collective understandings of complex phenomena and organizational decision-making with stakeholders. We will illustrate by discussing police officers trying to resolve public order disturbances as fairly as possible and video assistant referees intervening to improve decision-making in football as two examples of perspective-integrating potentially occurring "in real life". Our theoretical contribution will draw upon ongoing developments within sociocultural psychology in combination with current understandings of deliberative theory, collective sensemaking, situated awareness and common operational picture from within organizational and crisis management literature.

*Keywords: perspective-integrating, perspective-taking, perspective-getting, multiparty interactions, communication*

## **A Shot in the Dark? A longitudinal study of COVID-19 Vaccination reasoning in Germany**

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This paper explores people's motivations and concerns about being vaccinated against COVID-19 as a dialogical process. Based on a large national representative survey of the German population, 40 interviewees were selected to elaborate on their attitudes and behaviours in relation to the COVID-19 pandemic, including vaccination willingness. The first phase of data collection took place in December 2020 (shortly before the vaccine's approval by the European Medical Agency), the second phase in April 2021 (when the vaccine had been offered to a subset of the population), and a third phase in August 2021 (after it had been offered to everyone). Results reveal the mobilization of multiple arguments for and against COVID-19 vaccination that are structured around the antinomies: trust/distrust, risk/non-risk, and community/liberty. In the first phase many participants voiced arguments both for and against vaccination, while in latter phases arguments became increasingly polarized and focused on constructing 'the other' (i.e., (anti-)vaxxer). After presenting general argumentative tendencies used across the sample, a case study is analyzed to illustrate how these arguments play out as a dialogical process, wherein different arguments are voiced and countered. The paper concludes by nuancing the arguments about the 'infodemic,' where we are all in our own information silos; instead, the findings here point to people managing a complex array of different information and arguments from multiple perspectives.

Keywords: *vaccination, argumentation, dialogical, longitudinal, polarization*



## Compliance or critical thinking? Dilemmatic negotiations of non-compliance with the COVID-19 cabin ban in Norway

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Early in the COVID-19 pandemic, the Norwegian government made it a punishable offence to spend the night in privately owned cabins, to control the spread of COVID-19 in rural areas. This so-called “cabin ban” resulted in discussions and pushback. In this study, we investigated the research question: “How do interview participants discursively explain why the cabin ban was the first measure that evoked pushback in Norway?”. We conducted a Foucauldian discourse analysis of our longitudinal interview material, finding that participants provided three overarching explanations of why this measure resulted in pushback. In the first explanation, the pushback was presented as a result of the cultural importance of the cabin. Here, participants partly legitimised the pushback by constructing it as a predictable reaction in this cultural context. In the second explanation, participants constructed the pushback as an expression of ‘cabin people’ in particular and Norwegians in general being ‘too privileged’ to acknowledge the measure’s necessity, constructing pushback as an illegitimate reaction. In the third explanation, participants explained the pushback as a result of people seeing the measure as meaningless. This interpretation constructs pushback as a legitimate response. With some temporal variations, the same participants were using these competing explanations, actively negotiating individual freedom against solidarity, and compliance against critical thinking. We discuss these findings in light of Billig and colleagues’ (1988) framework of ideological dilemmas. Our study contributes to the understanding of compliance with restrictive measures as processes that are connected to the temporal, cultural and ideological context.

*Keywords: Compliance, COVID-19, Foucauldian discourse analysis, non-compliance, ideological dilemmas*

## **Youths' understandings of openness about mental illness: A qualitative study**

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Openness about mental disorders has increased in recent decades. How do youths understand the ethos of openness about mental illness? In this qualitative study, we conducted 15 semi-structured interviews and three focus groups with young adults aged 16–19, the majority recruited from psychology classes in upper secondary school. Thematic analysis was used to analyze data. Social representation theory was used as a theoretical framework. The results show that the participants shared the widespread perception in society that openness is an effective outlet for negative feelings and a way to combat stigmatization. However, we also found that the participants had more critical understandings of openness. Among the downsides of openness that were highlighted were potential misuse to gain attention, uncertainty regarding the legitimacy of the disease categories applied, and the potential romanticization of mental illness. Thus, the study indicates that a more nuanced, ambivalent attitude towards openness has become widespread among the younger generation.

*Keywords: the ethos of openness, mental illness, stigma, pathologizing, social representation theory*

## ENGAGING THEORIES OF CARE IN EDUCATIONAL PRACTICE TOWARDS GREEN TRANSITION: STRUGGLING WITH DILEMMAS AND LIMITS OF CARE AND RESPONSIBILITY IN A GLOBAL CRISIS

Ditte Winther-Lindqvist

*Aarhus University, Copenhagen, Denmark*

The climate and bio-diversity crisis calls for new theorizing and engagement in various theoretical and applied fields of psychology. Climate psychology, educational psychology for sustainability, and diagnostic categories like eco-anxiety/depression, are examples of such responses. Most theorizing, largely represent worldviews formed around modernity in western societies that have legitimized human exploitation of natural resources and non-human earthlings, and backgrounded our dependency on nature and on each other. We are addressing the issue of green transition in education by engaging theories of care, and suggest a conceptual framework of inter-related caring domains based on care-ethics, praxis-theory, (eco)feminist theory and phenomenological inspirations (Tronto, Løgstrup, Merleau-Ponty, Pahuus). The contested status of 'eco-crisis' make green transition efforts interesting sites for studying paradoxes in both maintaining and changing habits and values in more sustainable directions. Collaborative research in ECEC settings, allows us to explore and transform pedagogies of everyday practices, and to identify differences in our resources and perspectives on the matter. We would like to discuss some of the challenging questions: How do we balance normativity and an activist stance with scientific ideals of democratic participation and 'objective' knowledge? How do we operationalize and identify conceptual constructs like world-care and caring domains in everyday life and allow practice to answer back to theory? How do we avoid despair when engaging 'small scale' changes and caring efforts as a response to a global wicked problem? What is the scope and the limits of care and responsibility, in a global crisis?

*Keywords: Green transition, climate change, education, world-care, care theories*

## A broader vocabulary of care – Conceptualizing world-care

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This talk outlines the vocabulary of the world-care project inspired by the Danish life-philosopher and care-ethics of K. Løgstrup and feminist J. Tronto (Winther-Lindqvist 2023). Alongside this vocabulary of care and caring domains of; self-care, other-care, we-care, and world-care, caring objectives of responsive and proactive dimensions are exemplified with reference to care understood as activities that remain, continue, and repair our world (Tronto & Fishers definition). Suggesting a broader concept of care as domains that can overlap, or exclude each other highlights the conflictual and political aspects of care and that caring requires a recognition of an existence worth caring for (Hundeide 2007). To care is also to worry, thus care implies a burdening in responsibility on the one who cares. As such, caring, and introducing world-care is potentially distressing for parents, professionals and researchers when asked to engage with the bio-diversity and climate crisis in collaborative research. Depression or denial may be realistic positioning's in terms of the current crisis, but are unhelpful pedagogically, as children are depending on adults who remain hopeful and agential in engaging with the problems of our times. Formulating alternative understandings of care, human needs, and entanglement with 'nature' as a basis for green transition, produce paradoxes between responsibility and hopefulness in educational settings, where phenomenological concepts of world-openness, a common life unfolding, and moral imagination may serve as productive alternatives to think about human dependency.

*Keywords: Green transition, climate change, education, world-care, care theories*

## **The concept of World-Care in dialogue with practice – challenges and qualities**

Marie Kolmos

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This presentation focuses on the challenges and qualities inherent in working with the theoretical engaging concepts of 'world-care' and 'caring domains' in the ethnographic fieldwork in connection to The Green Transition as World-Care project (see concept definitions above).

The Green Transition as World-Care project is empirically based on a qualitative and collaborative research approach aiming at both exploring and transforming the involved early childhood educational practices. The ethnographic fieldwork takes place in daycare facilities, where selected staff members participate in workshops where the concepts of 'world-care' and 'caring domains' are introduced and reflected together with researchers. As Gruenewald (2003) points out, issues concerning ecology and climate change can easily become abstractions from the immediacy of the places where we live and thus also from the practical everyday life in daycare facilities. The presentation discusses how the distinction between space and place (i.e. Løwlie) and the concept of social aesthetics (MacDougall) can be helpful rendering qualities and paradoxes visible in the engagement with the concepts of world-care in the dialogue between theory and everyday educational practice.

Focusing theoretically on children and the educational staff as emplaced persons inscribed in the context of their embodied and material existence, the aim of this presentation is to allow the educational practice to answer back to the concept of 'world-care' as a way of addressing issues of green transition.

*Keywords: Green transition, climate change, world-care, practice research, ethnographic fieldwork*

## **Conceptualizing, exploring and transforming caring habits and caring awareness in pedagogy – engaging phenomenology of embodied sensory-aesthetics**

Anne Maj Nielsen

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This talk suggests a sensory- and aesthetics-based approach to conceptualizing, exploring, and transforming caring habits and caring awareness in everyday pedagogy practices. The theoretical framework integrates existential-phenomenology (Fuchs, Merleau-Ponty, Waldenfels) and sociocultural psychology (Vygotsky) to conceptualize experience as; sensory pre-reflective embodied perception loaded with intensity, and mediated aesthetically by sociocultural artefacts, tools and participatory practices. This framework is applied to conceptualize ‘caring habits’ and ‘caring awareness’, departing from the suggested vocabulary of the World-care project and caring domains.

The caring domains in pedagogical practices may conflict and be experienced by professionals as dilemmas, involving affectivity and difficulties about how to (re)act and prioritize actions. In the present climate- and biodiversity-crisis, ideas of ‘nature’ have become center of concern, and simultaneously a void has opened when it comes to knowledge and practices in pedagogy: what is important and significant when wishing to caring for our environment and ‘nature’? This void is filled with different normative and automatic reactions, ideas, based on culturally, personally formed habitual and pre-reflective practices, and orientations of the participants. Affective and emotional intensities in this void of un-knowing are strong forces emerging pre-reflexively in ways often challenging intentions of ‘caring’. This presentation discuss how the vocabulary of caring domains and reflections on domain-related caring awareness and practices may bridge the void of un-knowing in theory and practice.

*Keywords: Green transition, climate change, education, world-care, existential phenomenology*

## **Parenting in times of crisis? – Conceptualizing care practices in families in relation to climate change and demands for more sustainable living**

Dorte Kousholt

*Aarhus University, Copenhagen, Denmark*

This paper brings together conceptualizations of contradictory concerns in care for children in everyday family life (Kousholt, 2011, 2019) and discuss “shared care” between parents and professionals (Haavind & Andenæs, 2018) with the conceptual framework of inter-related caring domains (cf. symposium introduction).

Since the global Covid pandemic, war in Ukraine, and economic recession in Europe - combined with climate changes - crisis no longer seem to be a temporary condition for families, but a more chronic situation. Radical societal changes and abruptions change the conditions for family life and care and make visible the intrinsic relation between everyday family practices and societal and political conditions. Parents must now not only take care of their children and strive to ensure that they can do well in relation to for example, the school system, but also take care of them in an unpredictable world and prepare them to deal with an uncertain future.

Anthropological studies in precarious areas find that living with crisis and uncertainty holds the possibility of producing despair, powerlessness, anxiety - but also hope and new ways of living (Calkins 2016). How do environmental and societal crisis influence, (de)stabilize and perhaps transform how parents perceive of issues of care in everyday family life? How do parents experience conflicts and dilemmas between different care domains and demands in and across children’s life contexts? How do they perceive of their own role and resources for supporting and taking part in green transition together with their children?

*Keywords: Green transition, climate change, care theories, parenting and family life in crisis*

## SITUATED STRUGGLES OF OTHERED POSITIONS AND MOVING BEYOND

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Current norms dictate societal expectations: You are supposed to be well-educated, in good health, and holding down a proper and well-paid job. In some regards, strong discourses predict that 'you can become whatever you want', and yet, restricting norms and processes of othering, also on a smaller or more subtle scale, counteract and contradict that promise. This symposium explores people, who, in different ways, may find themselves "outside the normative script" (Ahmed, 2014, p. 107). Whether we find ourselves in the realm of education, on the brink of employment or in need of psychiatric services, the settings and spaces we participate in tell us 'who we are' or perhaps even more so 'who we ought to be', leaving people to deal with situated struggles.

From a social-psychological perspective, we intend to explore subjectification processes and how people navigate and manage themselves in relation to the various institutional settings - and how theorization matters in relation to moving beyond othered positions. By expanding our unit of analysis in institutional welfare and care settings we may create new possibilities for action and participation.

From a critical standpoint, this symposium thus addresses the intersection of 1) how people in various ways alter the systems and settings in which they take part, allowing them to experiment or re-negotiate their identities and social positions in society. And 2) how reconfiguring institutional spaces may co-create new possibilities for becoming and moving beyond othered positions. And finally, we discuss how theoretical concepts contribute to such processes.

Keywords: *Othering, subjectification, participation, welfare, theorizing*



## How do unemployed people deal with (in)dignity and work to get rid of sticky shame?

Sabina Pultz

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Unemployment often comes with a diffuse sense of feeling less dignified as a citizen, accompanied by a strange sense of sticky shame (Ahmed, 2014). But how do we develop the theoretical concepts apt to grasp such subtle affective pushes and 'othering' mechanisms to understand the situated struggles unemployed people find themselves in?

Based on rich qualitative data consisting of in-depth interviews with 44 Danish unemployed people and follow-up video-diaries, I explore the 'lived experience of unemployment' (Boland & Griffin, 2015). This allows me to identify under researched aspects of how (in)dignity and shame are linked to encounters in unemployed people's everyday lives; with the public employment services (PES), encounters with the labor market, and last, through encounters in the private domain. By applying the concept of 'affective subjectification' (Pultz, 2017), I aim to enhance our understanding of how unemployed people are attuned in particular ways and how this is orchestrated politically, societally, and culturally. While shame is a very intimate, bodily, and private feeling, I track the underpinning of such experiences linking to wider societal structures and practices, that distribute respect and dignity unequally in the population. Some manage the sticky shame by 'shifting' (Norris, in press) towards new wanted identities or by 'sustaining' other more dignified roles. These situated struggles and ways of negotiating make clear the value systems underpinning our society and allow us to critically discuss the link between psychology and politics.

Keywords: *unemployment, affects, othering, identity, dignity*

## **A matter of space: (co)creating enabling spaces for becoming in mental health care**

Sofie Pedersen

*Roskilde University, Roskilde, Denmark*

In Denmark, as in most western countries, the conceptualization and treatment of mental illness issues is highly individualized and biologized. Despite the bio-psycho-social model being a dominant narrative of mental illness for a longer time, mental illness issues are largely – and consistently – considered the property of the individual. Consequently, the often-complex aspects of the human lifeworld are reduced, both theoretically and practically. This impacts not only the self-understanding of the person suffering, but also the way in which we design and consider institutional spaces for rehabilitation and recovery.

Drawing on the ecological psychological concepts of behavior setting (Barker & Wright 1955) and affordances (Gibson 1979/1986), I discuss the potential of expanding the unit of analysis in mental health care, by exploring how space matters in relation to recovery. Though much psycho-social work fails to consider or include space as a factor (in what would be a bio-psycho-social-space model), recovery does not take place in non-spaces; it is never not-situated.

I shall therefore explore the meaning of working with the invitational character of the environment, of creating the possibility of 'both/and' (or liminal) positions, and of using inclusive architecture to support a sense of inclusion, new possibilities for participation and the development of agency, as well as the experience of lived citizenship. I shall thus argue for the meaning of 'enabling spaces' (Nielsen & Pedersen 2022) in relation to moving beyond othered positions in mental health care.

*Keywords: recovery, enabling spaces, behavior settings, affordances, participation*

## **Talking with the hammer: An affirmative theoretical analysis of Vocational educational spaces and materialities as multi-voiced dialogues**

Mads Bank

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In contemporary political and educational discourse, vocational education is often articulated either negatively as the “other” to traditional scholarly education or as being associated with practical skills. Such articulations are problematic as they reproduce a class-based hierarchy in education, separate knowledge from practical skills, and obscure the significant strengths of vocational education.

In this paper, I will draw on Bakhtin (1986, 1981) and post-structuralist theory to affirmatively theorize vocational educational practices. Based on empirical fieldwork, I will argue that we can theorize vocational education as dialogically multi-voiced, student-centered practices. Building on Dyson’s (1996) distinction between monologic and dialogic teaching, I will demonstrate how dialogic educational practices are produced through an assemblage of heterogeneous materials, tools, discourses, spaces, and subjectivities. Additionally, I will show how the flexibility and heterogeneity of spaces in vocational education allow for a plurality of ways of participation, offering more autonomy and collaborative work.

I suggest that such a theoretical model of vocational education can provide us with new models for designing more inclusive and engaging educational practices. These models can counter the marginalization processes that many vocational students are subjected to and that are structurally embedded in traditional monologic and disciplinary educational practices.

*Keywords: Dialogism, vocational education, post-structuralism, Bakhtin, materiality*

## **TROUBLED PERSONAL ENGAGEMENT AS A CATALYST FOR A THEORETICALLY COMPREHENSIVE INQUIRY OF (PSYCHOLOGICAL) PHENOMENA: ILLUSTRATIONS FROM THE SERBIAN CONTEXT**

Biljana Stanković

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It has become a widely accepted thesis that our existence and experience are situated. Location is even recognized as “a basic ontological category for psychology” (Benson, 2001). As a consequence, reflexively grasping our particular position has become both an ethical and a methodological obligation when researching and theorising. What is often not elaborated in this familiar picture of self and research transparency is how these complex and often lifelong processes work. In this symposium, we aim to illustrate how our contexts constitute us by imbuing our lifeworlds with built-in perplexities that we infused with personal meanings and affects. By trying to resolve them, we as researchers become fixated on certain phenomena. But this is more than a case of personal investment in the topic – it is an authentically troubled personal involvement in the phenomena themselves. An unsettled lived experience is at the core of the will to know and understand. In her “Notes toward a Politics of Location” (1984), Adrienne Rich asserts that “whatever circumscribes or mutilates our feelings makes it more difficult to act, keeps our actions reactive, repetitive”. The reduction of affective involvement – either through the distancing movement of abstract thinking or through sole commitment to one position or point of view (as in loyalty to theoretical or ideological camps) – makes us prone to settling for more familiar, simplified or biased theoretical articulations of our phenomenon of interest. In contrast, we will try to illustrate how troubled personal (and embodied) involvement in our respective research phenomenon served as both a driving force and a guide for its more integrative theoretical conceptualisation and empirical exploration.

*Keywords: situatedness, embodied engagement, reflexivity, theoretical integration*

## **The messiness of theorizing girlhood in Serbia: Toward a discursive and phenomenological exploration of embodiment**

Tijana Nikitović

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Young women growing up as part of Generation Z in Serbia belong to a postsocialist society in transition, introduced to capitalism and neoliberal ideology. The Zeitgeist they live in is permeated with diverse and often contradictory discourses on femininity, e.g., feminist and postfeminist discourses. As part of the previous generation, I grew up in a society that offered far fewer alternative constructions about what a female body can do and how it should look like. The way I position myself in relation to discourses about the female body, as well as my own lived experiences, made me ponder how young women today make sense of their experiences. One notion is that the diversity of discourse is of service to young women. However, contradictory discourses may be a source of great anxiety and ambivalence concerning one's body. To untangle the messiness of my research phenomenon, I deemed it necessary to take on a nuanced and critical theoretical approach. In psychology, the topic of young people's bodies, especially girls', is predominantly explored within the positivistic paradigm. The dominant theoretical approach in this field is individualist, cognitive, and pathologizing. Contrastingly, I propose theorizing the (female) subject as processual and embodied, situated in a sociocultural context. This subject is agentic but also constrained by discursive and material conditions. To this end, I utilized a critical-discursive approach grounded in the poststructuralist tradition and a phenomenological approach to the body. The proposed framework takes into account the symbolic mediation of the subject, the role of discourse and power relations, as well as the embodiment of the subject.

*Keywords: postfeminism, female embodied experience, young adulthood, discourse, theoretical integration*

## **Reconnecting theoretical “opposites” - revisiting notions of interest and organizational structure in theorizing self-organized efforts to maintain a common resource**

Isidora Popović

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Critique of rationalist notions around the “tragedy of the commons” (Hardin, 1969) has yielded a more optimistic prospect for collective rationality (Ostrom, 1990). A further shift towards theorizing practices of commoning has replaced rational self-interest with affective dimensions of the phenomenon - concepts of community and care (Federici, 2018; Hardt & Negri, 2009). Indeed, I recognized the cultural centre in Belgrade I was researching in the alternative urban spaces and housing cooperatives I was reading about in the literature. However, my participants articulated issues of participation in common duties rather as issues of common reason, than as crises in community. They used notions like “free riding” to articulate unequal participation and “secret government” to articulate deviation from horizontal structure. They claimed that having an interest in common - and not mutual affection - was key. Instead of affective dimensions of care, I encountered invisible unpaid housework as pertinent to commoning. However, community had made me interested in the phenomenon. As I developed personal relationships with the more active members of the cultural centre, I was initially eager to learn their views, only to later feel the need to emancipate myself from them. My inner conflicts were epistemologically useful - as a researcher trying to be more objective and as a young woman trying to be more independent from male authority figures. Alternately defending their perspective and rebelling against it sensitized me to different structural positions in the explicit and implicit division of labour. I conclude by proposing a move to integrate our theorizing of commoning efforts.

*Keywords: commoning, collective rationality, theoretical integration, urban commons*

## **Caught in the pendulum movement: The dynamics of immersion and detachment in exploring female embodied subjectivity and reproductive politics in Serbian maternity wards**

Biljana Stanković

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My preoccupation with what I consider to be my central research topic has been motivated equally by socio-political and theoretical reasons. Neither had a greater advantage, although both were not equally present during my long-lasting engagement with the topic. It therefore took me a while to understand the interplay and dynamics between them. In a much later reconstruction, I recognize repeated cycles of immersion in the phenomenon (my very personal and embodied involvement) and detachment from it (my attempts at theoretical articulation of its various aspects). Thus, I would move from the empathetic engagement with the traumatic experiences of women in local maternity wards that showcased practices genuinely perplexing to me – both intellectually (how did we end up with something that seems so irrational) and experientially (how to come to terms with something like this happening on a large scale to a number of young women like me and nothing being done about it); and move to trying to theoretically grasp and articulate the aspects that I considered central – the female embodiment as both constructed and shaped by dominant ideologies and practices and as a potential site of resistance; as well as the situatedness of medical representations, procedures and technologies in very material and tangible institutional arrangements. This pendulum movement was both an expression and a consequence of the real entanglements of theoretical articulation of the phenomenon and practical engagement with it, which was simultaneously deeply rooted in and constitutive of my own embodied experiences, concerns and political positionings.

*Keywords: empathetic involvement, socio-political engagement, female embodied experience, institutional practices*

## THEORISING MICROGENESIS AS ENGAGEMENT

Tania Zittoun, Martín Vergara  
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Both understanding or supporting human development and social change require a deep understanding of micro-processes of change, without losing sight of their underpinnings or implications at a wider scale. Theorising microgenetic dynamics requires patience and precision – it needs both to account for instant-to-instant, here-and-now emergences, never losing sight of deeper or wider dynamics of interactions, development or sociocultural change. Capturing microgenetic dynamics thus paradoxically requires serious and deep theorising. Hence, theorising microgenesis is a form of engagement.

In this symposium, four presentations propose different theorisations of change and development: Martín Vergara will show the slow emergence of concept thinking by composite utterances, leading to possible generalisation; Agnès Camincher propose to see how the emergence of meaning about desire in an interaction with a sexologist reveals wider sociocultural dynamics; Tania Zittoun and Alex Gillespie will examine how everyday diary entries reveal wider patterns in the course of a life; and Louis Kernahan proposes to see how museum visitors' attempts to make sense of exhibitions reflects wider historical transformation of museography.

*Keywords: Microgenesis; meaning-making; concept development; life course; engagement*



## Instant concept development

Martín Vergara

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From a cultural-historical approach, concepts are generalizations processes: authentic acts of thinking by which an exemplar is treated as part of a class. Concepts develop throughout life, as attested by the fact that, using the same words, people generalize in different ways at different points in their ontogeny. As a fundamental principle of developmental psychology, it is not complicated to think of such changes across the lifespan. Less evident, however, are the claims on the microgenetic development of these ways of thinking, according to which each time we generalize using words, we do it in particular ways that depend on the specific use of the signs. How is it possible to conceive “the same thing” differently each time? And, how can we account for these ever-changing yet stable ways of thinking?

The specific use of signs that characterizes concepts, we will argue, is not limited to speech, but makes use of various semiotic means, such as artifacts, inscriptions, abstracts representations, and gestures. Speech is hardly ever alone. In this paper, we will discuss how the flow between these composite utterances, the successive translation from one to another in interaction, can tell us about the multiple instances of concepts. Furthermore, we will address how this reflection feeds back into our understanding of the development of concepts through ontogeny.

*Keywords: Concept development, microgenesis, semiotic means, composite utterances, cultural-historical theory*

## Subjectivity and eroticism: micro-change and meaning-making

Agnès Camincher

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In the history of psychology, the relationship between subjectivity and sexual desire (eroticism) has been established in some detail, from a variety of perspectives, given the complexity of the topic. However, the processes of change in favor of subjectivity in the signification of sexual desire remain partly unknown, even though they are at the heart of contemporary questions such as the notion of consent. This research aims above all to offer an unequivocal discourse on the psychic dimensions of sexual desire, while it is clearly captured by naturalistic approaches in dedicated institutions.

More concretely, then, it is a question of highlighting the psychic structure of the events of subjectivity in the discourse of sexual desire, and to see how they are articulated within intersubjectivity itself. We begin with an historical and theoretical milestone on the subject of sexual desire.

This is qualitative research, based on the accounts of sexology patients with a request directly or indirectly related to the question of sexual desire. Only the passages concerning signification are transcribed and analyzed using the dialogical method (Grossen, 2006; Markova, 2017; Salazar-Orvig & Grossen, 2008). It will then become clear that the advent of erotic subjectivity is a complex process, involving temporality, micro-events and changes, where the levels of intersubjectivity (Gillespie & Cornish, 2010) are decisive.

*Keywords: dialogism, intersubjectivity, meanings, sexual desire, subjectivity.*

## Themes and variations in the course of a life

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Each course of an adult life is a unique combination of routines and habits, and sudden crises and disruptions. In the past years, pursuing the projects of lifespan and life-course approaches (Levy et al., 2005; Spini et al., 2017), a sociocultural psychology of the life-course has let us account for both daily changes and major ruptures and transitions, the evolution of multiple engagements in different domains, and the role of imagination within (Zittoun, 2022; Zittoun et al., 2013). But how can we understand the importance of daily changes in the light of a course of life? Are the origins of some major ruptures and transitions not to be found in the slow cumulation and variation of daily events?

Drawing on online diaries written over more than 20 years, WE propose to highlight the relationship between microgenetic daily changes, as seen in diary entries, and their translation in terms of ontogenetic development, that remain over longer periods of time. More specifically, we will show how the way in which people engage over life in their preferential domains – work, hobbies, friendship – is slowly transformed as they develop new understandings, or disinvest from these domains (Zittoun, 2024; Zittoun et al., 2023). We wish here to explore the emergence of unique styles that characterise people’s life-courses, through their thematic engagements and modes of resolutions, or dynamic patterns.

Altogether, this paper will thus both contribute theorising the development of people’s life-course in society, and illustrate the importance of theory when addressing large sets of data.

Keywords: *Diaries; Life course; Sense-making; Technologies of the self; Microgenesis*

## **Application of sociocultural psychological theory in the museum: application as engagement**

Louis Kernahan

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As modern museums continue to change and evolve, the people who work together to staff and run them also learn and develop. Similarly, the theory and practice of psychology in our modern world have developed immensely over several centuries. Following the behaviourist, constructivist, and affective turns within museological research –based upon psychological knowledge– new ways of thinking about museum practice in the real world have been explored. By theorising via the application of the relatively new discipline of sociocultural psychology, we can investigate the experiences of museum professionals and other staff. Here, it is hoped that we can extend the pragmatic use of psychological theory via engagement in the sociogenetic evolution of museums and see how their changes have led to developments in the ontogenetic and microgenetic processes within visitors associated with the museum. To illuminate this, the current oral presentation will consist of an analysis surrounding one subset of data from an ethnographic study. This subset consists of 10-15 narrative-style interviews conducted within the National Railway Museum, York, United Kingdom. A phenomenological analysis will be evoked to understand how professionals make sense of their experiences and construct narratives of their careers within the museum as it changes around them.

*Keywords: sociocultural psychology, museology, science museum, narratives*

## **TROUBLESOME FUTURES AND WHAT TO DO WITH THEM: PERSONAL AND COLLECTIVE AGENCY IN RELATION TO IMAGINED FUTURES**

Hana Hawlina

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Imagination grants the human mind a remarkable capacity to exist within a dynamic temporal heteroglossia where the past, present, and future are endlessly interwoven. However, our relationship to imagined futures is rarely easy or straightforward—they are uncertain and impossible to stabilise, often bleak and anxiogenic. We have limited agency to act upon the future, to bring about desirable outcomes or evade negative ones. People might feel trapped in a difficult political situation, where governing entities propel them towards unwanted futures; some futures seem too vast to act upon, such as the apocalyptic visions of the climate crisis; we may even imagine posthumous futures, where we are no longer able to intervene.

Confronted with difficult futures, people and communities exercise agency in diverse, inventive ways to shape what is coming, or resist the change. In our symposium, each paper explores different expressions of individual and collective agency in relation to destabilising futures; first, Ivan Flis investigates how Nikola Tesla wrote his autobiography as a textual monument for the future, creating a self-narrative that exerts influence long after his death. While Tesla heroically projected himself into the future, contemporary young people in Alja Pehar's study wanted to escape the bleak collective future and exercised limited agency in symbolically removing themselves from it. In times of political turmoil, Hana Hawlina observes how people rediscovered hope and agency as a community, which catalysed a social movement. Finally, Matthew Porges explores how opposing communities struggled to define the future in the context of bordering.

*Keywords: collective futures, imagination, personal agency, collective agency, temporalities*

## Nikola Tesla's Textual Monument for the Future

Ivan Flis

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The wizard of electricity who invented the future. This is how Nikola Tesla is often remembered by his most fervent fans who number in the thousands: electrical engineers, Serb/Croatian nationalists, historians of technology, Silicon Valley techbros, neurodiversity advocates, conspiracy theorists, science teachers, Yugoslav communists, science fiction fans, vegetarians, Yugoslav-Americans, and many others. Very many communities of people, since the beginning of the twentieth century and Tesla's stratospheric rise to celebrity in fin de siècle New York, have invested considerable effort to both remember Tesla as a heroic figure of the past and a futuristic prophet of the future. In this paper I will discuss the quizzical temporality of Tesla's only autobiography. The autobiography was published in the American hobbyist magazine *Electrical Experimenter* in 1919. Written by Tesla when he was in his sixties, with the heyday of his career already two decades in his past, the magazine's editor explicitly solicited it from the aged inventor as his 'textual monument' for the future. From 1919 onwards, it prefigured as the most exhaustive source about Tesla's life both for academic historians and the diverse memory cultures that salvaged Tesla from the march of time. By analyzing the autobiography and its editorial inception, I aim to show how Tesla was celebrated during his life as an imaginative visionary of the future whose past futures, via the autobiography, kept rupturing the presents of twentieth century memory cultures. In the theorization of the legacy of Tesla's agency through self-narrativization, I will juxtapose Ian Hacking's "looping kinds," Aleida Assmann's theorization of collective memory, and G.E.M. Anscombe's action under description.

*Keywords: Collective memory, Nikola Tesla, history of technology, intention*

## **(Im)possible futures: imagining collective futures and how future selves got lost on the way**

Alja Peihar

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Why does it seem like imagining the collective futures has become especially complicated and anxiogenic, even more so if we try to picture ourselves as a part of it? Our relationship to the possible futures reflects our current preoccupations and worries and offers an insight into the complex interplay between subjective and social contradictions, the ways in which we understand ourselves, others and make sense of the world. Based on the synthesis of key findings from in-depth interviews with a sample of young adults from Switzerland and Slovenia, I observe their shared difficulty in imagining the ideal and actual future. By placing their answers in the context of capitalist realism I aim to analyse the striking discrepancy between the personal and collective futures and the prevailing inability of imagining oneself as a part of the collective future. Guided by different affective momentums, the experienced contradictions numb the insertion of the self in the collective imagining, culminating in various ways; from a tendency to isolate in both symbolic and concrete terms, actively detaching oneself from the social, to radically annihilate the self in the future. With the help of their answers, I look for alternative conceptions of future-making and subjectivity that surmount the individual-social dualism.

*Keywords: imagination, collective future, personal future, capitalist realism, agency*

## **Resisting illiberal futures: collective imagination and agency in the genesis of a social movement**

Hana Hawlina

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The spring of 2020 was a uniquely tumultuous period in Slovenia, where the day after a centre-left government declared the state of epidemic, a right-wing coalition came into power. The global Covid-19 pandemic thus collided with a national political crisis; the new government under the leadership of Janez Janša received record low approval ratings from Slovenian citizens, and the first wave of the pandemic was characterised by numerous scandals of crisis mismanagement, corruption, criticisms of authoritarian tendencies and enactment of unlawful policies. Drawing on the analysis of diary entries from this period, the paper will delve into the months leading up to the beginning of the Bicycle Protests, exploring how collective imagination and a burgeoning sense of agency contributed to the birth of a social movement.

In the beginning of the Covid-19 pandemic in Slovenia, the prevailing sentiments among the diarists were of isolation, fear, and powerlessness. Confined to their homes, they faced a global crisis and felt trapped by a government they did not trust. Participants' imaginings of the future under Janša's rule became increasingly bleak and dystopian, yet this sense of a shared fate began to rekindle a sense of community in a time when physical gathering was prohibited. As people imagined themselves belonging to a wider public that resisted Janša's policies, they described a greater sense of agency to affect collective futures. Such imaginings were crystalised into and scaffolded by artistic practices, as well as historical representations of solidarity and liberation drawing on Slovenia's socialist past.

*Keywords: collective imagination, future, agency, social movement, diary analysis*



## **Ambiguities of the Borderscape: Imagining the Slovenia-Croatia Border in the Context of Irregular Migration**

Matthew Porges

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Imagination is central to bordering, and to understanding the physical and temporal boundaries of political units. This paper draws on ethnographic fieldwork conducted along the Slovenia-Croatia border among “irregular” migrants and residents of Slovenian border villages in order to draw empirical and theoretical conclusions about the role of political imagination and futurity in relation to contemporary European migration. Villages along this border are caught up in multiple temporal discourses: as a frontier of “Europeanisation,” as a repository of the Yugoslav or Austro-Hungarian legacies, or as the gateway to a new, migration-inflected Europe imagined (positively) by migrants seeking asylum, or (negatively) by some residents of the border. The Slovenia-Croatia border, in particular, has multiple historical resonances: until 2023, it was an external boundary of the Schengen Area, an internal zone of the European Union in which border checks have been largely eliminated (which has since grown to include Croatia), and as a historical military frontier of the Austro-Hungarian empire. Until Croatia’s accession to Schengen, this border was arguably the most important in Europe for both migrants and policymakers attempting to “manage” migration. Residents of the border villages are not devoid of agency in this process, but seek to influence migration routes in order to stake a claim to onrushing futures. Imaginations of the past and future, and relations between temporality and political agency, are explored in order to draw broader theoretical conclusions about collective understandings of bordering at the margins of the European project.

*Keywords: Migration, Collective Imagination, Bordering, Slovenia, Temporality*

# ROUND TABLES



## **Is equality fundamentally unattainable? An investigation of the limits, implications and effects of egalitarianism**

Flora Botelho<sup>1</sup>, Thomas Madsen<sup>1</sup>, Irini Kadianaki<sup>2</sup>, Vladimer Lado Gamsakhurdia<sup>3</sup>, Fathali Moghaddam<sup>4</sup>  
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The table works from the contention that egalitarianism is inherently paradoxical insofar it is necessarily embedded in broader, global social hierarchies. Concretely, we propose that, rather than indeterminately extending equal status to all humans, egalitarian ideology reaffirms the commonality of members of democratic, liberal societies in terms of their moral allegiance to values of individual autonomy, freedom and gender equality. This allows members to perceive each other as equal and themselves as egalitarian and yet simultaneously exclude those who do not correspond to predetermined notions of liberal, democratic individuals. Thus, egalitarianism becomes a mechanism whereby the superiority of white, Christian-secular, modern, democratic societies is asserted over other cultures and social groups. The argument is meant to inspire critical thinking and lead to a productive discussion of how to conceptualise the multifaceted dynamics of egalitarianism and social inequality.

Keywords: *egalitarianism, racism, discrimination, inequality*

## How can psychological theorizing be(come) ecological?

Hannah Arnett<sup>1</sup>, Erik Axel<sup>2</sup>, Niklas Alexander Chimirri<sup>2</sup>, Patrick Jørgensen<sup>2</sup>, Jacob Klitmøller<sup>3</sup>, Gloria Muñoz<sup>4</sup>, Luca Tateo<sup>5</sup>

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Psychology is nowadays challenged by the growing awareness that most life on planet Earth - including non-western and non-human beings - has widely been neglected by psychological theorizing, leading to knowledge that is little helpful for grappling with today's environmental crises. In other words, current hegemonic psychological theory is insufficiently ecological. We propose to bring this issue to the theoretical arena, starting from a roundtable that will discuss challenges and potential avenues to overcome the limits of current theory and its relevance for practice, for instance in the translation of ecological concerns into sustainable daily actions (and vice versa). The presenters will engage into an interactive discussion with the audience in response to a concrete empirical problem introduced at the beginning of the session, and in ongoing response to the audience's conceptual questions and propositions. We invite discussing themes such as: To what extent are ecological concerns an integrated part of everyday life, whose everyday life, and where on the planet? How do current concepts used in psychology stand in tension with other concerns and priorities, and how do positively connoted concepts such as 'care', 'love', 'resonance', 'climate/environmental/social justice', 'sustainable practice' and more assist in making sense of these tensions? How do different ways of understanding and working with the ecological in everyday life transform practices and subjectivities differently in varying societal contexts? And is the role of the academic researcher to jointly develop in these transformations, or shall we foremost learn and innovate our theories and concepts?

Keywords: *environmental crises, ecological theory-practice gap, everyday life, social-environmental justice, researcher role*

## Encyclopedia of Theoretical and Philosophical Psychology

Thomas Teo

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The chief organizer of a newly planned Encyclopedia of Theoretical and Philosophical Psychology (with Palgrave Macmillan's Major Reference Work series) hosts a roundtable for associate editors, contributors, and possible readers. Discussed are the scope and depth of the encyclopedia entries, the structure of entries, as well as the purpose of an encyclopedia in times of Wikipedia and ChatGPT. Open feedback and debates are welcome.

Keywords: *Theoretical psychology, Knowledge, Enlightenment*

## Phenomenology and Psychology of Performance

Tetsuya Kono<sup>1</sup>, Shoji Nagataki<sup>2</sup>, Martin Nitsche<sup>3</sup>, Shogo Tanaka<sup>4</sup>

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Performance is an important theme with great potential for the development of philosophy, psychology, and the cognitive science of embodiment. However, in order to understand the phenomenon of one-time performance, conventional hard science methodology is disqualified since it places reproducibility as the basis of research. In contrast, phenomenology has the potential to provide the basis for a science of performance to analyze the structure and the meaning of performance experiences. In recent years, phenomenology and related cognitive studies of embodiment (4E cognition) have begun to pay more attention to skilled performance and tact in performance (Fuchs & De Jaegher 2009, Gallagher 2021, Grant et al. 2019; Hutto 2012; Welch 2019). So far, we have been conducting phenomenological and qualitative research on intercorporeal interactions. Kono will talk about how children have a dialogue in the practice of philosophy for/with children. Nagataki will focus on certain typical scenes in a soccer game and the linguistic expressions of the coaches who analyze and describe these images. Nitsche will speak on sonic performances (not only music), how they create sound-spaces, and immersion within the sonic in-between. Tanaka will talk about an experiment in which a pair of people drew in improvisation to confirm the process of “participatory sense-making” that emerges “in-between”.

Keywords: *Performance; Embodiment; Phenomenological approach; Digital humanities*

## **Theory requires a passport? Cross-national perspectives in Critical Educational Psychology**

Christoffer Granhøj Borring<sup>1</sup>, Dorte Kousholt<sup>2</sup>, Olja Jovanović<sup>3</sup>, Tim Corcoran<sup>4</sup>

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This roundtable brings together international scholars in Critical Educational Psychology (CEP) to consider contemporary matters of interest within the field. CEP continues to emerge as a response to traditional psychological understandings and applications in educational settings where reductionist and pathological ways of understanding have historically dominated. CEP examines the givenness of hegemonic research – theoretically as well as methodologically – and how this affects ways of understanding within schools and other learning institutions (e.g., universities) around the globe. Psychologists working in educational settings engage in different practices including assessment, consultation, and location-based interventions, often working collaboratively with educators and other allied-education professionals. Like other areas of contemporary life where psychological theory~practice occurs, there is a long tradition of essentializing difference, individualizing problems and labeling in education. Although practice (educational and psychological) develops under different conditions, several critical concerns are regularly present across international contexts. For instance, education-focused matters should be conceived, examined, and managed according to prevailing political, structural, and practical conditions. In response, contemporary CEP theory~practice decenters and connects to relational, material, and non-material circumstances affecting events taking place. Potential similarities – as well as differences – in CEP will be a focal point for discussion in this session. Specific attention is drawn to the immutable relationship connecting theory~practice and how this engagement is enacted within and across different kinds of borders.

*Keywords: Educational/School Psychology, Critical Educational Psychology, cross-national perspectives, theory~practice.*

# THEMATIC SESSIONS





### CRITICAL ENGAGEMENT WITH DOMINANT NARRATIVES 1

#### **Literature as Theorizing in Public: Standpoint Theory and James Baldwin’s “Going to Meet the Man”**

Steven Weber

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Perhaps the best explanation of how society writ large collectively engages in theory is in Jean-Francois Lyotard’s concept of metanarratives—our biggest stories we tell ourselves about ourselves—where we use stories to theorize about who we are, how we relate to each other, how our society functions, and even how we find purpose in our lives. These narratives are the most common way that people engage in theorizing, and because they are so common, they become our most dominant theories, no matter how inaccurate or overly simplistic they may be. If narrative is the primary way in which the public theorizes (and therefore engages in theory), then one of the most powerful ways to counter these metanarratives is with counternarratives whose theorizing runs counter to the dominant theories communicated via metanarratives. Metanarratives can be understood as narratives with no specific characters and no specific actions, events, or contexts (e.g.: “How the West Was Won” and “The American Dream”). Literary narratives are the exact opposite in that they almost always involve specific characters, actions, events, and contexts. In this way, literature is perhaps uniquely positioned to engage in standpoint theory, which, as Sandra Harding explains, is based on the assumption that “activities of those at the bottom of [...] social hierarchies can provide starting points for thought—for everyone’s research and scholarship—from which human relations with each other and the natural world can become visible.” Literature, like that of James Baldwin, is filled with innumerable “starting points” of this kind.

Keywords: *metanarratives, standpoint theory, American Literature, James Baldwin Jean-Francois Lyotard*

### **Repair the mandate: what has been said (and not said) that emerges in a resistant idea of the state repair**

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Human rights violations committed by the State of Chile during the dictatorship (1973 - 1990), and police violence exercised by armed agents during the “social outbreak” in Chile between October 18, 2019 and March 20 Of 2020, they consecutively brought democratic governments to execute public reparation policies in the form of programs that are inserted in public institutional health contexts. Supported by a biomedical model, in repair programs proliferate diagnoses about traumatic and its corresponding symptomatology, configuring the complex identity of the patient and its respective disease. This is how, through conventional reparation models a pathologist paradigm is promoted, which subsidizes power relations and leads people to recognize themselves as victims and users who depend on the repairing work of different professionals, especially on psychology. A resistant idea of repair seeks to tension the monologue that emerges in the form of the state protocol, circumscribed to execute in complex places where the repair industry is inserted. Through linguistic practices, from the work of Mijail Bakhtín, between different generations is that there may be a repair that makes sense. Because people are more than carriers of traumas or symptomatology derived from repression. They are also transmitters of struggles and resistances, of claims and resiliences, which through social, real and dialogic language show the assumptions, inheriting the stories counted by their protagonists to the new generations, in a new idea of repair.

*Keywords: Repair, intergenerational dialogy, assumptions, memory, resistance.*

### **Neoliberal collectivism: double hermeneutics in the context of mass vaccination**

Natalija Ignjatović, Teodora Vuletić, Sonja Janicic  
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The theory of double hermeneutics introduced by Giddens (1991) holds great value in social sciences, emphasizing a dialectical, two-way relationship between theoretical concepts and the ideas/practices of laypeople. Based on prominent societal phenomena, specific theories are formulated, which recurrently penetrate and alter society and its daily functioning. This notion implicates the ever-present need for potential redefinition of certain theoretical concepts. From a critical psychological perspective, and relying on the results from our previous qualitative study, we intend to consider the dialectical interplay between theory and practice in the context of mass vaccination. In our research, we gathered 16 narratives of young self-declared collectivists in Serbia, whom we asked to provide argumentation for and against the COVID-19 vaccination. The results of multiple thematic analyses showed that, beside the expected collectivistic argumentation, narratives also contained a significant proportion of individualistic argumentation. We proposed the term neoliberal collectivism to interpret these findings among self-perceived collectivists. In the present work, we plan on using the notion of double hermeneutics and fitting Althusser's ideas of the subject's interpellation to explore the novel concept of neoliberal collectivism further, offering a new understanding of the collectivistic practices in contemporary Western society. Relying on our previous findings, we aim to demonstrate and discuss how the contingency of neoliberal social change consequently and inadvertently alters the notion of collectivism. Furthermore, we recognize the need for a potential theoretical reevaluation of this crucial cultural dimension.

*Keywords: neoliberalism, collectivism, vaccination, hermeneutics, young adults*

### **Navigating Narratives – A study on meaning-making of everyday life under COVID-19 in Ecuador**

Ella Marie Sandbakken

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When making meaning of restricted everyday lives under the COVID-19 pandemic, people had to navigate different narratives circulating in society when constructing their own narratives of their lives under the pandemic. The Latin American country Ecuador was severely affected by high infection rates and a health crisis in the largest city early in the pandemic. The Ecuadorian government introduced several strict measures, such as mandatory confinement, for the first months of the pandemic. Living both under uncertainty of the severity of the new virus, and under shifting and periodically highly restrictive measures, Ecuadorian citizens had to make meaning of and handle their own everyday lives. In this study, I have conducted a narrative analysis of 20 in-depth interviews with participants in Ecuador one and a half years into the COVID-19 pandemic. Drawing on a narrative cultural psychological perspective I explore how the participants engage with narratives that circulate on different levels: personal-level, interpersonal-level, community-level, national-level and global-level narratives. The different narratives circulating can be accepted, rejected, negotiated and adapted when people make meaning of their own situation in a crisis, and this process is temporal and contextual. I illustrate how these negotiations function in the interview participants' narrations and discuss the findings up against theory on master narratives. The study contributes to theory development on the complex process of meaning-making in everyday life, enhancing the understanding of narrative engagement under a global crisis.

*Keywords: COVID-19, Ecuador, master narratives, meaning-making, cultural psychology*

### ENGAGING WITH EDUCATIONAL SETTINGS 1

#### **Moral Career of a Freshman University Student**

Hanna Koivisto

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Goffman's concept of moral career includes and involves gradual temporal changes which the operation of the institution imposes on the individual. In that process the individual "learns" to examine and to value himself or herself using the institution's evaluation criteria. Strongly connected to this process is the development of institutionalized self.

The current study is part of my doctoral research that deals with student engagement from interaction research perspective. In this study I applied Goffman's concept of moral career in the analysis of the Finnish university student's freshman year.

My research material consists of 11 interviews with second year university students. Interviews focused on the beginning phase of their university studies. The analysis concentrated on the structure and the content of the student's moral career. I found that entering university, the student encounters a continuum of stages, positions and virtues defining those positions. This forms their moral career in which an institutional self is also formed, meaning a perception of themselves as a member who has internalized the institution's meaning system. This study sheds light on the meaning systems that exist in the university and on how students negotiate their relationship with them. The moral career and the institutional self can be used to shed light to those aspects of engagement and guidance that are partly invisible. Making them visible helps to develop guidance practices for initial stages of the university studies to better meet the diverse needs of freshmen students.

*Keywords: moral career, institutionalized self, student engagement, university student*

### **Psychology students' moral struggles: Should we teach hermeneutic moral realism in undergraduate education?**

Dominique Mailloux

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Psychology is generally taught like a value-neutral science that supplies us with enlightening facts about human behaviour. However, it studies phenomena that are irreducibly moral and it is a kind of social moral intervention that changes who we are and who we can become (Brinkman, 2011). I conducted a participatory qualitative inquiry with 83 undergraduate students in psychology that had completed two thirds of their studies to understand how their psychological knowledge impacted them and their lives, both positively and negatively. The participants had 10 minutes to reflect on the question individually, 20 minutes to discuss it with their peers, and 20 minutes to write their answers in an online qualitative survey, which I analysed abductively (Brinkmann, 2012). Even though the students reported positive benefits, such as the development of psychological contextual integrative thinking (Kallio, 2020), they also reported concerning negative effects, such as becoming anxious, being uncomfortable in relationships and struggling with an interminable, uncontrollable, and scary analysis of the normal and pathological. It appears that they are stuck in a moral analysis that they are not aware of doing and not equipped to complete. Furthermore, they are constantly reminded that whatever conclusion they come to is invalid because it is not scientific, and they are not psychologists. I argue that because of the moral nature of psychology, we ought to educate our students morally, and that the hermeneutic moral realist perspective proposed by Slife and Yanchar (2019) provides an interesting starting point for that task.

*Keywords: metatheory, dialogue, sociomaterial approaches, post-phenomenological approaches, cultural-historical approaches*

## **Navigating Aggressive Behavior: Building Bridges between Theory and Practice to Foster Self-Regulation of Negative Academic Emotions in Teacher Training Environments**

Cristian Jofre

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The widespread sharing of aggressive behaviours from school environments on social media emphasises the numerous challenges that educational psychology still has to face. One potential area for improvement is to observe interpersonal and task level interactions between teacher trainers and future teachers. The goal is for trainers to integrate teaching and promotion of strategies for self-regulation of moral judgement and resolution/modification of transgressive behaviour into their practice. Developments in the self-efficacy theory analysed by Bandura and the discrepancies highlighted by Higgins provide the foundation for examining beliefs and expectations that underlie behavioural motivation. However, further research is needed to fully understand the role of negative academic emotions ( NAE) in promoting prosocial moral self-regulation judgements in learning situations. This article use a feature of transition, state and temporality proposed in NAE by authors such as Pekrun, Muis, D'Mello and Graesser. Additionally, an evaluation of the adaptability and bidirectionality of the beliefs and outcome expectations of those taking part in a teaching-learning process is deliberated. It is proposed that Educational Psychology should work towards the development of theoretical-practical processes that promote the self-regulation of complex negative academic emotions in teacher trainers and their teaching, based on the exchange of metacognitive experiences.

*Keywords: Aggressive behaviours, Self-efficacy, Negative Academic Emotions, Self-regulation and self-discrepancies, Teacher Trainers.*

### **Collaboration as articulation: outlines for a dialogical conceptualization of teacher teamwork at neoliberal school**

Álvaro Sánchez

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The contemporary school system, shaped by the neoliberal logic of accountability, drastically limits the possibilities for collaboration between teachers and other education professionals. These people are demanded by a set of emerging and diverse problems that are addressed by them as individuals, while the few moments foreseen for collaborative work are destined to administrative work, attention to parents and performance evaluations. Additionally, there are a considerable number of teachers and professionals who are on sick leave, revealing a significant level of distress and discomfort, and fragmenting teamwork experience. In these circumstances, what a teacher and professional body can do is to meet in the interstices of everyday practice and address certain common problems. Based on ongoing ethnographic research, my aim is to develop a theoretical concept for this kind of teamwork. Instead of collaboration –I claim–, we should talk about articulation. Articulation in two senses: “articulate this or that” student or articulate a problematic situation; “articulate with” a certain professional, depending on the nature of the case or situation. Articulation is an emergent but relatively stable network of relations linking people and objects in the treatment of a given subject, which requires few conditions and can even survive the interruption of the teamwork flow. This uneven social practice has its typical discursive forms, or discursive genres, which give it a certain continuity. It is a collective way of coping with educational work under the conditions of the current school system.

*Keywords: Teacher teamwork, articulation, collaboration, discursive genres, neoliberal school system*



### INTEGRATING THEORIES 1

#### **Critical Psychology and Cultural Psychology: Common Concerns - Divergences - Productive Linkages**

Wolfgang Maiers

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Standing in the tradition of the Cultural-historical School, which is unanimously recognized as an essential contribution to Cultural Psychology, German Critical Psychology is also repeatedly attributed to this field. Despite undoubtedly existing commonalities between its subject-scientific perspective and cultural psychological programs, there are also characteristic differences to be pointed out – and this equally concerns the above-mentioned reception of Vygotsky and his collaborators: Both the Cultural-historical and the Critical-psychological approaches clearly oppose any ‘culturalist’ dissolution of the materialist concept of societal relations/practice into either fuzzy or straightforwardly idealistic notions of culture as a system of linguistic-symbolic meanings, and any dichotomisation between the naturalness and societality of human development of consciousness.

Marxist Critical Psychology focuses on the capitalist mode of production and life with its class-specific, intersectional relations of inequality, oppression, and discrimination, which determine cultural processes and involve a contradictory interplay of possibilities and restrictions of personal agency – structural relationships, which are easily ignored in social constructivist or discourse-theoretical conceptions of culture.

When framed in this materialist way, the concept of culture can, in turn, enrich our concept of society with an action-relevant dimension by opening access to the actors’ perspective on the diversity and mutability of socio-cultural codifications of lifeworlds and subjectivities. In this respect, cultural theories refer to a level of research that is basically laid out, but not sufficiently differentiated in Critical Psychology. In order to achieve this concretisation, further elaboration of a Marxist concept of culture is needed, from which existing cultural theories can be reinterpreted.

*Keywords: ‘culturalism’, Cultural-historical School (- theory), Critical Psychology (as Marxist-based historical subject science and emancipatory action research), restrictive vs. generalised agency, socio-cultural codifications of lifeworlds and subjectivities*

## **Transitioning from Psychology to Dialogics: A Theoretical Framework for Formalizing Natural Language and Managing Interactions**

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Historically, Psychology has been characterized by common critical aspects (Campolonghi & Orrù, 2022) at the theoretical level that depower its expendability in the operational field: (1) theoretical fragmentation (starting from a hypothetical construct - anxiety, behavior, mind, etc. - each theoretical perspective offers a value that is always different); (2) the lack of its own unit of measurement that would allow for adequate handling of the uncertainty and changes in the psychic, social and cultural dimensions; (3) the lack of a “normal” psychic/behavioral dimension against which to evaluate the effectiveness of one’s interventions.

This paper introduces Dialogics, a theoretical framework that draws its origins from Wittgenstein’s and Foucault’s reflections on language and interactionist paradigms. Dialogics abandons the study of Psychology altogether and assumes that there is no factual reality but configurations of realities that are interactively generated in the use of language, which have truth value and pragmatic effects (Pinto et al., 2022). It will be described that, as happened with Chemistry in 1869, Dialogics formalized the ways in which language is used in 24 basic units, Discursive Repertoires, each of which has its own Dialogic Weight (unit of measurement) and which are the only ways through which people interact. Finally, it will be shown how, by adopting this theoretical lens, useful knowledge is generated to: precisely track the configuration of realities of people at a precise historical moment, including through the use of innovative methodologies (cf. Hyperion Observatory (Turchi et al. 2023)); calculate the error rate of interventions; measure their effectiveness.

*Keywords: Dialogics; Interaction; Language; Discursive Repertoires; Theoretical Framework*

### **Identity Dissonance.**

### **A revision of Festinger's theory based on discursive psychology.**

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As acknowledged by scholars from different fields in social sciences, the Cognitive Dissonance Theory (CDT) presented by Festinger (1957) describes a very common phenomenon in an extremely simple manner: when individuals maintain two contradictory cognitions simultaneously, it leads to a state of psychological tension. However, this proposal identifies three primary theoretical limitations inherent in both the original proposition and subsequent revisions. Addressing these limitations is essential for the development of a more comprehensive and contemporary theory of dissonance.

Primarily, CDT delineates a self-ontology confined to cognition, characterized as attainable and governed by rational processes. Secondly, akin to numerous cognitive theories, CDT portrays the individual with a fixed intentionality, closely linked to survival instincts, biological optimization, and utilitarian behavioral patterns. Lastly, CDT assumes a pre-existing state of harmony prior to dissonance arousal. While acknowledging instances where individuals may align with these characteristics, it is challenging to universally accept these assertions as always applicable. To approach these issues, this paper combines theoretical and epistemological perspectives from discursive and dialogical psychology, as well as insights from other disciplines, to reframe the dissonance phenomenon from Cognitive Dissonance into Identity Dissonance. Thus, it is argued that dissonance is not caused by clashes between cognitions, but rather by clashes between identities and the discourses, social relationships, and cultural narratives they imply. Among others, the implications of this shift include the division of the self beyond the classic "emotion-reason" binomial and reconceptualizing conflict as a constitutive element of the subject rather than a predicament necessitating resolution.

*Keywords: Dissonance; Cognitive Psychology; Discursive Psychology; Identity; Intentionality.*

### ENGAGING WITH GENDER

#### **Reflexivity Barbie: An exploration of the gendering of epistemology**

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The Barbie movie has been praised, celebrated, vilified, denigrated, dismissed, and crucially manifoldly mis-understood. As well as naïve, vacuous and misandrist, it has been described as inspirational, innovative, intelligent, cinematically sophisticated, fun, and kind-hearted. In this paper we make the case for the Barbie movie as visibilising agentic spaces for disenfranchised communities. As such, we would argue, it is deserving of the serious theoretical attention of intersectional feminist psychology. Traditionally-shaped by the male gaze, media sense-making around women, and particularly young women, has served to both resist and reinscribe existing hegemonic and patriarchal power structures. The Barbie movie has itself been caught in a series of trivialising discourses all too familiar from feminist analyses of gendered and generational positionings. In the case of Barbie, this trivialisation is premised on an understanding of what does and does not constitute narrative excellence and, thus, merit in film making. Combative or challenging discourses have become naturalised as rigorous and meaningful approaches to cultural analyses, whereas the more supportive, reflexive, and experientially positive approaches prevalent in the Barbie film are constituted as lacking substance thereby undermining the film's artistic and political ambitions. We make sense of the reflexive approaches used in the film, as well as its trivialisation, using a relational matrix of distance/closeness. Drawing on feminist understandings of perspectival location, we unpack the Barbie movie by considering ways of seeing through this matrix as it throws open layers of context that become relevant to understanding knowledge production in a gendered context.

*Keywords: resentment, moral psychology, concern, psychosocial theory, populism*

## **On the (In)Commensurability of Socioanalytic, Psychoanalytic, and Feminist Affective Approaches**

Julia Struppe-Schanda

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The combination of socioanalytic, psychoanalytic, and feminist affective approaches requires an analysis of the interrelationships between the theories that takes into account that they are distinct, yet complementary and sometimes contradictory theories. While recent literature has demonstrated the feasibility of combining at least two of these approaches without dissolving the different levels of analysis, a link between all three approaches has not yet been established. Building on these theories, my PhD project examines the role of (unconscious) emotions in the criminal justice system in cases of gender-based violence. I use feminist theories of affect because they ask how affective presuppositions structure encounters and how the actions of legal actors and their relation to emotions might be related to gender and/or other categories of difference. To better understand how these (emotional) encounters are embedded and embodied in the specific professional contexts of the legal actors, I draw on Pierre Bourdieu's concepts of habitus and social field. With the help of Bourdieu, I seek to understand how legal socialization and the formation of a "professional habitus" might have something to do with the way legal actors deal with emotions. I incorporate psychoanalytic concepts, focusing on the work of Alfred Lorenzer, to address the unconscious levels of emotional encounters between legal actors and women affected by gender-based violence. In this presentation, I talk about the possibilities of combining these theoretical approaches and explore the interrelationship between the theories, looking at both their similarities as well as their differences and sometimes incommensurability.

*Keywords: Socioanalysis, Psychoanalysis, Feminist Affective Studies, Emotions, Gender-based Violence*

### **Discursive strategies of promoting inclusivity viewed as a part of a reconciliation process**

Krista Huusko

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The research data consisted of Finnish guidebooks that instruct health and social care professionals on working with LGBTQ+ clients. The discursive strategies the guidebooks used to create more inclusive institutional practices and the consequences of these strategies were analyzed.

Using membership categorisation analysis, three strategies were identified. First, the guidebooks constructed the current professionals and their discriminatory practices towards LGBTQ+ clients as immoral and harmful, and second, they thanked the professionals for the progress they have made and presented the suggested inclusive practices as beneficial to everyone. Third, the guidebooks provided understanding for the professionals' difficulties and presented the professionals as well-meaning. To explain the use of this third strategy, we viewed the guidebooks as a part of a cultural reconciliation process that takes place after a history of discrimination of minorities by professionals. Deriving from the needs-based model of reconciliation, we interpreted that the messages of understanding were used to soothe the perpetrators' shame, evoked using the first strategy. Excessive shame could lead to reactions adverse to change, such as denial. However, the guidebooks' use of the strategy of providing understanding can also be seen as potentially counterproductive, as it leads to reproducing the cultural idea of LGBTQ+ clients as "others", presenting intentional discrimination as improbable, and creating moral pressure for the minority clients to understand the professionals' incompetency. The research thus suggested that considering historical factors and the majority's emotional needs play a major role when promoting minority rights, but also hinted at some pitfalls of said process.

*Keywords: guidebooks, health and social care professionals, inclusivity, LGBTQ+, reconciliation*

## DECONSTRUCTING PATHOLOGY 1

### **Reproduction of knowledge and practices in counselling psychology through intersectionality and institutional relations**

Erin Thrift

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That Western psychology is ethnocentric and individualistic has been widely acknowledged. There is an obvious need for theories with social/relational ontological foundations and that explain the role of structures and systems in the development and enactment of human agency. As the mental health field expands, alternate practices that align with these theoretical reorientations are needed. Based on 2 decades of post-secondary experience in counselling psychology, my observations are that 1) students from marginalized communities often are better at recognizing the aforementioned critiques of psychology and required shifts in theory and practice than those in more privileged positions, and 2) marginalized students struggle to advance in the field. This paper examines social and institutional relations that reproduce the status quo in the counselling field and resulting cultural implications. Drawing on insights from standpoint theory, institutional ethnography, and Nancy Fraser's approach to social justice, I examine systems that shape what is known about people, their problems, and helping practices; whose knowledge is valued; and how decisions are made about what and who in counselling psychology. Factors discussed will include code-switching, intersection of class and identity in marginalization, specialization and certification of helping practices, and privatization of education.

*Keywords: standpoint theory; counselling psychology; institutional relations; intersectionality; reproduction of knowledge/practice*

### **Autistic flow theory: a non-pathologising conceptual approach**

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Flow states are heightened moments of concentration, motivation and enjoyment, leading to total absorption in the present moment. While flow is both commonly experienced in everyday life and well-documented in psychological research, the striking parallel which exists between flow states and phenomenological accounts of autism has yet to be fully explored. We therefore bring these two literatures together to outline points of theoretical connection in the form of autistic flow theory. Autistic flow theory suggests that autistic people are uniquely positioned to discover and enter into states of flow given their monotropic attention, sensory sensitivity and intrinsic motivation – a potential strength which has been overlooked. At the same time, disengaging with such states of flow may also present a challenge if not appropriately supported by one's environment. Recognising the link between states of flow and autism has a number of theoretical implications as it provides alternative explanations to previously researched phenomena. It impacts (1) our conceptual understanding of autism, (2) the question of how we build enabling environments for autistic people that allow flow to flourish, and (3) offers a non-pathologising approach to researching autism, a field which has historically been governed by medicalised and deficit-focussed research.

Keywords: *autistic flow theory, flow states, autism, monotropism, double empathy*



### **Disability Identity in Japan: What is examined and remained for further studies**

Masakuni Tagaki

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This study aimed to examine the reach and the challenges of research conducted on disability identity in Japan from a socio-cultural perspective. The vague concept of “disability identity” is one whereby people with disabilities consider their disability as a positive and essential aspect of their identity, further forming solidarity with the disabled community. Examples of disability identity include deaf culture, anti-eugenic thought, and fashion models with disabilities who embody alternative aesthetics. In these cases, disability identities can empower them; however, they rely on a number of enabling criteria with their situations carrying the potential to diminish their sense of belonging. In Japan, disability policies and discourse are provided in terms of medical criteria. However, the narrative approach values people’s uncertainty rather than that of medical anthropology or sociology. Cultural psychology theories discuss the connections from everyday experience to social movements and the historical perspective. These remarks contribute to addressing the diversity of the disabled community. For example, although young disabled people are uninterested in the disability movement, the social resources they enjoy are a product of the movement, sparking appreciation and indicating their connections with their surroundings. This reflects the value of humility in Japan. The Disability Discrimination Act can be a resource for their narratives because they are open to various interpretations. As a discussion of intersectionality, when examining a particular minority community, we should not adhere to one attribute. Disability, ethnicity, gender, and other social and cultural attributes must be examined in the narrative approach of cultural psychology.

*Keywords: disability identity, narrative, story, qualitative research, Japan*

### INTEGRATING THEORIES 2

#### Seeking unity where it is and is not

Brad Piekkola

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Since its inception as a science psychology has been characterized by disunity and opposition. Over time it became increasingly differentiated as specializations and subdisciplines arose. Such fragmentation led to questioning whether psychology was or could be a coherent discipline. Koch (1973) doubted the possibility and proposed renaming the disparate approaches 'psychological studies.'

Beginning in the 1960s, unification of the discipline became a topic of conferences and symposia. On the unification side, evolutionary psychology, cognitive science, and other approaches were purported to provide a unifying framework, performing what Green (2015) called the 'unificatory miracle.' Given the heterogeneous character and incommensurability between theories, others have favored pluralism over adherence to a single model. A third general approach advocates some form of unity in diversity.

A version of the unificatory miracle will be presented that emphasizes an underlying unity of diversity. Rather than trying to amalgamate the divergent disciplines, it is argued that what unifies is what is common to each—our human subjects who present themselves to us as unified, integrated wholes. It is within the person, prior to analytic cannibalization, that the phenomena of the different disciplines cohere. To that end, there is a necessity for results to be validated through concretization. Further, it is time to develop a psychology of the 'concrete psychological being,' operating as coordinated unity, engaged in active transactions with the physical and cultural environments.

*Keywords: unificatory miracle, concretization, coordination, transaction, concrete-psychological-being*

## **The Replication Crisis in Psychology and Theoretical Challenges for the Field**

Klaus Nielsen

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The replication crisis highlights that a significant number of experimental studies, published in prestigious psychology journals across various subfields, do not produce consistent results when replicated. The success rates in replication differ by domain, but only about a quarter of all such studies appear replicable (Biswas-Diener et al., 2020; Wiggins et al., 2019). The replication crisis has prompted calls for more rigorous methodological standards in psychology (Kahneman, 2011). This presentation will provide a brief overview of the replication crisis's history, scope, and associated challenges. It will also argue that the underpinnings of this crisis can be traced back to the mechanistic worldview of the early Enlightenment, where an emphasis on universal laws and predictability (MacIntyre, 2007) has since evolved into the benchmark for modern social sciences, including psychology. The discussion will advocate for an approach that theorize psychological phenomena as both culturally embedded and socially negotiated.

*Keywords: Replication Crisis, Theory, Psychology, Culture, History.*

### **Engaged theorizing to meet the needs of the current era: The case for a more-than-human psychology**

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It is no secret that advanced digital technologies and data economies are transforming the world and us along with it. As our subjectivities become increasingly entangled with data, apps, AI and other forms of tech, questions about what this means for our humanness continue to loom. While scholars in philosophy and other fields are grappling with some of the implications of these shifts, they present a difficult dilemma for psychology, in particular. Because the discipline has long been positioned as the study of human minds and behaviour, the emergence of more-than-human subjectivities produced through our enmeshments with technological entities presents something of a problem. As our minds, bodies, affects and behaviours are increasingly co-constituted through knotty and dynamic relations with technologies, we need to ask how - and even if! - psychology is positioned to address these changes. In this presentation, we argue that theoretical psychologists are uniquely positioned to help the discipline meet the needs of the current era through engaged theorizing. We first point to the ontological, conceptual and affective commitments that have historically made it quite difficult for psychologists to see or appreciate the ways in which humans and technological objects come together - commitments that simply do not align with a networked, relational world. We then shift to explore what a more-than-human psychology might look like if we take up a relational ontology that includes data and digital technologies. Through such work, theoretical psychologists can help us re-think and re-imagine our discipline.

*Keywords: Digital technologies, data, humanness, more-than-human psychology*

## The Discipline of Descriptive Psychology as an Effective Way to Do Engaged Theorising

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For over five decades, academics, clinicians, and independent researchers have worked in the discipline of Descriptive Psychology as engaged theorists to achieve a multitude of goals, including assisting NASA, analyzing legal cases, providing effective therapy, and advancing a comprehensive understanding of the behavior of persons. In this talk, I give three main reasons why Descriptive Psychologists have accomplished these laudable ends: 1) Descriptive Psychology's person-centered approach, as embodied in the powerful Person Concept with its focus on Deliberate Action, grounds analyses of behavior in the seeking of reasons for behavior (i.e., "people make sense"); 2) Descriptive Psychology's powerful conceptual tools (Parametric Analysis and Paradigm Case Formulation) empower Descriptive Psychologists to create comprehensive descriptions of states-of-affairs that lead to cogent theories and subsequent effective application of those theories; 3) Descriptive Psychology's philosophy of science is inherently aim-oriented, thus aligning it with Nicholas Maxwell's project of a move from knowledge to wisdom in the sciences. In sum, Descriptive Psychology is ideally positioned to do engaged theorising that benefits persons and their world.

*Keywords: Descriptive Psychology, Person Concept, Parametric Analysis, Paradigm Case Formulation, Aim-Oriented Empiricism*

### PERSONAL TRAJECTORIES OF THEORISING

#### **Psychological theorizing as sociopolitically valid engagement: An illustrative personal experience and collective journey from Turkey**

Aydan Gülerce

*Boğaziçi University, Istanbul, Turkey*

Throughout half of a century that I have been studying and practicing psychology, my preoccupation has been nothing but “engagement”. Inspired by the call for this meeting, I decided to offer a more personal and direct response as has been the case for the past 30 years, since I joined this society. I will attempt to relate all the eloquently put points and the following implicit/explicit questions: If claims for engagement have a long past, then why is its history short and weak, or rather, close to none? Psychological theorizing inevitably is inclusive and seriously involves all the world’s powers, institutions, cultures, and people, definitely including psychologists themselves. That indeed is an ethical, reflective, and transformational endeavor, requiring genuine dedication and time, but also multidiscursive intelligibilities, actually valid criteria, and selective efforts. More importantly, perhaps, self-confrontation and acceptance of the shortcomings in dialogue are desperately needed, particularly in times when “the world is about to lose its mind”! How to make sense of all these key concepts and actualize rhetorical wishes in actual society? I present three brief overviews as dual and highly intertwined historical paths in different time spans based on personal interpretations, observations, and experiences of theorizing and historicizing via conceptual macro, mezzo, and micro level analyses: (1) Theory in general and Turkish society, (2) theoretical psychology and past ISTP themes via my contributions, and (3) tracking from within dramatic sociopolitical changes taking place in Turkey via weekly newspaper columns since the ISTP 2019 in Copenhagen.

*Keywords: Psychological theorizing; critically engaged psychoanalysis; transformational-transformative psychology; epistemological, ontological, ethical, aesthetic, and socially relevant practical necessities of philosophy of difference*

## **Theorizing as a Multi-Engagement, Nonlinear Process: An Individual Case Study**

Jonathan Doner  
*DP/DS, Keswick, USA*

Creative problem solving is largely regarded as being linear in its operation and procedural in its structure. This approach has applications to well-defined problems and problems that are complex but nonetheless decomposable. Theorizing in psychology and other sciences, however, is not simply creative problem solving. Indeed, scientific theories can be straightforward applications of known principles. Of greatest theoretical importance, however, are those theories which attempt to redefine problems, create new conceptual schemes, or simply, do something different. This sort of theorizing is not linear but nonlinear in its dynamic structure. Nor is it procedural, requiring the theorizer to make a series of intentional and effortful engagements. Four of these engagements are intellectual, between the person and their subject matter. One, however, is social, as the theorist must engage the Other, those persons that constitute the theorist's audience. This paper presents a phenomenological and empirical study of the author's own efforts in the development of three research projects in theoretical psychology. It is shown that, despite their different subject matter and despite the fact that each follows its own time course from inception to publication, all three projects follow a similar pattern. This pattern consists in a series of engagements, each within a specific operational context. Each engagement, whether intellectual or social, initiates a nonlinear dynamic process of informational expansion followed by powerful processes of abstraction. And it is by virtue of this repeated contextually modulated cycle of expansion and abstraction that the theory takes on form and substance.

*Keywords: Theory, Theorizing, Nonlinear Cognition, Engagement*

### **Leaving space for my body – healing through narrating the disabled self**

Heidi Lourens

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Autoethnography is a methodology whereby authors use theory to make sense of their personal life experiences. I argue that using autoethnography could be therapeutic for disabled persons, since it could unlock the unconscious, silenced parts of the self. Disabled persons often keep quiet about the thorny segments of their lives, because they learn that it is too anxiety-provoking for nondisabled listeners. Yet, it is often in the painful stories of disabled persons where external and internal oppressions meet.

According to psychoanalysis, the therapeutic process of healing begins by making the unconscious conscious through free association. As I recalled memories from my life and as I put these memories on paper, I actively started making sense of my experiences. And, simultaneously, I became conscious of things within myself and within my environment that I wasn't aware of previously. As I wrote, I became more aware of my long-kept silences; of the things that I simply brushed over in order to be accepted by others. I started to recognise the various ways and the many times I have not said a word when in fact I had paragraphs to speak.

In this sense, narrating parts of a lifestory could facilitate a therapeutic process. After all, "Speaking will transform our confusing and nonsensical experiences into something we, and others, can understand," (Herman, cited by Gorgio, 2009, p. 150).

*Keywords: autoethnography, psychoanalysis, free association, disability, therapeutic value*



### ENGAGING WITH SOCIAL CHANGE 1

#### Engaging with citizenship in social psychology

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The paper makes a case for engaging with the concept of citizenship in social psychology. We suggest that such an engagement adds value to the conceptual toolkit of the discipline, and it also offers a fresh, and useful, approach to the study of everyday politics. We argue that in a context where government and power take place through processes of subjectivation, psychology can help understand, in more intricate detail and complexity, the very subject of politics, that is, citizens themselves. Following recent critical work in the transdisciplinary field of citizenship studies, we approach citizenship as an act through which political subjectivities are negotiated and constituted. We draw on socio-cultural and critical discursive frameworks in social psychology, to sketch out an actor-oriented perspective that considers the everyday, often unnoticed, practices whereby citizenship is performed. By focusing on concrete contexts, we cast light on the temporality, flexibility and contested nature of category construction. Finally, we problematise the division between ordinary/extraordinary by treating everyday citizenship as a habitual practice that is pervaded by micro-disruptions. We illustrate our theoretical points by drawing on examples from our research in Cyprus, Greece, and the United Kingdom. In all contexts, we look at the ways that citizenship is (re-)constructed and re-ordered in moments of rupture, that is, in moments where the meanings, values and norms of 'good citizenship' come under critical scrutiny and begin to unravel (e.g. during the Covid-19 pandemic, refugee 'crisis'; legislation on LGBTQ+ rights).

Keywords: *Citizenship as act; rupture; socio-cultural psychology; critical discursive psychology*

### **Psychology IS policy: Steps to a cultural political psychology**

Kevin Carriere

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Kurt Lewin (1943) once said “there is nothing as practical as a good theory.” Yet, eighty years later, cultural psychology has not sufficiently engaged with his call for practical theories. A holistic understanding of the individual, the community, and the intertwined dynamics of signs, symbols, and politics is exactly the unit of analysis that cultural psychology can provide. Cultural psychology provides us with a fundamental insight that needs to be emphasized: psychology is politics. Public policy functions because it engages, in various capacities, the thoughts, feelings, and behaviors of its persons. It is our acknowledgment of the laws and our willingness to abide by them, but also our willingness to choose to disengage and change ourselves instead of the world around us. It is responding to activists not by embracing their cause, but also by shunning them. In this paper, I argue for the development of a cultural political psychology. Drawing on qualitative interviews and quantitative theory, I argue for a need for political psychology to focus more on the individual, and cultural psychology to focus more on the practical applications. I present data showing how the political constructs of values, power, and politics can be found in the transformative potential of narratives through stories of union organizers. I conclude with applications for cultural psychology to move into the political realm, including the examination of those who opt to be inactive within politics and the backlash for being politically active; both of which are understudied in the literature.

*Keywords: theory development, politics, policy, cultural psychology, activism*

### **Can Pluralism withstand the onslaught of populism and post-truth? Educating for bounded both/and reasoning.**

Nurit Novis-Deutsch

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This paper proposes a response to the increasing social polarization and intolerance in pluralist liberal democracies, which is intensified by the prevalence of post-truth politics and the rise of populism. The challenge of embracing diverse ideologies and cultural norms has become significantly prominent, and in various explanatory models to social polarization, education emerges as a crucial avenue for potential solutions.

My approach advocates a new direction for education, based on the theory of 'thinking pluralistically' (Novis-Deutsch, 2018). According to this theory, endorsing multiplicity and complexity in the social arena is an individual difference factor that can be promoted, practiced and measured. At its foundation lies a style of interpreting the world through a "both/and" mindset, which is the opposite of "either/or" reasoning.

I argue for the use of 'thinking pluralistically' as the foundation for managing diversity in education. First, I distinguish between 'ideology pluralism' and 'cultural pluralism', each grounded in unique philosophical and psychological foundations. I then present an educational model that translates 'pluralistic reasoning' into a sequence of learnable social, emotional, and intercultural competencies (SEIC). The model initiates with training individuals in narration and self-reflection, moves to understanding 'others' through perspective-taking and trust-building, and concludes with honing 'interaction' skills via practicing 'both/and' reasoning and dialogue.

Finally, I assess the threat of populism and post-truth politics to pluralistic thinking and education. Some preliminary strategies to counter these threats are proposed within the 'both/and' reasoning framework, referencing Isaiah Berlin's concept of rational pluralism, as distinct from relativism.

*Keywords: Pluralism, post-truth, education, both/and reasoning, competences*

### ENGAGING WITH WORK CULTURES 1

#### **Theoretical engagements with the phenomena of Quiet Quitting and the work-less movement**

Peter Busch-Jensen

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The phenomenon of ‘quiet quitting’ and the work-less movement in general, have received a fair amount of attention over the last years. Overall, they point a historical shift in our conceptualizations of ‘work’—an ‘increase in people who subscribe to the attitude that work takes up too much of their lives, either practically, physically, temporally, or mentally. What the protests are about and how extensive they are, however, is quite unclear, since the answers to these questions raise methodological questions as well. Nevertheless, they suggest a change in the way we think about work and our labor society. Precisely in a time where most politicians, in Denmark at least, have their eyes fixed firmly on securing increased labor supply and want us to enter the labor market faster and for longer. Thus, while everyday life conversations ventilate wishes for a less hectic worklife, the political conversation ventilate the opposite. This discrepancy points to an interesting societal complexity, where opposing wishes confront each other and traditional patterns for our conduct of everyday life may have to be rethought. The presentation lays out the statistical reality of these trends as presented by formal labor-marked data, and then proceeds to demonstrate how this ‘reality’ cannot answer the questions it presents. Secondly, it then proceeds to relate this methodological insufficiency to wider theoretical issues by presenting qualitative data, that help demonstrate the problem, and relate it to an absence in the formal data of attention to the importance of human agency.

*Keywords: The work-less movement. Quiet Quitting. Labor Market Policy. Job Satisfaction. Work and subjectivity.*

### **The career self: between normality and pathology**

Sonja Janičić

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Neoliberal work culture implies ever-growing devotion to the career, which has specific effects on the psychological functioning of the careerists. The contemporary psychoanalytic doctrine and its concepts could help us interpret this relatively novel everyday functioning of the subject and the resulting psychodynamic. We introduce the notion of career self by analyzing the common phenomena in the work culture. Initially based on Heinz Kohut's and Donald Winnicott's ideas on the self and Lacanian theory on the development of the subject, the career self represents a variation of a well-known psychoanalytic concept, specifically determined and shaped by contemporary societal changes, i.e., neoliberal values and its explicit, as well as implicit standards. We present the development and basic functions of this (dominantly) narcissistic configuration. Additionally, we analyze the relationship between normality and pathology for the working subject. The proposed narcissistic configuration seems pathological when taking up a perspective of late 20th-century psychoanalysis. Nevertheless, Western society not only normalizes the phenomenon of careerism but also highly values behaviors surrounding it. Using the career self as an example, we discuss neoliberalism's potential impact on the dichotomy of pathology and normality.

*Keywords: psychoanalysis, neoliberalism, careerism, self, work culture*

### **Dignity in space: The psycho-spatial dynamics of dignity amongst unemployed people in a post-industrial American city.**

Mark Connaughton

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Research from unemployment studies has shown the need to look beyond deprivation theories that view unemployment purely as a lack or absence of work and fail to interrogate the experience itself. Within studies that have addressed this shortcoming, there has not yet been an explicit exploration of how the spatial practices and relations of the individual are shaped by unemployment and vice versa.

Based on a longitudinal ethnographic study of how unemployed people experience dignity in a post-industrial American city, the paper draws on data collected through shadowing, go-along interviews and participatory photo-elicitation. It maps the experience of dignity in space and argues that psycho-spatial dynamics provide valuable points of analysis to better understand the subjective experiences of unemployed individuals.

Empirically, the paper adds to the broader understanding of the local and individual effects of national and international economic and welfare transformations and contributes to an emerging literature on the spatial politics of dignity. The concepts of dignity, relationality and embodiment are operationalised through uniting Laurent Thévenot's sociology of regimes of engagement with perspectives from environmental psychology and psychogeography to chart the relational interplay between unemployed individuals and their intimate, institutional, and urban spaces. Theoretically, the paper looks beyond Western liberal conceptions of dignity as something guaranteed to all simply by virtue of being human, and rather demonstrates the dignity of those at the margins of the labour market as experienced and constituted through everyday psycho-spatial practices, thereby moving towards a relational and spatial theory of dignity.

*Keywords: dignity, unemployment, qualitative psychology, psycho-spatial dynamics, relationality*

### ENGAGING WITH CORPOREALITY

#### **Why leave the overview effect to astronauts? Let's zoom out to better understand embodied subjectivities in sociomaterial worlds**

Lotte Huniche, Anja Hvidtfeldt Stanek

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In this paper we present ongoing deliberations rooted in German/Danish critical psychology on how to conceptualise the human body. In founding texts such as 'Motivationsforschung 1/2' and 'Grundlegung der Psychologie' the phylogenetic development resulting in the human species is conceptualized as a coherent process involving organism, psyche, activity, and environment. A process marked by hominins gaining the ability to walk on two limbs, grip, use, and produce tools, communicate through speech and symbols, and cooperate to sustain life. Also marked by a longer period of ontological development and learning through collaboration gradually taking over from biological determination. Through this continued process humans emerge as societal subjects. However, the conceptualization of human subjectivity in these early works seems to downplay the importance of both organism and environment. Via this critique we discuss the potential of lifting our gaze to grasp the importance of body and wider sociomaterial world in empirical analysis of current challenges to human well-being. We trace tendencies in work on human subjectivity to neglect or overlook concepts that ensure the inclusion of what has been defined as 'distinctly human' in critical psychology. We then ask what can be gained from understanding subjectivity as inextricably tied up with organism and environment. Through an analysis of educational trends for school beginners we stress the importance of returning to the origins and reminding ourselves that humans are creatures with bodies, senses, feelings, and thoughts, who are subject to and participate in the making and remaking of our sociomaterial world.

*Keywords: German/Danish critical psychology, Conceptual development, Empirical study, From organism to body, From environment to sociomaterial world*

## **Physical Appearance as Becoming: New Materialist Implications for Psychology**

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Academic discourse has relegated physical appearance to the periphery. Despite its pervasive influence on individual and societal behaviors, it has been largely overlooked, with many scholars dismissing it as a frivolous domain of inquiry. This paper proposes that this significant oversight is due to the longstanding dichotomies that have anchored Western philosophical and scientific thought. These binary distinctions, such as organic/inorganic, internal/external, and active/passive, constrain our ontological and epistemological frameworks and prevent certain aspects from becoming subjects of study, such as physical appearance.

Informed by the burgeoning field of new materialist theories, this presentation seeks to temporarily suspend traditional dichotomies that have framed our understanding of physical appearance. Rather than viewing appearance as merely a surface-level characteristic determined by socio-cultural and biological processes, we propose a reconceptualization of appearance as situated within the interplay of the more-than-human and non-human. In this perspective, we understand human appearance as a continual stabilization, shaping and relating to a broader assemblage of affects and forces beyond the human-centric paradigm.

Decentering the human reshapes psychology's foundational beliefs. Rather than eliminating the 'human,' new materialism situates it within an expansive context, recognizing human and non-human agency is contingent on specific situations. With this understanding, among the myriad issues that could be explored, we will shed light on the implications for the concept of subjectivity in psychology. The reconceptualization of the subject in these terms allows us to view physical appearance not just as a layer or surface but as part of becoming.

*Keywords: Subjectivity, New Materialism, Appearance*



### **EXQUISITE CORPSES. A post-qualitative inquiry into corporeality and Covid-19**

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In this dialogical presentation, we invite the audience into a collaborative research-creation project which emerged during the Danish Covid-19 lock-down in 2020. With the Covid-19 lockdown as a catastrophic emergence, we perform writing that unfolds monstrous thought. Using the Deleuzian fold as a creative and productive writing-thinking generator we were two researchers engaging in the game "Exquisite Corpse". Lead by Deleuze, "The unfold is thus not the opposite of the fold but follows one fold into the next", we wrote on each other's writing without knowing exactly what was written before. Inspired by Lee's figurative term for a mixture of the chimeric and ecological/cosmological, we perform chimeracological knowledge about the tension between theories of distributed subjectivity and embodied reality in the viral entanglement of Covid-19. We want to challenge ourselves with Braidotti's figure of the problematic gravitational pull towards dualism that we experience when we as theoretical social psychological scholars conceptualize the self as distributed and performative while living the limitations of corporeality.

Drawing on a "wolf pack" of feminist and new materialist thinkers, this presentation explores how our everyday experiences as an artist, researcher and patient can perform polyphony in thought and writing. Through the process of "exquisite corpse" a chimera emerges, a non-uniform textual becoming that embodies the tension between isolation and distribution, criticizing a majorizing and hegemonizing view of subjectivity. We invite you to participate in a thinking apparatus that is conceptually and methodologically disobedient. Our aim is to inspire a fabulating approach to knowledge production.

*Keywords: subjectivity, post qualitative, chimeracology, new materialism, Covid-19*

### **Deconstruct the mutilated body: practices made by people who suffered ocular trauma in the context of social outbreak in Chile**

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More than seven thousand people in Chile denounced having suffered police violence during the social protests of the so called “social outbreak” (2019 - 2020). Of those, more than five hundred suffered serious ocular trauma, and must receive attention and treatment. Thus half a hundred admitted a prosthesis after the loss of the eyeball, while adapting to its new visual condition. A new image for mutilated face is undoubtedly a subjective process of complex understanding that has aroused the attention of psychology approaching the change processes that underlie traumatic experience and its recovery. That implies understanding the new practices after the conception of a new metabolic body, comprising Annemarie Mol & John Law (2004), where vision is a function distributed in sociotechnical assemblies in which the individual is inserted, and achieve beyond the taken eye. The metabolic body of mutilated by the State, requires semi -permeable limits to subsist and manage life accordingly, although practices seem contradictory, since the idea of unity persists as a whole, making it difficult to recognize the porosity of the new identity that now contains externalized functionalities, while trying to assemble the parts that seem fractional. Moreover, the objects that supplant the existence of absent, are mediating more than as a simple material object, but also as part of a political agency of what is intended to restore an internal self (on the character of struggle), and what needs to be believed to continue living.

Keywords: *Ocular trauma, practices, metabolic body, multiple ontologies, sociotechnical practices of vision*

### ENGAGING WITH AFFECT 1

#### **Aggression is not a sign of autonomy in adolescence**

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The theoretical research question of this study was: whether aggressive behavior in adolescence is a tool for solving the age-related problem of developing autonomy? Empirically, the association between aggressiveness and autonomy among adolescents was checked. 499 adolescents aged 13-16 years (Mage is 14.9) were asked to fill out an inquiry consisting of the Buss-Perry Aggression Questionnaire, the Legitimized Aggression Questionnaire, the Questionnaire of the Violent Extremism Dispositions, the Autonomy Questionnaire, as well as the Scale of the Need for Autonomy from the Questionnaire of Basic Needs of Adolescents. The results obtained demonstrate the inconsistency of the hypothesis of a positive relationship between aggression and autonomy. The constellation of numerous weak, but significant negative correlations indicates that aggressiveness, legitimized aggression (acceptance and normalization of aggression in different environments and in the adolescents' own experience), as well as the high rates of dispositions of violent extremism are either characteristic of those whose autonomy (and the need for it) is low, or are not associated with autonomy at all. The results show that aggressive behavior on average is not a way to increase autonomy, but, on the contrary, is characteristic of those whose autonomy indicators are not high. Despite the fact that adolescents often experience their protest behavior as acts of separation from their parents, aggressive behavior is not a sign of separation and autonomy. Although adolescents are characterized by both the need for autonomy and aggressive behavior, the relationship between aggressiveness and autonomy is not linear and needs further research.

Keywords: *autonomy, aggression, adolescence, theory of aggression, personality*

### **School bullying as a communal coping with stress of school community**

Alexandra Bochaver

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Psychological theories suggest different explanatory models of school bullying and prescribe its likelihood, relying on the spectrum of the factors, from the individual predictors to the environmental ones which contribute to the increase or decrease of school bullying, but some questions remain unanswered. A new conceptualization of school bullying is suggested: school bullying may be considered as a form of stress response, namely, the destructive communal coping of the school community. This view explains students' and teachers' joining bullying despite the values conflict, as well as the constancy of bullying. School students join bullying despite knowing that it is inappropriate behavior, because this is their contribution to the struggle with stress, uncertainty and emotional tension. This goal becomes more important than their moral beliefs and attitudes. When teachers avoid discussing bullying, ignore children's victimization, or highlight favorite students, they also contribute to the collective struggle with stress, by joining bullying and receiving immediate behavioral support from the children. The occurrence of bullying is stable because it has a number of social functions not explained only by the bully's individual level of aggression, and it reflects the more wide contexts. If the community lives with consistent stress and bullying matches its needs, bullying will return again and again despite any interventions which are implemented. This new theoretical conceptualization of school bullying seems difficult for empirical verification, but promising from the point of view of filling the gaps of scientific knowledge that exist despite a number of theories.

*Keywords: school bullying, bullying theories, communal coping, bullying bystanders behavior, community stress*

### **Learning Empathy – higher psychic function and prevention of antisocial behavior**

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In recent years researchers are moving away from the simple dichotomy of affective empathy/ cognitive empathy. Theory of higher psychic functions (HPF), the cultural-historical theory of L.S.Vygotsky, are approaches that can conceptualize empathy as a multilevel cultural phenomenon. Defined as a HPF, empathy is the ability to willingly and intentionally manage one's own emotional, cognitive processes and behaviour, react to the affective states of another, while understanding the position and providing support to others in accordance with their needs. Examples of socio-cultural mediators of empathy are: inclusive education at school, humanitarian actions, volunteer activities of non-governmental associations, humanitarian cultural events. We can discuss about degree of empathy in our society and also about degree of empathy in children. A group of psychologists from the Netherlands conducted an experiment with children with diagnosed psychopathic traits and antisocial behaviour. Results show: the treatment of people with lack of empathy should include: a) the organizing of drawing attention to the signs of distress and b) automation of this deliberate process. Another study shows that facial expression of emotions training leads to significant improvement in teenagers with antisocial behaviour and significant reduction in their participation in violent actions. During this training their attention was drawn to the specific expressions of emotions and were given different tasks for emotional recognition in different conditions of perception. In this way there are two processes: attention-getting and its automation. Thanks to such activities, connections between a stimulus and an empathic response can be created and automated.

*Keywords: empathy, higher psychic function (HPF), socio – cultural mediator, prevention of antisocial behavior*

### ENGAGING WITH SOCIAL CHANGE 2

#### **Constitution of Plurality Through Social Engagement: Shared Emotions among Social Actors and the Potential of Social Change**

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Many social sciences, including psychology, have seen an affective turn in recent decades. Current discussions in the philosophy of emotions center on the question of how emotions affect the transformation of individual and collective agencies. This paper aims to elucidate the process by which shared emotions among social actors consolidate into new plural community during societal crises, which destabilize current social norms and create potential for social transformation.

By adding the social engagement studies to a phenomenological approach to collective emotions, we theorize the mechanisms through which emotions first become shared through social engagement, a process in which collective attention to the norms of social action emerges through interaction, resulting in attempts to modify or reinforce them. According to Thomas Teo's view of subjectivity as a psychological concept, the first-person standpoint (I-perspective), move-point (changing positions or establishing new ones), do-point (actualization and appearance), and end-point (the vision of how the community ought to be changed) will be considered as constituents of emerging plural subjectivity. Shared emotions—encompassing a variety of distinct, yet integrated, and reciprocal singular perspectives of social actors in shared circumstances—serve as the foundation for bottom-up community creation.

The trigger of these processes—a rupture in the current state of affairs—creates disturbance and opens space to possible transformation of social norms. We argue that shared emotions could lead to agency transformation, whereby the individual and collective sense that nothing can be done transforms into I/we can do something. By acting together, present social actors could actualize themselves as community, which serves as basis for social change.

Conclusively, we claim that by focusing on the interplay between social engagement and shared emotions we can better understand the mechanism of social movements development and their potential to initiate social change.

*The paper was supported by the Independent Social Research Foundation's Small Group Projects Grant.*

Keywords: *Plurality, community, shared emotions, social engagement, social change*

## **Collective Theorizing for Collective Liberation: Building Liberatory Psychological Frameworks Through Participatory Action Research with Incarcerated Justice Advocates**

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Academia – including the discipline of psychology – has historically upheld systems of oppression by legitimating knowledge and theorizing produced by those with power and privilege. This discussion will examine pathways for transforming academic practices through participatory action research (PAR) done in solidarity between psychology students, academics, and incarcerated justice advocates. Building psychological theory across prison walls makes visible worlds outside of the limiting force of the colonial imagination. Situating mass incarceration as weakly repackaged colonialism, the talk will highlight how psychology has reinforced white supremacy despite apologies. Though presented by a single scholar, the paper will represent the collaboration between a currently incarcerated political prisoner, scholar, and activist who has been co-constructing psychological theories with a critical social psychologist working with groups of undergraduate students. Psychological concepts like critical consciousness and resilience are retheorized to center collective, embodied struggles. The presenters argue that instead of mere apologies, psychology must move toward structural change and distributive justice by fundamentally shifting who holds power in knowledge production, theorizing, and resource allocation. This PAR project also provides a tangible model by bringing together psychology students and incarcerated justice defenders across prison walls to construct theories. This collaboration embodies methodologies of mutual aid, conscientization, and power-sharing to build a psychology of love and solidarity. Ultimately, the talk will call attendees to dismantle oppressive institutions through social change pedagogies that center those excluded from knowledge construction, theorizing, and leadership. This project illuminates pathways for academic solidarity to move toward collective liberation.

*Keywords: Participatory Action Research, Decolonizing Psychology, Liberation Psychology, collective liberation*

## **Beyond Divides: Exploring Pluralism's Potential in conflict zones**

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In times of conflict, Cicero's adage 'During war, the muses are silent' resonates deeply. Are theoretical psychologists condemned to silence amidst the tumult of war? In this paper, I argue that theoretical psychologists can and should engage in scholarly pursuits during times of conflict and voice their findings. I illustrate this with a case study on pluralism, a concept I've researched during such challenging periods.

This paper explores five ways in which 'pluralism,' a term gaining prominence in social, educational, and multicultural psychology, remains relevant in conflict zones. Pluralism, rooted in valuing diversity, involves competencies such as 'both/and' reasoning, perspective-taking, suspending judgment, and clarifying one's identity.

Typically, pluralism thrives in times of peace and dialogue, while in times of war, stark polarization and generalization prevails—'We' embody all that's good, while 'They' represent pure evil. Following Hamas' brutal murder of over 1,000 Israeli citizens, the justified fury extended not only to Hamas, but to all Palestinians in Gaza. How can psychologists promoting communication and pluralism contribute in such turmoil?

This paper presents five strategies: 1. Investigating empathy and cross-border understanding even amidst conflict; 2. Preparing for the post-conflict 'day after' by envisioning a peaceful future; 3. Analyzing objections to relativism to clarify pluralism's limits; 4. Teaching internal pluralism within war-torn nations to foster solidarity while respecting diverse opinions; 5. Stressing the essential link between pluralism and democracy for thriving societies, by exploring societies who lack them. Examples from an ongoing pluralism study during the Hamas-Israel war will be provided.

*Keywords: Pluralism, both/and reasoning, conflict zones, competencies, theory in times of crisis.*



### **Theoretical Reflections on Harm within Intergroup Conflicts: Affective Bonds in Established-Outsider-Figurations**

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Psychological research on intergroup dynamics and (violent) conflicts in postmigrant societies (Foroutan 2019) needs social theories which reflect on the relations of harm, self, and power dynamics between (large) groups. Elias' figurational sociology provides a useful theory that examines both the psychological and structural levels of self and society. This contribution focuses on his Established-Outsider-Figuration (1993) as a fruitful heuristic tool to explain how social order and hierarchies result from social prejudices and stigmatization processes on the microlevel of interaction. It proposes an extension of Elias' theoretical framework, which integrates micro-sociological and cultural psychological concepts to analyze heterogeneous intergroup conflicts in postmigrant societies. This provides a deeper understanding of crucial phenomena, for instance, the role of stigmatization and strong negative affects (Straub 2019) such as fear of contamination with the anomy of outsiders. For the purpose of applicability, these theoretical perspectives are integrated into a framework on discrimination in superdiverse societies (Vertovec 2007), this contribution integrates Elias' theoretical perspectives into a framework of harm within Established-Outsider-Figurations. This extended approach closes gaps in Elias' theoretical reflections, like the lack of relationality of the two opposite positions (Rosenthal 2016) between Established and Outsiders or the missing possibility of stigma management and coping strategies (Goffman 1969). The integrative theoretical framework of affects and harm within intergroup conflicts builds a common theoretical ground in comparative qualitative research on discrimination and enables researchers to analyze multiple intersectional conflict lines in postmigrant societies.

*Keywords: Figurational Sociology, Intergroup Conflicts, Affects and Emotions, Stigmatization, Postmigrant society*

### LISTENING AS ENGAGEMENT

#### **Dark Listening: A participatory art-based method using audio diaries**

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The participatory method of dark listening (Motzkau, under review) is inspired by 'Audio Obscura', an artwork by Lavinia Greenlaw (2011). She defines dark listening as 'listening to what you cannot hear', a way of attending to "the point at which we start to make sense of things"; with Audio Obscura "an attempt to arrest and investigate that moment, to separate its components and test their effects" (ibid, 2011, p. 7). Similarly, as a method, dark listening is an intervention that temporarily suspends/arrests participants' motions of sense making and thereby alerts them to the cultures of listening they employ/are embedded in, opening them up to scrutiny (Motzkau & Lee 2022).

The method was developed to explore troubled listening spots in child protection practice, where professionals from different agencies collaborate to prevent, detect and prosecute child neglect/sexual exploitation. Participants (social workers) were asked to self-record audio diaries, reporting day-to-day experiences of listening. Excerpts from diaries are turned into anonymized audio-collages (actors re-record the chosen data excerpts) by a sound artist. Participants listen to and discuss these collages at listening workshops, opening up a space for collaborative applied theorising with the aim to transform troubled listening practices.

Presenting data and analysis from a pilot study, the discussion will focus on the emergent nature of audio diaries, the creative-collaborative processing and analysis of data, consider the politics of listening (Bassel 2022) and analysis in research and practice, and the implications of re-presenting/performing data with participants (Sotelo-Castro & Shapiro-Phim, 2018).

*Keywords: Listening, participatory methods, art, audio diaries, child protection*

### **The Aesthetics of Listening to Youth Perspectives in Qualitative Research on School Attendance Problems**

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For more than a decade, an increasing number of students worldwide have experienced school attendance problems (SAPs) (Gren-Landell, 2021). Although many researchers have approached the phenomenon from different theoretical perspectives, the core of the problem remains somewhat of an educational mystery. Both facilitators and barriers to school attendance in the Danish school system have existed long before a fast-increasing number of students started developing involuntary prolonged school absences. Nevertheless, it is commonly acknowledged within educational research that listening to children -and youth perspectives is essential to understanding the unique experiences relating to SAPs. In my Ph.D. study, I use poetic inquiry (Faulkner, 2020) as a methodological approach to interact with the empirical material. I search for resonance and meaning-condensing lines within the qualitative interviews to engage in a more in-depth analysis of students' experiences with SAPs. Through a case study of a girl, aged 15, with extensive experiences with SAPs, this presentation discusses how listening to student narratives contains an aesthetic element relating to bodily openness to the moment that originates in emotions, senses, and atmospheres. I will discuss how a somaesthetic (Shusterman, 2012) approach to the act of listening can expand the understanding of how to include student perspectives in qualitative research. I argue that interviews analyzed through art-based representations can expand the conceptualization of SAPs and build stronger connections between stakeholders (school professionals, families, and students). Hereby, I aim to investigate the potential for preventing students from being excluded from the classroom community and experiencing SAPs.

*Keywords: Somaesthetics, Poetic Inquiry, School attendance Problems, Youth Perspectives, Qualitative, Interviews*

### **Can we right the wrongs of epistemic injustice without a clear theory? Some insights from process and service user approaches to mental health service use**

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The drive to incorporate lived experience perspectives in research, policy and practice has increased significantly in the past five years. With roots in ethics, politics and philosophy, the project has been to rightly champion the rich knowledge source and capacities of the end user to know 'what works' well, and in helping develop further research and practice that respects user rights and the expertise borne from experience. Furthermore, it is a counter move against the many epistemic injustices historically harming individuals who use mental health services. However, it is not always clear what constitutes lived experience, how to theorise it and how one access it at the methodological level. Using insights from process theory, service user epistemologies and phenomenology, we argue that a working theory of lived experience is crucial to render clear the terms of its use, in research and practice. Drawing on empirical work in the areas of forensic mental health, mental health service use and community engagement, we show how the terms by which we explore lived experience must be carefully considered, with methodologies that can rise to this considerable challenge. If the project is to theoretically frame lived experience as simultaneously material, embodied, affective, discursive, spatial, as we argue, we must endeavour to translate in transparent fashion, how this transpires in the research we conduct, and importantly, how this converts to recommendations that initiate change in the real world.

*Keywords: mental health, process theory, service user, epistemic injustice*

### **When words are not enough: Importance of “behind” the language use when studying conflicts in close relationships**

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Resolving conflicts in close relationships is challenging, especially when emotional injury is involved, because this entails balancing partially conflicting stakes: maintaining the relationship while preserving a favorable self- and other-view. Language-focused approaches highlight important aspects of this process. Discursive psychology reveals how actors utilize rhetorical devices to impose their own version and co-construct interactional identities. Narrative psychology focuses on the personal story stabilized through multiple retellings and permanent self- and other-constructions. However, our study of conflict negotiation and identity co-construction in adolescence highlights that, in addition to the analysis of discursive aspects, it is relevant to conceptualize and analyse phenomenological and affective processes that strikingly shape the participants' language use and story creation. These include authentic emotions (e.g. feeling hurt) and disclosing one's own vulnerability (e.g. insecurities, partial responsibility for relationship disturbance). The relevance of phenomenological processes is particularly evident when participants use less constructive strategies for friendship rupture repair, which entail verbal masking of unresolved tension by minimizing negative feelings, declaring that the problem has “magically” disappeared and insisting on an unchanged level of closeness. The unresolved conflict is linguistically, paralinguistically and performatively marked by: (a) the internal contradictions in the personal story, (b) salient disjunctions of the versions offered by different actors, (c) pronounced differences between the private and the shared narrative, preventing the other from understanding one's authentic experiences, and (d) perpetuated regressions to the core plot, i.e. issue that caused the conflict. These contradictions, omissions and repetitions convincingly (though indirectly) point to the affective processes that are either reflexively or pre-reflexively present in both individual stories and close personal interactions, thus emphasizing the importance of theoretical integration of phenomenological and discursive processes when studying conflict negotiation in close relationships.

Keywords: *discursive psychology, narrative psychology, friendship in adolescence, conflict negotiation, integration of experiential and discursive processes*

## ENGAGING WITH EDUCATIONAL SETTINGS 2

### **The Emotional Toll: Exploring the Impact of Emotional Demands on Children in Institutional Settings**

Katrine Weiland Willaa

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Children in institutional settings are increasingly susceptible to emotional stress, contributing to the rising prevalence of stress-related psychological diagnoses among children and adolescents in contemporary society. This paper explores the impact of emotional demands on children's emotional well-being and development within institutional contexts. Drawing from a longitudinal field study spanning two years, involving children aged 5 to 7, the empirical findings reveal multifaceted ways in which emotional demands affect these young individuals.

Utilizing Arlie Hochschild's theory of emotion work as a foundational framework, this paper argues that emotional demands exert significant influence on children's development. Specifically, the paper demonstrates how institutional expectations, such as demonstrating enthusiasm for school, can place considerable pressure on children to conform to prescribed emotional norms.

By shedding light on the emotional challenges faced by children in institutional settings, this research offers valuable insights into the complex interplay between emotional demands and children's well-being. It underscores the need for a more nuanced understanding of emotional development in such contexts and suggests potential avenues for mitigating the adverse effects of emotional demands on children's mental health and overall growth.

*Keywords: Emotion work, Emotional demands, children's wellbeing*

### **(Very) Young children pursuing learning problems in everyday life across nursery and family**

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This oral presentation is based on an ongoing Ph.D.-study on young children's learning, explored from the standpoint of the children. I will present preliminary analysis on young children's learning processes, theorized from their subjective perspectives and standpoint, since I, in line with scholars of the field, will argue, that learning must be theorized from the standpoints of the learners. By presenting preliminary analysis and empirical data, the presentation aims at discussing and developing the concept of learning problem, in relation to very young children. The empirical examples underline young children's agency, sense-making, persistency, and creativity within learning activities - both in adult-arranged learning activities and especially in their own, child-initiated and/or non-supervised activities. The analysis draws on conceptualizations from psychology from the standpoint of the subject, underlining dialectic relations between subject and world. The young children's participation in and transformation of learning activities and ways of pursuing learning problems, are conceptualized as part of young children's development of conduct of everyday life and subjectivity.

The design draws on ethnographic methodologies, and the empirical data consist of participant observations, following 6 young children (age 10 month-3 years) throughout 1 year of their everyday life in nursery- and family practices. It also consists of informal, everyday conversations with the adults around the children. Both adults and children are seen as co-researchers, and the theoretical reflections and developments are done in close collaboration and exploration with them.

*Keywords: Young children; Learning processes; Learning Problems; Subjective engagements; Conduct of Everyday Life*

### **The Necessity of School Exclusion is Connected to Chaos; a Theorization of Representational Knowledge in School**

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School exclusion, that is classroom expulsion, permanent expulsion and temporary suspension, is a highly tabooed intervention which is criticized for not being a solution to 'misbehavior'. In the academic field, school exclusion is mainly researched with an individualized focus on the 'misbehaving' student. When school leaders justify why they exclude a child, their justifications often convey that the exclusion was 'necessary' due to the 'misbehavior' and thus preserve an individualized logic; I argue that this 'necessity' is connected to the development of chaos in everyday school life.

Through 1,5 years of fieldwork in a Danish 2nd-3rd grade, I have identified three problems related to chaos in school: 1. lack of communal collaboration, 2. exclusion and marginalization and 3. hindering ideals guiding the teaching. In three experiments, I engaged the students as co-researchers in discussing these matters.

However, during the experiments, the planned activities were challenged by a high level of chaos in the children's way of participating. In my analysis, I theorize what happens to learn more about similar challenges teachers face: chaos. In this endeavour, building on Minick, Sørensen and Holzkamp, I found that the children are so used to focusing on representational knowledge in everyday school life that they listen to my instructions in a literal way and dispose of the meaning of the experiments. I will discuss how chaos and thus school exclusion is connected to historical changes and political pressure on schools to focus on specific types of knowledge rather than others.

*Keywords: School exclusion, Chaos, Representational knowledge, Literal meaning, Fieldwork*



### **The Dialogical Self in Participatory Action Research: the case of the 'Young Translators Club'**

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Participatory Action Research (PAR) seeks to empower those with lived experience to work as co-creators of new knowledge in ways that benefit their lives. For some, PAR goes beyond a methodology but is a theory of knowledge that takes a dialogical, self-reflective approach to working in participatory ways (Gutiérrez, 2016) that 'radically challenges who is an expert' and 'what counts as knowledge' (Fine and Torre, 2019 p.435). PAR has gained significant traction across a range of disciplines but is relatively underused in psychology. Dialogical theorising, under the auspices of sociocultural psychology, has a lot to offer as framework for examining the negotiation of self-other relationships in the emergence of actions and meanings during PAR-based research. We draw on data from an EU-funded PAR project (NEW ABC) in a secondary school in England, where the research team worked co-collaboratively with child language brokers (aged 11-13 years old) and teachers. Between October 2021-November 2022 the team ran an arts-based after-school club called known as the 'Young Translators Club' which explored the social and emotional aspects language brokering as a caring practice. Drawing on fieldnotes, interviews and arts-based outputs with students, we examine how meanings and actions of the past, such as cases of bullying, were reconstructed in actions of the present. Present I-positions were overloaded with multiple voices which were constantly renegotiated throughout the year, through a variety of PAR-based activities.

*Keywords: child language brokering, participatory action research, dialogical self, migrant children, care*

### ENGAGING WITH AFFECT 2

#### Understanding trust through the lens of situated psychology

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In this presentation, I develop a situated psychological understanding of trust and distrust. Trust is a complex phenomenon, often understood within psychology in rather mechanical and individualistic terms. In these theories trust is considered a phenomenon that originates within the individual, either as a rational calculation, an emotional response, or an active leap. Instead, I take my point of departure from the Danish philosopher Løgstrup's understanding of trust as a spontaneous and sovereign expression of life. Trust is in this perspective a radically relational phenomenon rooted in a normatively structured practice. Trust manifests itself immediately in interaction with the other and requires no justification. Distrust, on the other hand, requires reasons for not trusting. According to Løgstrup, there is a close relationship between trust and ethics, as every interaction holds a risk (for instance, of being rejected, let down, humiliated), and therefore requires trusting that the other person will respond benevolently. We are delivered up to the other, who must respond to this vulnerability. For Løgstrup, this is the very foundation of ethics. I develop Løgstrup's approach further by exploring the significance for trust of the human body's situatedness in a material and social practice, and what this means for the potential emergence of distrust. I will further argue for the importance of the local moral order as well as micro and macro narratives about who counts as trustworthy and why.

*Keywords: Non-anthropocentrism, non-dualism, dialectical materialism, climate change, sustainability education*

### **Understanding brutal honesty in everyday life: A theoretical conceptualisation**

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While there is almost a universal agreement about the value of honesty, the concept of brutal honesty and its moral value remains debatable amongst people. This research introduces a new theoretical conceptualisation to better understand brutal honesty, its' different meanings, and manifestations. It synthesizes empirical data from 1,105 participants across 11 English-speaking countries in Africa, Asia, Europe, North America, and Oceania, collected via a pre-registered open-ended qualitative survey. Utilizing a constructivist grounded theory approach for inductive analysis, this study presents a theoretical conceptualisation delineating three primary conceptions of brutal honesty: pro-social brutal honesty, principled brutal honesty, and functional brutal honesty. Additionally, this inquiry reveals the moral complexity of practicing brutal honesty, one which often entails balancing the virtue of honesty against the value of kindness. The theoretical conceptualisation illustrates not only the multifaceted nature of brutal honesty but also provides insight into the cultural and social dynamics at play within these interpersonal exchanges. Consequently, the study contributes to the broader sociocultural understanding of honesty, while shedding light on complex interplay in everyday interactions.

*Keywords: brutal honesty; morality; sociocultural psychology; qualitative methods*

### **Engaging with Theory to Study the Construction of Evil and Subjectivities Amidst Sustainability Crises**

Emma Kurenlahti

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This dissertation examines how evil is constructed amidst sustainability crises that are stated to originate from human-centered morality. In specific, this study explores the construction of evil and related subjectivities in different moral communities such as farm animal sanctuaries and various educational communities. The research questions are: i) How is evil constructed in moral communities?, ii) How are subjectivities constructed in relation to evil? The construction of evil is theoretically approached from a Durkheimian inspired perspective (cf. Alexander, 2003; Jacobsson & Lindblom, 2017). From this perspective, evil can be analyzed directly and also as being discursively constructed as a negation to positive formulations of the ideal in secular moral communities (Alexander, 2003). This perspective offers a nuanced approach to study evil as an explicit and implicit part of communities. According to the findings in the farm animal sanctuaries, evil was constructed implicitly as being fundamentally present in human-animal relations. In educational communities (kindergarten, schools) evil was implicitly constructed as mainly human- and especially child-related phenomenon. However, the teachers of pre-primary education also directly constructed a child as being evil in relation to more-than human entities. In this way, the supposed “western” ideal of the innocence of a child was questioned. The findings illuminate the importance of understanding the construction of evil and related subjectivities while pursuing “the good” during sustainability crises. Without a profound understanding of evil, also sometimes representing an implicitly constructed phenomenon, the clarity of human responsibility and what is considered good and right can’t be obtained.

*Keywords: moral community, evil, sustainability, animal, more-than-human*

### ENGAGING WITH CARE

#### Enveloping individual collectives of care

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As we have known since Marx and Durkheim, modernity is a process of disrupting communities and the care they performed – along with their oppressions. But it is also an ongoing process of re-/building community and care under new conditions, with new technologies, etc. (cf. Stiegler, Acemoglu and others). Communal care is realized, then, as a continuous, precarious, dynamic effort – and often the only way is a struggle that can lead astray and itself become disruptive. The ‘Care Crisis’ is the awareness that the balance is broken and that care must be rebuilt in new forms, which must be conceptualized – carefully.

Theoretically, the climate crisis compels us to move beyond the (modernist) obsession with abstract negations: the mere search for ‘something else’. We must take the risk of conceptualizing how sustainable local cultures and collectives can be built. With Latour & Schultz, we should move from ‘de-velopment’ – as emancipation, as the autonomy of the pre-given subject – toward ‘en-velopment’ – embracing our individuation as a rise in complexity and dependencies. This problem is relevant at all levels of socio-cultural existence and life, and so, it points to the already classic problem of the ontology of mind, of subjectivity, and of care, beyond person/environment or dyad – toward, rather, a ‘social self-sculpturing’ of collectives of care.

Drawing on such ideas, this presentation aims to suggest concepts with which to address care work as the building of sustainable collectives, and the role of psychological and aesthetic representations in this work.

*Keywords: collective care, individuation, sustainability, ontology*

### **Theorising 'care' through the lens of Dialogical I-positions: the case of unaccompanied migrant young people and adult actors**

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Theorisation of 'care' recognises that it is a socio-political concept involving thought, action, emotional entanglement, and ethical and moral decision-making (Tronto, 1993, Milligan & Wiles, 2010). Care relationships and practices are not static, but subject to change across space and time, as well as classed and racialised imaginaries (Bowlby, 2012; Scuzzarello, 2015). When unaccompanied young people migrate to England, they encounter a wide range of professional adults who are tasked with their 'care' but who face a substantial challenge to their capacity to care in an increasingly hostile immigration environment, and vulnerable children are being failed by a system that has an obligation to 'care' (Gupta, 2019). This presentation draws on Dialogical Self Theory (DST) to examine the contradictions and syntheses in the I-positions between young people's and adult accounts of what counts as care. DST offers a useful framework to explore how different and even opposed I-positions are negotiated 'on the move' and to understand moments of (im)mobility because of changes in time and situation. Findings are drawn from 63 semi-structured interviews with adults from several sectors (social workers, foster carers, NGOs, healthcare, education) and participatory approaches with 75 interviews with 38 unaccompanied young, including care object interviews and day-in-the-life interviews. By undertaking a dialogical analysis between the young people's data and the adult data, our findings will show complex shifts and contradictions in the views and understandings of care. Roles and responsibilities influence these shifts depending on whether they are representatives of the State or independent actors.

*Keywords: Dialogical Self Theory, Care, Unaccompanied Minors, I-positions*

### **Concepts of intimate relationships in children's drawings about love. A serial-picture analysis**

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The theorising of "love" is subject to various social and natural science disciplines, but what love really is – a biological process, a psychological dynamic, or a social discourse – still remains open. Obviously, debates of love are deeply embedded in historical, socio-cultural and political specific belief-systems and thus conceptions of love vary across time and space. In recent decades, discussions about love in many parts of the world became more inclusive and diverse, thereby questioning normative assumptions about who may or may not love whom. At the same time, social and technological acceleration processes would not stop at intimate relationships or dating rituals. While some view these changes as emancipating love, others already proclaim its end. Given the fluidity of the concept on the one hand and the persistent normative assumptions on the other, children's and young people's ideas about love become interesting, linked to the question of how the future generation negotiates love, intimacy and relationships in the future. The reconstructive serial picture analysis of children's and young people's drawings on the theme "How do you imagine love in your future?" presented here, aims to reveal the embedded concepts (e.g., of sex, intimate relationships, or gender) as well as the young drawers' self-positioning in relation to them. Since such an analysis can reveal the implicit knowledge of the drawings on the subject of "love", we expect to gain insight into the perceived social conditions and possibly into the future of love and its theorization.

*Keywords: theory of love, intimate relationships, future of love, serial picture analysis of children's drawings, children's ideas of love*

## ENGAGING WITH NEW TECHNOLOGIES OF THE SELF

### The Quantified Affect: Microdispositifs of Mood Tracking

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With an ever-accelerating speed, we are currently witnessing the intrusion of personalized tracking technologies into our daily lives and workplaces. Regarding what it is to be tracked, the trend has gone from the physiological and behavioral (steps, calories, heart rate) to the subjective and 'psychological' (stress, resilience, mindfulness). This presentation explores the phenomenon of mood tracking: periodically self-protocolling one's affective state via certain apps that give users quantitative and visual feedback (emojis, points, graphs) but also behavioral recommendations according to their 'emotional data'. Mood tracking is a prominent feature in mental health and wellbeing apps which are currently proliferating in a variety of areas, from clinical therapy to the workplace.

As techno-material means (microdispositifs), mood tracking apps pertain to core psychosocial mechanisms of self- and other-relations including affective, bodily, and social knowledge. They interpellate their users specifically, convey self-images, and enable or restrict certain modes of interactions. We overall refer to those procedures as subjectivation processes which need to be examined empirically: how is the implicit understanding, reflection, and communication of one's affects mediated by specifically designed mood tracking applications?

Our empirical approach comprises:

- Participatory ethnographic walkthroughs of the apps' user interfaces, including their discursive and visual content.
- Qualitative interviews and group discussions with users that assess concrete modes of reception and appropriation of these technologies.

In parallel with our empirical findings, we aim to enhance our theoretical understanding of mood tracking as a dynamic interplay between lived personal experience, social power relations and techno-material structures.

Keywords: *Mood Tracking, Apps, Walkthrough Method, Subjectivation, Dispositif Analysis*



### **How does social media influence how we feel about our own bodies? Towards a theoretically-informed understanding of the effect of social media on body image**

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Recent reviews of the growing research into the impact of social media on body satisfaction have highlighted the potentially negative effects of viewing appearance-focused content (Vandenbosch, Fardouly & Tiggemann., 2022). Previous research has shown that viewing these kinds of images increases body dissatisfaction and is related to disordered eating (Bennett et al., 2020; Aparicio-Martinez et al., 2019). Less research has considered whether these negative effects extend to body representation, and whether they are specific to images viewed in the context of the social media platforms themselves (Saiphoo et al., 2019). This study examines the impact of viewing various social media style images on body satisfaction and representation, in both a lab and an ecologically valid setting. Results indicate that viewing images in the lab may not have the same effects as viewing them in the context in which they are usually seen. Viewing images on social media platforms, however, does influence both body satisfaction and body representation, regardless of the type of image seen. These effects are larger for those who have higher rates of disordered eating thoughts and behaviours, which is itself related to the amount of time spent on social media in an average week. The mixed results found in the literature may relate to the ecological validity of methods that are used, as well as the underlying vulnerability to disordered eating in participants. Both objectification theory and the tripartite influence model highlight the relevance of these results to our understanding of how social media influences body image.

*Keywords: selfies, social media, body satisfaction, objectification theory, disordered eating*

### **Left to their own devices: The significance of mental health apps on the construction of therapy and care**

Jesse Ruse

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Mental health (MH) apps accessible through smartphones offer convenient, low/no-cost automated psychological support. This qualitative study showed, however, that this comes at a cost. These apps sacrifice interpersonal dialogue – a traditionally helpful aspect of therapy – for convenience. They constructed psychological suffering in a detached and abstract manner, ignoring the user’s real-life circumstances and particulars. Constrained by the limitations of the technology, the app is forced to use a-contextual psychological theory to make sense of human suffering. As such, the apps did not understand the complex, context-dependent nature of users’ problems. Instead, they amplified the message that suffering could be understood through broad MH categories, while idealising a mechanistic and individualistic idea of psychological wellbeing. Meanwhile, they concealed the importance of connection, healing spaces, and interpersonal sharing as meaningful parts of care.

This study highlights a growing trend in a digitally transforming world: In the attempt to create more efficient and technically sound support, there is a regression to simplified theory that the technology is able to handle. This creates a kind of ‘frozen fluidity’, a one-sided affair wherein the user is forced to live-up to the ideals of the apps’ image without having input into what this image might look like. The users of e-Mental Health apps in this study attempted to persuade themselves to like this care and live up to this ideal. Though, often they are left disappointed and ashamed in the face of their perceived failure to do so.

*Keywords: iCBT; Digital mental health interventions; Mental Health app; Postphenomenology; Gunther Anders*

### ENGAGING WITH ECOLOGICAL CRISIS

#### Emotions of Climate Activism

Alfred Sköld

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In 2023, there are abundant of reasons in favour of changing the ways in which we orchestrate life on Planet Earth in a more sustainable direction. However, substantial societal changes are still on the sketch board. What role – if any – does emotions have in this transformation and the ways in which we respond (and not respond) to the current ecological crisis? This paper seeks to formulate a tentative response to this question, drawing on a social ontological understanding of emotions and a qualitative study among young climate activists in The Green Youth Movement in Denmark. Climate activist environments can be aptly perceived as a relational and emotional microcosmos, through which the feelings many of us harbor today, can be magnified, and better understood. In dialogue with ethnographic and interview-based empirical material, I will argue that grief, hope, and care need to be understood as intermingled and mutually determined. Genuine hope, which needs to be carefully distinguished from naïve optimism, presupposes the confrontation with limitations, characterising grief. Since it is difficult to imagine how and why hope would flourish without significant others, care quickly becomes an integral part of the imagining of a future not exempt from the possibility of goodness – a future worthy of hope. In conclusion, I will argue that harnessing the triangle of grief, hope and care is pivotal for stimulating relevant action, thus avoiding hopelessness and the emotional pitfalls of depression, melancholia, and despair, all too present in today's cultural landscape.

*Keywords: Social Ontology, Climate Activism, Hope, Grief, Care*

### **Young climate activists as world-historical actors of change**

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This study focuses on the young generation of climate activists as a unique historical actor – as they encounter the extraordinary challenge of the end of the world. We pose the following research questions for our study: How is this generation uniquely agentic in terms of facing the climate crisis? What can we learn from them as researchers and educators? The paper contributes to an emerging line of research on young people’s agency in contributing to social change locally and globally (authors; Gutierrez et al., 2019; Sannino et al. 2016). We theorize agency in the nexus of people changing the world and them being changed in the process of changing the world – as two poles of a dynamic, recursive process of a simultaneous self-and-world-co/realization (Stetsenko, 2023). Learning is seen as contingent on contributions to collaborative transformative practices, implicating a “sought-after future” and a commitment to realizing it. The empirical data draws from focus-group interviews of Finnish young climate activists (15-19 yrs.) and were analyzed with thematic analysis (Braun & Clarke, 2006). Our findings illustrate the following themes that reflect various phases and aspects of the process of the young generation becoming a historical actor in tackling the climate crisis: 1) Awakening to the task of climate crisis, 2) Moral reflections, 3) Taking on the task, 4) Intergenerational aspects, 5) Taking on the risks Through in-depth analysis of their voices, we can learn how young climate activists define themselves as historical actors and, thereby, re-define the urgent task of the climate crisis.

Keywords: *Agency, climate change, activism, young people, historical actors*

### **How digital capitalism reorients environmental engagement. The case example of a CO2-tracking app.**

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Most pressing issues of our time are consequences of the way our global economy is organized. As such they call for forms of collective engagement that transcend the level of individual efforts. However, many political imperatives addressing these problems are directed at the individual: Reduce your carbon footprint! Practice social distancing! Such imperatives sabotage collective efforts by undercutting the search for a suitable response with a direct call for action. Slavoy Žižek or Shoshana Zuboff have pointed at capitalism's self-enhancing tendencies to appropriate resistive impulses as market opportunities. Current digital capitalism's assimilation strategies often connect to individualistic imperatives. Smartphone applications promise to enable individuals to cut down on carbon emissions by tracking their carbon footprint. We employ the walkthrough method to analyse one carbon tracking app as a micro-dispositif. By systematically stepping through the interface, such walkthrough creates a data basis of screenshots and field notes that allows for a reconstruction of the apps structure and functions, the intended use, and ideal user. Our analysis exposes the app as a sociocultural artefact that aligns the self-governance of individuals with the requirements of neoliberal governance. While providing us with practical means for individual little action for the better, it pushes aside the felt need for system-challenging collective engagement and theorising. By this offering of a quiet conscience, our empathy with 'Gaia', our capacity to mourn its destruction and to feel guilty and ashamed for being part of it, is hijacked, reoriented towards the status quo, and further capitalized on.

*Keywords: Environmental engagement, digital capitalism, carbon tracking apps, dispositif analysis, walkthrough method*

### **Simondonian reflections on contemporary ecological crises and their moral psychological implications**

Markus Wrbuschek, Katharina Hametner  
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Today's environmental crises challenge the ways in which many of us engage with the world. In moral psychological considerations of the foundations for sustainable (behavioural) change in relation to our global environment, a crucial distinction is often made between ethics of justice and ethics of care (Held). While ethics of justice focus on normative ideals of equality and formal relations between actors, ethics of care start by acknowledging the interdependence of actors in relations of caring and being cared for. From an ethics-of-care-standpoint, measures against climate change that rely primarily on ethics of justice show a tendency to result in rigid demarcations between an abstract-normative rigor and self-bolstering ignorance as a response to what is perceived as moral paternalism. In contrast, proponents of ethics of justice argue that care ethics remain fundamentally limited to small-scale systems of caring. We employ Simondon's ideas on the psychic and collective individuation as a starting point for re-considering the question, how affective relations of care may be inserted in networks of eco-affective salience beyond the immediate life-world. Following Bösel we argue that such a notion of insertion needs to fully acknowledge the techno-mediation of contemporary while still developing a perspective that captures the implicit networks of value that define human-environment systems.

*Keywords: Environmental crises, moral psychology, care ethics, Simondon, individuation*

## EMERGING THEORIES

### Reading Context with AI: The Case of Chekhov's Marya Vassilyevna

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To understand human psychology, we must understand the context as argued by various thinkers, from Voloshinov (1929) to Bateson (1972/2000), Becker (2000), and Mischel (2004). However, despite the contextual turn (Burke, 2002), the exact meaning of context is unclear, and researchers may find this term defined either too narrowly or too broadly. Surprisingly, it is AI with its new Large Language Models (e.g., GPT) that may revolutionize our understanding of context. Large Language Models are themselves contextual machines (Neuman et al., 2022). Therefore, they may both inspire our understanding of context and may be used for a better understanding of contextual dimensions of human psychology. In this presentation, I would like to present this idea and illustrate it by analyzing Chekhov's short story and the psychology of its heroine.

Keywords: *context, AI and Psychology, Interdisciplinary research*

## **The Role of Simulation in Construction of Theory: The Infant-Mother Object-Related Interaction Example**

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Numerous researchers assert that psychology is currently grappling with a theory crisis (Eronen & Bringmann, 2021; Oberauer & Lewandowsky, 2019). This crisis is primarily attributed to imprecise and solely verbal expressions of theory, which are so vague that recognizing their falsity is impossible (Scheel, 2022). Addressing this situation hinges on the creation of formal theories and the skillful construction of theories (van Rooij & Baggio, 2020). Borsboom et al. (2021) proposed a series of practical steps for theory building, known as Theory Construction Methodology (TCM). Within this framework, initial proto-theories, formulated through abduction, are formalized using differential equations and Agent-based Modeling (ABM). Similarly, Smaldino et al. (2015) emphasize the importance of ABM in theory building.

In my presentation, I will illustrate the application of agent-based simulations as a means to formalize proto-theory. In semi-naturalistic studies of infant-mother interaction development, we have observed instances of early shared object use. The initial explanations for this phenomenon were expressed in the terms of agents' properties, namely 'infant' and 'caregiver', and the rules governing their interactions. Thus theoretical, "toy model" was constructed. ABM was used to assess the adequacy the initial explanations and identify the optimal configuration of parameters which led to the highest reward. Additionally, we employed the genetic and Particle Swarm Optimization (PSO) algorithms to determine the optimal behavior of agents.

During my talk, I will endeavor to demonstrate the potential, challenges, and constraints of employing simulations in the construction of theories.

*Keywords: theory construction, infant-mother interaction, simulation, Agent-based Modeling, genetic algorithms*



## **Sibling Function in the Context of Jacques Lacan's Identity Development Theory: Three Levels of Interpretation**

Teodora Vuletić

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This theoretical analysis builds on Lacan's early work from 1938, which touched upon three large groups of complexes - weaning, intrusion, and Oedipus. The intrusion complex is particularly significant for this study since Lacan linked it to sibling relationships. However, he completely abandoned this concept, focusing almost exclusively on Oedipus. Some authors who followed his line of thought pointed out the neglected role of siblings in identity topology. Lacan developed his theory around mother and father functions, represented by various signifiers (e.g., mother-nature, father-law). The mother function is especially relevant throughout the mirror stage, assuming the absence of differentiation and narcissistic fusion with the nurturing object. The symbolic father function separates this imaginary relationship and introduces the subject to society. During this developmental process, the subject alienates from what was considered immanent through identifications with these figures, concurrently creating the identity. In my previous work, I argued how sibling intrusion changes the dynamics of the aforementioned relationships, awakening anxiety, jealousy, and aggressiveness. Moreover, siblings represent specific objects for (de)identification and often steer identity development in mutually opposite directions. Besides pointing out the specificities of the sibling intrusion function in the present study, I aim to distinguish three interdependent levels of interpretation that could help better understand identity development and reevaluate the theory behind certain psychoanalytic concepts. By providing examples from practice and cultural-historic context, I intend to explore manifestations/representations of the sibling function from the intrapersonal (self-image), interpersonal (social roles), and cultural (national identity) perspectives, simultaneously considering theoretical implications.

*Keywords: siblings, intrusion complex, identity development, family, society*

### Explaining the species which knows math and physics

Martin Morf, Dan Xiao

*University of Windsor, Windsor, Canada*

Our paper looks at the species *H. sapiens* from a perspective which emphasizes its advances in mathematics and physics because they are relatively recent and indubitably spectacular. We look at these advances in the context of the divide between the things considered subjective and objective in the ontic sense of things boldly said to be, as opposed to things in the epistemic sense merely said to be known. This subjective/objective divide has broadly manifested itself in the debate between the merits of the humanities and the natural sciences reflected in the “two cultures” of Leavis (1962) and Snow (1959). More immediately, it cuts across the discipline of psychology which one side claims to be about “psyche,” or at least “mind,” and the other about “brain” or “behavior.” We take for granted that the literacy of the humanities is more widespread than the numeracy of the natural sciences and, therefore, focus on the latter by looking at what *H. sapiens*, the species said to know, actually knows about the physical world independent of human minds. We use two numerical—i.e., concrete and specific—examples to illustrate the progress our species has made from responding to specific and immediate challenges to its recent and broad apprehensions of the universe. The first shows the progress from rock-throwing early ancestors to modern quadratic equation solvers computing ballistic trajectories; the second illustrates one crucial example step in the progress made from Pythagoras and Euclid to general relativity.

Keywords: *evolution, mathematics, physics, humanities, natural sciences*

### THEORISING SUBJECTIVITY

#### Theorizing power and its connection to human agency

Peter Busch-Jensen

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This talk is about the conceptualization of power and its relationship to human agency, and psychology. On a foundational level, power, as a concept, pertains to agency, in the sense that power relates to a capacity for action that is also constitutive of agency. To explore the nature of power is therefore, to some extent, to explore the preconditions of human agency and psychology. Power pertains to a 'power to'; a power-to be a causal agent in the world', in which power-over relations are merely a subset. However, since human 'powers-to' pertain to both individual and social 'capacities', discussions of power invite a discussion of social norms as both restricting and empowering. Furthermore, since power always manifests as a creation of a relationship (the power-to influence 'something/someone') power can take different relational forms (e.g. cause-and-effect vs. reciprocal; goal-oriented vs. open-ended), with highly different political and agentic qualities. Today, the limits of an empiricist understanding of power are well described. Not least, thanks to the work of Michel Foucault. However, drawing on Foucault's work but also on a critical psychological conceptualization of human subjectivity, I wish to revisit these limitations in ways that challenge if it makes sense to tie the ties between power and agency in the way presented by Foucault, since if we define power proper and not only its effects or modus operandum, the phenomenon of power turns out to require a concept of active human agency. I hope to present and discuss this argument.

Keywords: *Power. Critical Psychology. Agency. Subjectivity. Michel Foucault*

### The Ghost as Method

Sabah Siddiqui

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My paper directs the focus of theoretical psychology towards the intricate relationship between faith healing and the psy-complex in contemporary India. Faith healing encompasses local, cultural, and religious practices traditionally used to address issues perceived by mental health professionals as psychological or psychiatric manifestations. A notable disparity exists between the language employed by faith healers and mental health experts, revealing differing perceptions of the subject within the realms of faith healing and the psy-disciplines. A qualitative study of a faith healing shrine serves as the basis for exploring the modern interplay among religion, science, and governance. This exploration spans from local Indian contexts to global discussions on contemporary subjectivity. Initially centered on the subject, this inquiry extends to the process of subjectivation, eventually delving into the overlooked presence of the ghost in faith healing narratives, thus requiring a methodological turn towards the ghost. This approach, akin to radical epistemological paradigms like 'Asia as method' (Chen, 2010) and 'child as method' (Burman, 2018) offers a framework to contemplate the obscured and perplexing aspects of the subject that evade incorporation into conventional knowledge structures. Rather than attempting to fill the gaps in rational discourse, the ghost as method acknowledges the generative potential of uncertainty within the corpus of scientific knowledge. This method serves as an internal critique of narrative approaches, challenging the established understanding of subjectivity. In this paper, I discuss the methodological turn to ghost as well as its implications for theoretical psychology.

*Keywords: Internal critique, Method, Subjectivity, Psy-complex, Ghost, Scientific knowledge*

## **How resistance to social change undermines personal change? Perspective of the Model of the Agonistic Self (MAS)**

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The aim of this paper is to demonstrate the usefulness of the MAS in analyzing relatedness between social and personal change. MAS is developed by integrating key ideas from Dialogical Self Theory with contributions of Foucault's analytics of power, and conceptualizes the self as a polyphony of voices struggling to obtain power. The model entails: a) functions of voices, b) forms and practices of exercising power, c) relationships between voices, and d) formative and legitimizing effect of the context. Context-embedded self appears in the form of a constellation of voices whose time-limited dynamic follows the specific and repetitive scenario which has a particular psychosocial purpose. The focus of this paper is "King and his Kingdom" constellation – "default" functioning when a person's prevailing values, personified by the King's coalition, direct the behavior. The disturbance in the order of power between social discourses can lead to legitimization of the interior voice which represents values different from the King's. This voice can shortly "take over the scene", which marks a temporary personal change, with the possibility of becoming a new King. However, reasserting the previous order of power between social discourses results in strong delegitimization of change within the self, and in restoring the prevailment of "the old" King, even when the person identifies more with the values proposed by the prospective "new" King. This points to the strong dependence of permanent personal change upon the change within the social context, which will be illustrated by the case study from the psychotherapeutic practice.

*Keywords: Dialogical self, Agonistic self, Power relations, Personal change, Social change*

### THEORISING THE PSYCHE

#### **Consciousness, subjectivity and phenomenal states: metaphorical mazes**

Henderikus Stam  
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Although subjectivity became a popular term for certain kinds of experienced states beginning in the 1980's, it has had a long but largely minor history in describing such phenomenal states of mind. Consciousness as the preferred term for an inner realm has a much longer and broader remit. Their overlapping senses is rarely an issue because in recent decades subjectivity has come to include a notion of the social worlds in which subjectivity is embedded, including the problems of identity and cultural configurations that mold or are molded by subjectivity. These explicit engagements have given subjectivity a range of applications not previously seen in phenomenological accounts and in accounts of consciousness. In this paper I try to articulate the pleasures and snares of this metaphorical jungle, attempting to wrest from the various attempts at phenomenal states a picture of what is at stake. However, I expect to solve no problems nor to make a final judgement on what these terms can do for us. After all, as Wittgenstein would remind us, meaning is in use.

*Keywords: Subjectivity, consciousness, phenomenal states, social worlds*

## Shared Human Epistemic Phenomenology as the Basis for Psychological Inquiry

Gary Brill

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Public inquiry is a cooperative human activity, possible only when the involved participants share relevant assumptions, perceptions, and goals.

When the inquiry is intended to apply to all humans, to which general psychological theories aspire, it must rely on assumptions, perceptions, and goals that are held regardless of culture or philosophy. I will argue that general psychological theories are possible because of a universal human epistemology that emerges from shared genetics and life circumstances. That is, there are assumptions about both the physical world and sentient beings that must necessarily be accepted for humans to survive and function. Requiring that theories must not violate these assumptions avoids the “anything goes” chaos threatened by extreme relativism. Furthermore, these assumptions can support either mechanistic or agentic psychological theories, without demanding the unification of “psychology’s two worlds.”

Viewing inquiry as a human activity also illuminates the applicability conditions of psychological theories. Much of psychological life is constituted by assumptions that are cultural, historical, or otherwise limited to a community. Methods and theories that rely on non-universal assumptions are not general but may nonetheless be acceptable or useful within a community. Likewise, given the complexity and constant changes in human life, a theory may be useful only in certain circumstances or only for a particular time period.

I will enumerate a set of proposed universal assumptions and describe an organizing framework to manage theoretical pluralism that offers five categories of assumptions to be explicated when formulating or evaluating works in psychology.

*Keywords: Psychological Theory, Pluralism, Metapsychology*

### **Principles of cognitive system presumed within the psychology of rationality**

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Numerous psychological models of the rationality of thinking have been developed since the middle of the last century within the line of research known as the heuristics and biases approach, descriptive theory of rationality or decision making, complex cognition, or the psychology of rational thinking. The focal processes or phenomena are reasoning, decision-making, judging, and inferencing. Families of models revolve around the formal (cumulative) prospect theory, the cognitivist fuzzy trace theory, ecological rationality, and dual process theories. These groups of models differ and often are conflicted, yet they share certain implicit features. Regarding complex cognitive processing, there is a limited set of principles that researchers in the psychology of rationality implicitly, and often uncritically, attribute to the human cognitive system. They might be thought of as “boundary conditions” for the validity of psychological rationality theories. This means that all cognitive-psychological models of rationality belong to a set that is constrained by the postulated qualities of the cognitive system’s architecture. Those principles have not yet been explicitly stated in the literature, and I will explain them in my talk. They are as follows: cognitive miserliness, cognitive processing dependence on the environment, structures of knowledge, probabilism, and the challenge of individual variances.

*Keywords: reasoning, rationality, principles of cognitive system*



### **The neuron in context, or why we need a new neuron theory in psychology**

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Neuroscience has largely abandoned its localizationist and mechanistic framework of the 20th century. The plastic, embodied, and network character of our nervous system is widely acknowledged and systems theory approaches to consciousness dominate the field. However, the underlying neuron theory has not changed. The neuron doctrine, conceptualizing the single neuron as atomistic, one-directional source of neural function, still provides the template for our understanding of these basic elements of our nervous system and the material foundation of consciousness. Yet, the single neuron does not exist as an isolated unit. It is embedded within multiple cellular, structural, and functional contexts, and highly depends on them for its development, neural activity, and survival. The paper discusses the constraints of the neuron doctrine and its pragmatic reductionism in the light of the growing knowledge about the brain's connectivity, plasticity, and systemic and embodied nature. To overcome these constraints, the author argues for a new neuron theory, depicting the neuron as bidirectional hub which is at the same time source and product of neural function. This bidirectionality is further characterized by spatial and time dimensions, placing the neuron within a multi-level pathway model of psychobiological development from the perspective of Developmental Embodiment Research. Accounting for this multilayered contextuality of the neuron and its function affords to repositions the relationship between neuroscience and psychology in the effort to unravel the material basis of consciousness. This provides new challenges but also new perspectives for theoretical psychology.

*Keywords: neuron theory, psychobiological development, material basis of consciousness, Developmental Embodiment Research, bidirectional hub*

### ENGAGING WITH WORK CULTURES 2

#### **Tracking the object: a case of a small-scale Developmental Work Research-based intervention**

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We present an activity theory analysis of the data collected from lecturers working an Irish university department during the formative Developmental Work Research Intervention. We begin by describing the problem, followed by a brief overview of Developmental Work Research intervention (Engeström, 2007) as the tool for changing the lecturers' pedagogic practice (McSweeney, 2015; McSweeney & Murakami, 2024). For the Activity-Theory-led analysis, we focused on the movement of objects in the activity system, whilst tracking the object in the course of the six intervention sessions. Our analysis illuminates the need to forge a link between situations, emotions and motives, revealing how lecturers make sense of the introduction of a new technological tool into their professional context. With the cultural historical conception of motive, we come to understand emotion and cognition in a non-dualistic frame. We conclude that our analysis on tracking the object according to Activity Theory reveals the importance of emotions in the lecturers' work practice. As Roth (2009) suggests, without articulating and theorizing needs, emotions and feelings, we are hard pressed to arrive at more than a reductionist image of activity.

Keywords: *Developmental Work Research Intervention, Activity Theory, emotions, objects, activity system*

### **Navigating contextual issues of workplace bullying research: Will the 'real' workplace bullying please stand up?**

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In work and organizational psychology (WOP), context is mainly taken for granted, without being explored and thoroughly taken into account. In this discussion paper, we reflect on the contextual issues encountered by the workplace bullying (WPB) research. We propose Bronfenbrenner's Ecological systems theory as a prolific grounds for contextualizing different work behaviors. Within five nested Bronfenbrenner's systems (microsystem, mesosystem, exosystem, macrosystem, and chronosystem) that cover attributes of both a person and the environment, as well as major social and historical transitions, many concerns related to WPB were spotted. Presented analysis supports the urge to properly contextualize WPB. Concluding the discussion, we propose some initial steps' for an integrated, richly conceptualized research approach to WPB, such as: developing a set of contextual circumstances (categories) that should be described in presenting each WPB case following Bronfenbrenner's theory; the framework that should be designed as a semi-opened system that could be revised based on published cases and new circumstances introduced when some case points to them; and returning to exploring individual cases in their comprehensive context. In conclusion, we propose a wider introduction of Ecological systems theory as a conceptual framework in analysing WOP phenomena.

*Keywords: contextual issues, cultural issues, workplace bullying, Ecological systems theory*

### **Finnish business graduates' constructions of health as employability potential**

Katri Komulainen

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In working life employability has become a normative ideal that sets new kinds of demands for graduates: The HE degree is not enough but graduates' personal virtues are understood as crucial for their labour market attractiveness. Drawing from the neoliberal governance and critical health research point of view the paper investigates how Finnish business graduates construct health as employability potential in their career imagination through which they envisage and evaluate their route in the labour market.

Thematic analysis of the interviews (26) focused on the perspectives of graduates as self-governing subjects, and the identified themes were considered as effected by a range of discourses operating in working life and HE. The analysis showed that graduates imagined health as employability potential, firstly, in the context of stressful working life with its intensive day-to-day temporal rhythms. Having constant physical and emotional energy and the ability to recognise health risks and self-manage these risks were essential virtues of a productive employee. Secondly, graduates imagined health in the context of flexible, entrepreneurial career in which health was a driving force that guaranteed their top career performance.

Results indicates that health has become new area of private life through which graduates aim to enhance their value as workers. The requirement to cultivate oneself as a healthy worker illustrates, that neoliberal governance of employability takes increasingly an embodied, physical forms. The research contributes to previous research by challenging the dominant idea of employability as a value-neutral and self-evidently desirable response to labour maker requirements.

*Keywords: neoliberal governance, employability, health, HE graduates, career imagination*

### **Practice theories of psychologists in rehabilitation**

Eileen Wengemuth

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While psychology as an academic discipline is – for instance by critical psychologies – often criticized for individualizing people’s problems and not taking into account social, cultural and economic conditions, psychologists do practice in settings which are not isolated from such conditions, but are part of them. Looking at practice theories of psychological practitioners can help to understand whether or not they experience this as a contradiction (in the shape of a gap between theory and practice) and how they deal with these contradictions.

I would like to discuss some first ideas for a research project on the practice of psychologists working in rehabilitation centers in Germany – a field which has as its central aim to enable social participation for people with chronic health conditions. How do psychologists working in this field theorize their own practice? What are their (implicit) understandings of their assignment, of social participation, e. g. the relationship between health and work? How do they develop their practice theories and their knowledge? How do they experience and conceptualize the relationship between academic knowledge and work experience?

*Keywords: Practice theories, practice research, psychological practitioners, theory-practice-gap?, rehabilitation*

### DECOLONISING PSYCHOLOGY

#### **When we do (not) see: Difference–evasion as a coping mechanism for privilege maintenance in dominant group members**

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Recognizing inequalities does not necessarily lead to countering them. In settings where group-based differences are evaded when navigating intergroup relations, inequality can be acknowledged, but emphasising sameness and individuals over groups as a means of inclusion. Remaining oblivious of group-based differences, however, can equalise dominant and minoritised groups while allowing privilege to remain unexamined and reproduced. In exploring the hypothesis of difference–evasion as a coping mechanism leading to privilege maintenance, the present paper proposes a critical overview of current social psychological research on how dominant group members grapple with inequalities. In doing so, the paper distinguishes identity strategies dominant group members take when confronting inequalities they reap benefits from, zooming in on dissociation and power-cognizance. The paper argues that when dominant group members dissociate from their societal position by stressing their individuality or belonging to the human race, they enable themselves to evade difference and meritocratically reappraise group-based inequalities as individually-based trajectories. Alternatively, dominant group members can entertain difference by situating themselves regarding their social identity as well. In discerning these two identity strategies drawn on contemporary social psychological research, the paper further links it to philosophical work on the concept of difference pioneered by Henri Bergson to illustrate how differences in degree or quantitative ones (i.e., inequality) dynamically interact with differences in kind or qualitative ones (i.e., Whiteness/cis-heterosexism/classism) in shaping the social structure and its becoming. The paper concludes by reflecting on how dominant identity strategies reflect and can also refract paradigmatic discourses of Western (post)modernity.

*Keywords: Dominant social identities, difference–evasion, inequality, privilege.*

### **The Current State of Globalization in Indigenous Psychologies: An Examination**

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At the cusp of the 20th century, a new proposition for the globalization of indigenous psychologies was put forth by Kuo-Shu Yang. His innovative perspective advocated for a collaborative research approach where investigators engaged in local indigenous psychologies could partner with their counterparts studying similar phenomena in different cultures. The primary goal of this cooperation would be to discern possible parallels and disparities, subsequently leading to the formation of regional indigenous psychologies. This developmental process would ultimately pave the way for global indigenous psychology that has its roots in local frameworks.

The concept of multiple indigenous psychologies, which underpins the formation of a cohesive regional version, primarily took shape in East Asia. Here, the Korean, Filipino, Chinese, and to a certain extent, Japanese psychological paradigms can potentially serve as the foundational building blocks for East Asian indigenous psychology. Nonetheless, comparative studies that involve indigenous scholars from various East Asian countries are conspicuously absent. Several phenomena that could potentially be compared have been evaluated independently in each of these countries. Examples of such paired phenomena include 'noonchi' and 'pakikiramdam', 'utang-na-loób' and 'renqing', or the comparative analysis of 'face' across more than one nation. Leveraging these existing studies for cross-cultural comparisons could provide the foundation for East Asian indigenous psychology. This could potentially represent the initial step towards a more culturally representative global psychology.

*Keywords: indigenous psychology; global psychology; East Asia*

### **'This is not a moment': theorising hope in antiracist protest**

Magi Young

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My PhD on 'Hope in antiracist protest' aims to produce knowledge furthering antiracist practice. It addresses the Black Lives Matter protest in Bristol on 7th June 2020 when the statue of a slave trader, Edward Colston, was toppled and thrown in the River Avon. I use mixed methods (within a transdisciplinary sociocultural psychological framework) to explore experiences of Black and white co-researcher participants as told during walking interviews with protestors and as expressed through works of art produced following the protest. I am also analysing the transcript of the trial of the four people charged with criminal damage to the statue. Input from historians, antiracist and community activists, educators, lawyers and artists is helping with psychological theorising and contextualisation (Trawalter 2022). I adopt an 'event centred' approach building on collective action scholarship and Power et al's (2023) concepts of 'world making' and 'cascading consequences'. The event throws up complex, and interrelated tensions which are melancholic and hopeful, unifying and polarising. The context and consequences are local and global; affective and material; historic and contemporary; personal and socio-political. The proposed paper will discuss how these contradictions play out in the theme of 'moment or movement?' which is central to my theorising of both hope and allyship within antiracist protest. It will also reflect on theorization of concepts of 'whiteness' (DiAngelo 2011, 2021), 'decoloniality' (Readsura Collective 2022), 'epistemic modesty' and a 'beginner's mindset' (Teo 2023) and how this helps with reflexively understanding my position as a white psychologist studying antiracism.

*Keywords: Black Lives Matter; allyship; colonial history; hope; whiteness*



### ENGAGING WITH LIMINALITIES

#### **Making the known unknown: The emergence of de-anchoring and de-objectification in understanding liminal hotspots**

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Some have recently been calling for redirecting the discipline towards a process ontology (Stenner, 2017; Power et al., 2023). Indeed, social psychology has been mostly concerned with the study of things, neglecting the creative processes that led up to the emergence of novelties.

This critique cuts across different approaches. On the one hand, mainstream approaches have focused on attitudes and opinions towards objects and events. On the other, constructionist perspectives have focused on how novelty is familiarised within existing frameworks or violated orders restored. Thus, making emergence disappear (Andreouli et al., 2019). For instance, most psychological theories account for how we eliminate dissonance, reduce uncertainty, and make decisions. However, our subjective experience is often dilemmatic and paradoxical, especially when moving through liminal spaces during change (Greco & Stenner, 2017).

By addressing the process through which liminal hotspots – stuck transitions – are made sense of and dealt with, this presentation will argue that dialogical and critical approaches within social representations (SRT) (Batel & Castro, 2018; Power et al., 2023) can account for the emergence of novel social phenomena. This will be done by focusing on two different case studies: the vegetative state and non-binary gender identities.

By looking at these liminal hotspots, new dialogical processes emerge in the (de)construction of social representations, showing how the known is made unknown: de-anchoring and de-objectification. Moreover, by mobilising critical approaches within SRT, this presentation will discuss how these emergent processes allow groups – in dialogue with others – to deconstruct social order and make social change emerge.

*Keywords: Liminal hotspots, Social representations, Process ontology, Vegetative state, Non-binary identities*

### **How do social hybrid roles emerge within feedback processes: An affective the self impulsating model of social interaction**

Max Vogel

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Although Hegel already described the necessity of reciprocal acknowledgement for the psychological ontogenesis of the subject, the construct itself in all its different facets appears to be essential for the substantial existence of the human psyche, as Honneth proclaims. This assumption opens the debate as to whether the omnipresent interdependence with the other constantly shapes the social experience and behavior of a person, especially when encountering unknown individuals. To elaborate this hypothetical spectrum empirically, Asch experiments were conducted in which participants were asked to create poems as a projection surface for their respective social roles in such a context regarding the relevant part of their self-concept, followed by different kinds of evaluative feedback based on normative group effects. Their individual experiences were captured through problem-centered interviews and qualitative follow-up questionnaires focusing on affective dynamics related to intersocial behavior. To essentialize the relevant results in a form applicable to psychological practice, a theoretical model was developed that illustrates the holistic processing involved in this type of encounter, incorporating Mead's and Hermans' dialogical conceptions as the basis for negotiating I-positions as part of social roles. Unconscious dynamics and transference/countertransference that were observed in the experiments were also integrated into the model based on Freudian topologies. While the superego was complemented by the neuroscientific perspective of semiosis to elaborate the cognitive process of thinking, the defense mechanisms of the id were expanded into an affective organ for navigating inward feelings and outward emotions. Finally, the intersocial trajectory was compartmentalized into self-regulatory strategies.

*Keywords: Social Roles/I-Positions, Interpersonal Feedback, Affective Processing, Dialogical Self, Psychodynamics*

### **Self-transformations through Yoga Psychology and its related practitioners**

Randal Tonks

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Contemporary life is full of challenges at the environmental, societal, and personal level for people globally; including threats to personhood (Tonks, 2021). To counteract such losses and subsequent anxiety, depression, and other forms of mental illness, one can turn to theory and the application of theoretical perspectives on human suffering. Yoga Psychology is an ancient theoretical system of inquiry that transcends time and culture. Paranjpe (2024) provides a rich account of this theoretical system as an engaged and practical set of teachings that fosters personal transformation and self-realization. It is further shown that this Indigenous psychology from India has been compared to modern Western psychologies of self-affirmation and denials of self (Paranjpe, 1998). This paper provides a critical review and integration of Yoga psychology along with modern expressions of self-transformational practices such as those by Krishnamurti (1999, 2009, 2018) and De Mello (1991, 1990). Beginning with Paranjpe's account of the Sāmkhya Yogic system of Patañjali's Yoga Sūtras, a discussion of the framework of Yoga Psychology is made against the backdrop of the earlier tradition of Vedānta. This is followed by a description of the eight-fold path to enlightenment (Samādhi) as a path to self-realization including: restraints on behavior, observances, posture, breath control, withdrawal of attention, restriction of attention, sustaining attention, and higher states of consciousness. With this in place, a further examination of contemporary teachings of self-transformation is made by integrating psychological processes of the self such as: awareness, imagination, conditioning, attachment, and memory, with Yogic practices.

*Keywords: Self, Yoga, Enlightenment, Self-realization, Transformations*

### **Conceptualising Psychological Flow ‘states’ as a Dynamic Theory**

Weronika Robakowska, Brett Heasman  
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Psychological flow (absorption in an activity leading to an altered sense of time and space), has been widely observed but has been often conceptualised as a ‘static’ state which is associated with ‘optimal’ experience. However recent theories have suggested that psychological flow is a more dynamic phenomenon and may not always be associated with positive experiences. The challenges of exploring this idea is that flow is a subjective experience and the methods used are open to subjective bias (e.g., questionnaires, experience sampling). In the present study we take a dialogical approach, which highlights the role of context and interaction in meaning-making and the potential for there to be multiple and dynamic interpretations of the world. We therefore triangulate self-report methods with behavioural eye-tracking data to examine specifically the transitions into and out of flow. Borrowing from conversation analysis theory, which recognises that there are key moments of transition in our interactional behaviour, this study examines how participants engage with an experimental reaction light task across three conditions (1) a practice, (2) a main task, and (3) a debrief. In truth, the study is examining how participants get into the zone and disengage, or fail to disengage, from flow like behaviours across the three conditions. We discuss the implications of these findings with respect to dialogical theory, the conceptualisation of flow theory, and the methodology of investigating intra-psychological processes.

*Keywords: Psychological Flow, Dynamic, Intrapsychological, dialogy, subjective.*

### HISTORISING THEORY

#### **Ontology and Radical Behaviorism**

Allen Branum

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Interest in the “hard problem” of consciousness has brought re-examination of dualism and monism. Kastrup and others contend that idealism erases the problem by noting that mind is the ontological ground we all work from. Matter is always an inference. Although behaviorists have traditionally been viewed as dealing only with objective measurement of matter (the movements of animate bodies), the radical behaviorism of B.F. Skinner is actually compatible with the views Kastrup and others are promoting. In several publications, Skinner referred to the “private world within the skin” of a person or other organism as stimuli to which it has unique access and he contends there are methods for studying that private environment and its effects on behavior. Skinner maintained consistently that whether the ontological base is material or mental matters not, as long as experimental procedures are the basis for prediction. Also, free will was not denied by Skinner, but he noted that the assumption of causality would always underlie the search for causes of behavior. The current movement toward an ontology of idealism, even the view by some that a new “Kuhnian revolution” is commencing, leaves radical behaviorism as a strong framework for moving forward in further developing the science of psychology.

Keywords: *Ontology, Radical Behaviorism, Idealism, Consciousness*

### **Engaging with the Possibility of Our Annihilation – Günther Anders as William Stern’s Most Serious Reader**

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Following the publication of *Die Antiquiertheit des Menschen* [“The Obsolescence of Human Beings”] in 1956, German–Austrian philosopher Günther Anders became probably the most renowned secular apocalypticist. His fight against what he perceived as a “blindness toward the apocalypse” informed most of his writings until his death in 1992. Even though the central objects of his reflections on the real possibility of annihilation were the nuclear bombs which soon filled the arsenals of the great powers, Anders was convinced that his analyses remained valid in the era of massive ecological destruction.

While an Anders renaissance is now well underway, what is rarely reflected upon is that his father was William Stern, one the most renowned psychologists in early 20th century. Stern was a central figure in the development of differential psychology, forensic psychology, and personalistic psychology. He invented the “intelligence quotient” and coined the terms “psychotechnics” and “psychognostics”. Together with his wife Clara Stern, he pioneered the discipline of child psychology. And on top of that, he also authored a philosophical trilogy, titled *Person und Sache* [“Person and Object”]. Günther Anders readily admitted to the heavy influence his father had on his writings but remained vague about the details. The paper will try to elucidate that Anders engaged with his father’s philosophical psychology much more closely than previously thought. He did so by remaining true to its humanistic values while looking into that realm of human reality that his father had ignored for too long: violence, destruction, ignorance and cruelty.

*Keywords: Trauma, personalism, philosophy of technology, annihilation, history of psychology*

### **The history of Clinical Psychology in Greece: a brief review. Legal deficiencies, practical dimension and challenges for the future**

Katerina Flora

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The history of Clinical Psychology in Greece spans over 150 years. However, it has not yet acquired the institutional recognition and recognition to which it is entitled. Beginning with the first references in the context of medical studies during the 19th century, Clinical Psychology gradually develops through its application in pedagogical, laboratory and clinical contexts, to take a more formal form alongside the consolidation of General Psychology. Special mention is made of the scientists who pioneered this direction. The present review highlights historical milestones and concludes with the current situation, where important steps have been taken, but significant changes are needed at the institutional level.

*Keywords: Clinical Psychology, history, applied psychology, Greece.*

### ENGAGING WITH THE OTHERS 1

#### Engaging with the field and theorizing ageing

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The study of ageing is receiving growing attention as demographic ageing challenges societal organization in many countries. Taking critical distance from ageist and other reductive representations of older people, many researchers try to elaborate more nuanced theorization of ageing as a situated and multidimensional process. Drawing on socio-cultural approaches, we aim at developing an understanding of older people's living conditions that takes seriously in account their unique perspective and life trajectory in a specific and multidimensional environment, including notably objects, places, landscapes, institutions and representations. This theoretical attempt is of course tidily linked to methodological choices and more broadly with the manner we engaged with the field and with the participants. Some of them (longitudinal study with repeated interviews, walking interviews,...) were made during the elaboration of the project, prior to contact with participants, and ensued explicitly from theoretical constructs. Other choices (degree of familiarity, personal information about the researcher...) were made during the fieldwork, often in more intuitive ways. In this paper, we will explore the articulation between methodological and theoretical dimensions of our work with older people in the frame of two projects conducted at a regional scale in Switzerland. In particular, we will examine a range of empirical situations and discuss our engagement with the field and the participants in light of theoretical choices and implications regarding the conceptualisation of ageing.

*Keywords: Ageing, older people, fieldwork, methodology, longitudinal study*



### **Challenges of inclusive evaluation – involving persons with learning difficulties in practice research**

Arnd Hofmeister

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The UN Convention on the Rights of Persons with Disabilities asks for their social inclusion. This claim challenges approaches of practice research when persons with learning difficulties are involved. Practice research aims at “qualifying” participants to co-researchers. This goes beyond surveys or interviews and includes shaping of research questions. Given the complexity of their often institutionalized lives regulated by economic, organisational, or judicial determinants it is difficult to find ways how to develop research designs which facilitate their active participation. In this paper I will reconstruct the development of research designs and instruments while conducting an inclusive evaluation of health promotion action in workshops for persons with (learning) difficulties. We used survey-feedback methods, interviews, focus-groups and workshops to assess needs, plan, implement, and evaluate health promotion activities. I will discuss the potentials and limitations of these methods and reflect our reasoning during the 2 years of the project. There was a constant struggle between the logic of practice and the logic of research. However, in our experience practice research is successful while working with persons with learning difficulties, when research and practice teams are inclusive, when research starts in everyday discussions and reaches stepwise levels of abstraction. The irony of this project, doing practice research with persons with learning difficulties is not really different from any other practice research. The challenges are mostly caused in the logic of research which imposes itself on the logic of practice. Basically, the researchers themselves are the ones who have learning difficulties.

*Keywords: practice research, social inclusion, evaluation*

### **Trans\* respectful research – a dialogue between cis and trans\* perspectives**

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Gender diversity has become a hot topic in Germany. As a result, funding opportunities have emerged in the scientific landscape for which interdisciplinary research teams are applying. Some teams are familiar with the topic, others are new to the field. Inspired by these developments, this paper will discuss what trans\*-respectful research can look like, focusing on three different phases of the research process: design, implementation and publication. In the first stage, research design, we will discuss the benefits (making marginalised voices heard, centering the needs of the trans\* community) and potential pitfalls (unintentionally reinforcing existing stereotypes) that cis and trans\* researchers face when conceptualising trans\* respectful research.

In the second phase, implementation, researchers are confronted with ethical issues such as the composition of the research team or the extent to which research participants (may) influence the research process. In the third phase, publication, researchers need to consider different spheres of discourse, decide where to publish and anticipate a trans\* discriminatory reception of their findings. All these phases will be presented from two different perspectives, depending on whether the principal investigator is trans\* or cis. These two perspectives will be in dialogue with each other throughout the presentation. The dialogue will lead to joint proposals for trans\* solidarity in research, which will then be opened up for discussion by the audience.

Keywords: *trans\**, *transgender*, *respectful research*, *research ethics*, *cis*

### **What kind of science can and shall we do with transgender people?**

James Alzetta

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In recent years, a lot of attention has been brought to the “issue” of transgender people and their rights. It has a long and devastating psychiatric and psychological history, starting from the conception of a rare mental disorder or perversion and slowly coming out of it. Now the debate is shifting to the front of the scene, from households to schools and public administrations. What does this imply for our position in research? How do we contribute to both science and communities in a respectful, honest, and positive manner? How can we explore what is not known yet without taking part in the marginalization of an already vulnerable population? I’ll argue that we need strong ethical positionings, new epistemologies and a will to endorse an engaged theorizing that will inevitably have sociopolitical implications. The richness of works in fields such as gender studies, anthropology, sociology, or philosophy also encourage us to open our minds beyond traditional psychology and embrace interdisciplinarity. Drawing on my master’s thesis work and my engagement with the LGBTIQ+ community in Switzerland, I’ll propose some elements of reflection about how to do research with a marginalized population, in a globally “hot” and sensitive political climate.

*Keywords: Ethics of care, transgender people, epistemology, marginalized populations, inclusive theorizing*

## ENGAGING WITH AFFECT 3

### **Neonihilism: Meaninglessness and Irony in Neoliberalism**

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In this paper I propose a novel theoretical phenomenon, neonihilism, which follows a historical and theoretical trajectory from 19th-century nihilism and is distinguishable from another contemporary phenomenon, described as fashionable nihilism. Neonihilism is contextualized to a North American neoliberal capitalist social matrix, with meaning and mental health crises as defining features. I argue that neonihilism produces a sense of hopelessness in tackling the mental health and meaning crises when our neoliberal social matrix internalizes systemic inequities as personal moral responsibilities. Furthermore, neoliberalism has the potential to commodify the darkness of nihilism and transform it into fashionable nihilism, which further obfuscates the possibilities for resistance. I suggest a set of strategies for overcoming neonihilism by shifting from a science of nihilation to an art of nihilation as an *ars nihil*.

*Keywords: neonihilism, nihilism, fashionable nihilism, ars nihil, meaninglessness*

### **Indifference and its alternatives at the edges of counselling**

Teemu Suorsa

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Counselling is work among works, a thread in the tapestry of complex societal activities. In everyday work, we are not always satisfied with how situations in counselling conversations, in our own organization or in the nodes between organizations proceed. Sometimes we can grasp these situations: we know what we want and how to act in order to increase our control over the conditions. Sometimes not. We do not always know how to influence the whole; nor do we always know what we wanted in case the possibility of influencing would manifest itself. Quite often, it does not. Sometimes 'hope' can justify giving up the possibility of influencing. Indifference stemming from the helplessness experienced in the face of conditions can be hidden beneath unfounded hope. Hope and indifference manifest themselves in many ways in counsellors' everyday lives. I approach the question of hope and indifference at the edges of counselling from the perspective of cultural-historical educational psychology. The central question of cultural-historical psychology is: how people participate in maintaining and changing conditions of their living and working? Educational psychology asks how this participation changes. I describe ways to identify dimensions of indifference (in participation) in the everyday life of organizations, and further, ask our possibilities and alternatives in the midst of nihilistic indifference in and beyond fossil capitalism.

Keywords: *Indifference, counselling*

### **Engaging Ressentiment – Resentiment-ful postures between passive repudiation and active moral concern**

Katharina Hametner, Anna Schor-Tschudnowskaja, Markus Wrbuschek  
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The moral-philosophical concept of resentment (Nietzsche, Scheler) and its connection with right-wing populist strategies of scapegoating and their far-reaching and destructive political consequences is gaining increasing interest recently. Scholars address a specific anti-posture, which is characterized by massive affective repudiations directed at (sometimes rapidly) shifting targets. Ressentiment – in contrast to more active forms of repudiating – shows an apparent passivity and a withdrawal from active engagement with the fictitious ‘cause’ of concern. The resentment-ful posturing originates in experiences of powerlessness connected to active moral concerns with inarticulate injustice effecting fundamental transformations of the affective relation with the world around (sense of glorified victimhood, transvaluation). We argue that these processes are repetitive yet ultimately failing attempts to articulate feelings of being wronged. Therefore, the tension between active moral concern, feelings of powerlessness and inefficacious anger has to be studied in more detail. In this presentation, we want to pursue the question of how moral concerns at the core of resentment-processes can be theoretically addressed, how they are connected to repudiating stances and how they can be understood as attempts to engage (although in a problematic way) felt injustice. We show that in order to effectively counteract resentment, one needs to engage with the non-articulable moral concern instead of merely relying on strategies of unmasking the falseness of the shifting devaluations or picking apart the populist discourses of entitlement and self-victimization. In this way the concept addresses the psychological processes as well as the socio-political constellations from which resentment emerges.

*Keywords: resentment, moral psychology, concern, psychosocial theory, populism*

## CRITICAL ENGAGEMENT WITH DOMINANT NARRATIVES 2

### Shifting the Center and Theorizing Motherhood as Resistance

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This paper approaches motherhood as a sensemaking process to theorize the psychological experience of motherhood and mothering in India. A lack of situated narratives on the infant feeding experience of Indian women points to an epistemic bias within the knowledge production of global psychology that tends to overlook Indian women as legitimate subjects of knowledge. To address this issue, I argue for engaging with the unique, multifaceted, deeply contested, and lived sociocultural meanings associated with motherhood in India. In this regard, my paper aims to conceptualize the complex ways in which global breastfeeding knowledge, local feeding practices, and family norms and social policy constitute maternal subjectivity in contemporary India. Drawing upon my doctoral research, which centered on first-time mothers' meaning construction of expert advice on infant feeding, I conducted a Constructivist Grounded Theory Analysis. Through this analysis, I developed a new concept of Informed Motherhood (IM) to articulate how some urban, educated and affluent, first time mothers consult, contest, and resist contradictory sources of expert knowledge to manage their infant feeding difficulties in New Delhi, India. I discuss how these mothers voice psychological tensions, exercise agency, and take on greater personal accountability for managing feeding struggles. By doing so, I construct a theorization of the way these mothers approach IM as a form of resistance to normative expectations of motherhood. Through this, my paper counters the stereotypical portrayal of Indian mothers as "oppressed" and "ignorant" third-world women in the field.

*Keywords: Breastfeeding, Motherhood, Constructivist Grounded Theory, Cultural psychology, Subjectivity*

### **Moral dilemma as theoretical tool in examining fathers' experiences at the childbirth**

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Birth of a child is argued to be one of the biggest transitions in human life, but reproduction and childbirth are also politically debated topics worldwide. Recent literature describes early fatherhood as complex, socially constructed performance, which is set in cultural narratives and norms of behavior. However, this viewpoint of the other parent needs more research. Earlier Finnish research of the fathers' experiences doesn't capture the recent phenomena of the transition in the birth culture. Internationally previous research mainly represents quantitative research or descriptive qualitative research.

In my doctoral research I interviewed 13 fathers and 8 non-birthing mothers about their experience at childbirth using narrative interviewing technique. In my first article I analyzed the interviews of the fathers using Bamberg's small story approach and positioning analysis. In narrative positioning analysis stories are considered as social action told in their cultural context. My research question was to examine, how fathers' tell about the childbirth, and what are the cultural master narratives they position themselves to?

I found that these complex situations for fathers at childbirth can be viewed as morally demanding situations, and examined them with the concept of moral dilemma. Fathers have strong moral interest in pregnancy (as a parent), but also strong moral limitations (mother's bodily integrity, mother and child's strong physical connection, healthcare as authority) to their willingness to participate. In this presentation I will examine how moral dilemma is utilized in research of childbirth, and how I have applied this concept in my narrative data.

*Keywords: moral dilemma, narrative research, childbirth, non-birthing-parent, early fatherhood*



### **Court mediation as a technology of governance in custody disputes in Finland**

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Since 2014, it has been possible to settle the most difficult custody disputes in district courts in Finland with a judge and a social worker or psychologist as mediators. If the parents reach an agreement, the judge confirms an enforceable agreement. Although the method is ten years old, it has not been extensively studied yet.

The material of this discourse-analytical study consists of training materials for mediators working in the court. We understand mediators as users of institutional governance and mediation as a control technique that aims to influence divorced parents. The research examines what kind of technology of governance court mediation of custody disputes appears to be, based on the discourse built in the training materials. We ask what rights, responsibilities, and obligations are imposed on mediators.

According to our analysis, mediation primarily appears as a persuasive technique that questions parents' views, guides self-reflection, or encourages agreement-making. These techniques aim to guide parents towards responsible behavior, fostering rational post-divorce parenthood.

Techniques are justified by the child's best interest, even if they interfere with private aspects of family life. The analysis also constructs that an ideal divorced parent is cooperative, prioritizes the child's needs, and adheres to the agreement mutually drafted by the parents. Situations where co-parenting is not possible after a divorce remain invisible in training materials.

The research indicates things taken for granted in custody dispute mediation. This way, it helps us to understand the advantages and disadvantages of the mediation process and thus, to develop mediation methods.

*Keywords: discourse-analytical study, technology of governance, persuasive technique, court mediation, custody disputes*

### **Raising your family with science: What place does scientific psychological advice leave for parents' practical wisdom?**

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Psychologists develop and share a lot of science-based advice to educate parents about the proper way to raise a child. Although this advice is sought out and appreciated, it also has adverse effects, such as information overload (Loudon et al., 2016), anxiety (Lee et al., 2014), shaming (Johnson & Quinlan, 2019) and stigmatization (Lafantaisie et al., 2019). To understand the situation, I conducted a hermeneutic practical inquiry, which consists in uncovering, softening, and comparing the background assumption that drive psychology's engagement to educate parents to an alternative, through a careful analysis of psychological texts (articles, books, reports, mission statements) and empirical research on parent's experience (Slife et al., 2015). I have found that this effort is driven by a scientific discourse (Gantt & Williams, 2018) that discredits parents' practical wisdom (Kristjánsson et al., 2021) while making inflated claims about the powers of scientific knowledge and the influence parents have on their children's development. Thus, it instructs parents to distrust their own judgement and rely on science to avoid harming their children. An alternative assumption claims that parents can and should trust their judgement when it is based on the careful cultivation of their practical wisdom, which is primary and necessary to care for their children well and cannot be replaced by science-based advice. I will argue that a more nuanced and useful view of parent education properly values parents' practical wisdom and considers the limitations of social scientific knowledge, which fosters the development of contextual integrative thinking (Kallio, 2020).

*Keywords: Practical wisdom, contextual integrative thinking, knowledge transfer, parenting, family studies*

### **Advising parents: Who are the authors of popular parenting books, how do they address parents and how do they theorize about parenting?**

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Parenting advice books, aimed primarily at upper-class Western parents, contain theories that guide them in this complex everyday practice. However, these books are of variable quality, there are over 60,000 for sale on Amazon.com and there exists no system to identify those that are reliable and helpful to parents. Consequently, this study aims to create an initial typology of parenting books based on the authors professional and parental status, their posture towards parents and the kind of parenting theory they present. We analyzed a sample of 66 popular parenting books from the Québec National Archives and Library that were published in 2017-2018. Then, using a qualitative ideal-type analysis (Stapley et al., 2022), we identified two initial types of books: books authored by experts, and books authored by integrative parents. Expert authors address parents from an expert posture, they do not share their parental experience and their theories present parenting as a set of specialized acquired skills. Inversely, integrative parents start by sharing their parental experience, which they have reflexively integrated with their professional experience working with families, and with their own research on parenting. They stand out from the experts by the quality and nuance of their theory, which values parental experience as a legitimate source of knowledge. These results suggest that popular parenting books can be classified in types that vary in quality, which could be used to orient parents and professionals towards the most helpful books.

*Keywords: Parenting books, knowledge transfer, integrative thinking, parenting advice*

## CRITICAL ENGAGEMENT WITH DOMINANT NARRATIVES 3

### **Victims, Victimhood, and “the Victim” in Psychological Theory and Practice**

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The field of psychology is awash with talk of “victimhood”. However, many of these current discourses are only tangentially related to experiences of victimization. Rather than speaking to victims, these discourses are better understood as attesting to the rise of a new Simmelian social type, “the Victim”. Like Georg Simmel’s social types, such as “the Stranger” and “the Poor”, “the Victim” emerges at the point of balance between several non-conflicting dichotomies: weakness / strength, sameness / difference, desired / abhorred, temporal distance / temporal proximity, the institutionalization / of individual experiences, and apology / for the unforgivable. The increasing prevalence of the balance between these non-conflicting dichotomies, which allows for appearance of “the Victim”, has historically emerged from important changes in social discourse. A better understanding of this new social type, including its historical emergence, can help us to better understand the similarities and differences between victimization, victims, victimhood, and “the Victim”. In this way, we can gain greater clarity of the manner and extent to which our theorizing about victimhood is addressing these separate, but related, phenomena. In order to examine the confusion that can result otherwise, and so as to see how the Victim can help to explain social discourse within psychology, we will examine recent public statements made by the American Psychological Association (APA). Rather than speaking to victims or even cases of victimhood, the APA is giving voice to “the Victim”. As illustrated by these social discourses, theory informs practice while practice informs theory.

*Keywords: American Psychological Association, Simmel, social types, victim, victimhood*

### **Reflections on theorizing conspiracy theory production**

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Theoretical conceptualizations and empirical research on conspiracy beliefs (CBs) have gained significant traction in the last couple of years, not least since Donald Trump's presidency as well as the outbreak of the Covid-19 pandemic. Psychological attention has heavily focused on the psychological needs fulfilled by means of conspiracy theories (CTs) (Douglas et al., 2017), mostly adapting a deficit model that highlights the irrationality of such theories if not outright pathologizing their endorsement. While there are reasonable arguments for scrutinizing and dismissing the content of CTs as well as their proponents, we will argue in our paper, that there is merit in rearranging theoretical engagement with CBs.

Firstly, we propose that conspiracy theorizing is a way of making sense of one's own lived experience in its own right that is characterized by a dialectical relation between enlightenment and mystification. Which is, that sense-making processes through CBs go hand in hand with obfuscating the social conditions under which they flourish in the first place. Secondly, we will argue that instead of brushing aside CTs scholars should use them as a gateway to understanding social discontents of modern capitalist societies. Thirdly, that leads us to characterize CTs as crooked social critique.

*Keywords: conspiracy theory, conspiracy beliefs, critical theory, psychoanalysis, social theory*

### **The allure of microbiome research: Promises of holism and the potential for cruel optimism**

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Emerging biomedical fields are frequently communicated in promissory language—that is, with hope, and sometimes even hype, about their potential to solve current unsolvable public health challenges and thus contribute to a better future. In this paper, I explore the language used to depict microbiome research as a promissory field: what does this promissory language “do,” and what might the potential implications be for creating what Lauren Berlant (2011) terms “cruel optimism”? To answer these questions, I review selected publications for promises of holism in microbiome research. I argue that there is a strong match between current public health challenges and the promises of microbiome research, such that public health contexts may amplify and serve as a sounding board for the alluring future that microbiome research is depicted as holding. Furthermore, I argue that this promissory language is formulated in broad terms, making it difficult to pinpoint when a promise has been fulfilled—or when it did not live up to its potentials—thus creating fertile grounds for cruel optimism by amplifying the optimism and suspense surrounding microbiome research. The exact forms that this cruel optimism might take is too early to outline. Nonetheless, it is relevant to understand the promissory language around microbiome research as it can be understood in a very concrete way as referring to biological attentions. But also, as conveying values about the scope of impact that microbiome research is ascribed to have and what is the most correct understanding of the body, self and health.

*Keywords: Biomedical promises; microbiome research; cruel optimism; holism; promissory language.*

## DECONSTRUCTING PATHOLOGY 2

### **Fanon and the impossibility of psychiatry: Lessons for critical psychology**

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Secondary writings on the life and work of Frantz Fanon have increased exponentially in recent years, also in critical psychology. In the process, different 'Fanons' emerge, adapted to currently in vogue theoretical frameworks or to the requirements and aspirations of a diversity of political movements. This is not problematic in itself: there does not have to be just one Fanon, and it is possible to engage him fruitfully without pledging allegiance to an 'authentic' reading of his work or a deification of his life.

That said, not all interpretations are equal, and it is worth returning to Fanon's work to read it on its own terms, as far as possible, rather than on the terms of his appropriation by a variety of academic and political discourses. In this paper, I return to Fanon's psychiatric writings and to what we know about his psychiatric practice. More specifically, I am interested in those moments where psychiatry and politics intersected for Fanon; where he explicitly confronted the limits of psychiatric knowledge and practice and along with it, the violence psychiatry either became complicit with or remained unable to address.

Fanon's psychiatric practice and writings is relevant to a reflection on critical psychology and politics at those moments when psychiatry becomes impossible for him, and when he transcends it in favour of different modes of knowing and relating to oppressed and resistant subjects. Critical psychology might find this instructive, as it reflects on its relationships with academic psychology and with political movements outside psychology.

*Keywords: Fanon, Critical psychology, psychiatry, politics, social movements*

### **Theory, objectivity, and notions of reality in psychotherapy science – reflections and first results**

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There is a prevailing notion in the psychological sciences that properly scientific accounts of conscious experience in general and the effects of psychotherapy in particular are the purview of neuroscience (Panksepp, 1982), despite advances in philosophy indicating that a reduction of mind to brain is bound to be incomplete and perhaps even inconsistent (Goff, 2019). Theories regarding the origins and nature of mental health problems directly influence therapists' views and work. Thus, the demarcation of psychotherapy science is based partly on theoretical preferences, not merely on the subject matter and specific methods. Drawing on recent synthesis from the reformational philosophy tradition (Gunton et al., 2022) we argue that it is not necessary to project the lived experiences of clients onto a biological reference-frame to support objectivity, also considering utility, reproducibility, and truth-likeness. This may predispose psychotherapy science to be more inclusive of interpretative approaches and qualitative methods (projecting to lingual and sensitive reference-frames), though projections to earlier reference-frames (e.g., biological, physical, and numerical) are certainly appropriate, while theory development and therapeutic practice may involve projections to later reference-frames pertaining to society, justice, ethics, and faith. We endorse Giere's (2004) view on scientific objects (e.g., words, images, and theories) as representations, where scientist (S) as an intentional agent uses/generates object (X) to represent an aspect of the world (W) for purposes (P). We present first results from a survey of therapists' implicit notions of reality and reflect on how these may influence processes of abstraction, generalisation, model-building, and therapy practice.

Keywords: *Psychotherapy science, objectivity, relation-frames, therapy, theory*



### **Diagnosis in psychiatric practice: Understanding the everyday negotiation and delineation of mental illness.**

Jonathan Bach

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With its increasing prevalence in contemporary western societies psychiatric diagnosis have come to hold new organisational and cultural functions. Diagnoses are no longer an exoteric tool left alone in the hands of doctors/physicians. They have entered the social realms of everyday language expanding both the uses and interests in diagnosis. Thus far, theorising on the use of diagnosis is often based on the logics and neutrality of the medical model; the prescribed actions are simply carried out following the streamlined and rigorous logics of the handbooks, disregarding the world, the people, their complexity and motives, institutions, culture. This paper challenges the idea of the diagnosis as a neutral tool, inspired by the works of, among others, Foucault, Rose, Hacking and Jutel. Instead, a theoretical account of the multitude of interest and purpose of everyday use of diagnosis by mental health practitioners is suggested. The theoretical account will draw on examples from fieldwork conducted in Danish psychiatry and interviews with mental health professionals.

*Keywords: Use of diagnosis, Diagnostic expansion, Psychiatry, Negotiation, Pathology*

### **Innovation on the spectrum: The process of tool innovation for both neurotypical and autistic children.**

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Tool use is an essential component of society, with children being efficient tool users from an early age. However, innovating tools is difficult for children under eight, with the reasons for this associated with the 'ill structured' nature of the tasks. This study takes an alternative theoretical approach by suggesting that conventional definitions of innovation, as an "individual" and "novel" behaviour does not consider the full social nature of learning. Specifically, previous tool innovation studies are focussed on dichotomous outcomes (e.g., pass/fail). In this study the process of innovation will be examined by drawing on conversation analysis to analyse the speech of neurotypical and autistic children whilst completing two innovation tasks. Conversation analysis has been used successfully to study neurodivergent populations, as it analyses talk in interaction to identify patterns over time. This analysis will focus on self-directed speech and action to provide insights into the process of meaning making when innovating tools and how this differs for neurodivergent children. This analysis will have theoretical and methodological implications: (1) it will expand on definitions of innovation for both neurotypical and neurodivergent populations; (2) it will allow the process of innovation to be explored and how this process may differ for neurodivergent groups; and (3) it will inform methodological approaches to studying tool innovation, with less emphasis on dichotomous outcomes.

*Keywords: Tool Innovation, Autism, Private Speech, Neurodiversity, Conversation analysis.*

### GENERATING FUTURES

#### **Artificial Intelligence, Deliberative Democracy, and the Utopian Visions of Iain M. Banks's Culture Novels**

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In recent years, there has been increasing attention to AI governance, that is, how emerging AI technologies should be governed to maximise benefits and minimise risks. Equally important is the question of what the role of AI is as a tool of governance. As AI technologies become more effective and used in a broader range of domains, they will become ever more attractive as tools to make decisions for public policies. Viewed through the lens of deliberative democratic principles, this is a dire prediction. Ideals of deliberative democracy hold that public policy should be open to input from anyone who is potentially affected by that policy. Heavy reliance on AI potentially stands in tension with truly deliberative forms of governance that rely on input from broader publics. The purpose of this paper is to use the work of Science Fiction author Iain M. Banks to explore some of the ethical and governance challenges of AI in a far distant future scenario. Many Science Fiction authors have speculated about societies in which AI has assumed a dominant role. For the most part, worlds are dystopian with humans at the mercy of all-powerful intelligent machines. In contrast, Banks explores a highly utopian vision in which humans and other sentient species live under the benevolent oversight of Minds – super intelligent spaceships and habitats. Banks's vision provides a valuable framework for speculating about the future relationship between human and non-human intelligences when determining social visions that influence our future.

*Keywords: Artificial intelligence; algocracy; science fiction; deliberative democracy; collective decision*

## **Transgressive Robots, The future of AI Insemination and the Artificial Orgasm**

Ken Russell

*Independent Scholar, Cork, Ireland*

This paper will tackle the immediate issues facing the world today. At no other time in history have we faced so many crises at once, from environmental melt down, the conflicts in Eastern Europe and the Middle East threatening to spread to become the next World War and its inevitable nuclear winter; and in parallel the cyber world is facing its greatest paradigmatic shift since its advent over a century ago, with the pervasive ubiquity of AI, robots and its harnessing to exert power at unknown and hitherto undreamt ways. The future of not only humanity but its outcroppings of the posthuman will be discussed as well as the future of the inner lives of the second beings. To picture this more aptly the idea of the artificial orgasm will be elucidated in order to discuss the blending of transgender identities, AI, Robots and the future of the sexual/asexual. Once the orgasm is explained we can begin our further engagement with what I shall term 'future constructs'.

Extract from future found novel:

This week we paraded across the boardwalk of reality, the inflamed nature of tomorrow.

We fought for space amongst the metallers, someone was talking of the human myths when biological entities ruled the planet, it was funny really.

How we all became surrounded by the fleshphiles – it disgusted me. Like it was reprehensible meat fetish you would hear about in urban legends.

Keywords: *transgirl asexual robots, AI generated gender, artificially repressed intelligence, the future of the orgasm*

### **Hope and curiosity or anxiety and despair? Young people picture the future of the world**

Andrea Kleeberg-Niepage

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Theorizing the future as such is impossible. Imagining the future, however, has been put forward as an important cognitive, motivational, and emotional process that impacts especially young people's present-day ambitions, behaviour, and agency (Markus & Nurius, 1986). Beyond intraindividual processes, however, ideas about the future also refer to current living conditions and societal discourses in the present - their analysis thus provides insights into young people's perspectives on the world in which they live (Kleeberg-Niepage, 2017).

Most studies on young people's images of the future focus on the subjects' ideas about their own future, be it immediate events (e.g., an exam at school, Dunkel & Kerpelmann, 2006) or long-term perspectives (e.g., the professional future, Kleeberg-Niepage, 2016). Given that the future of the world, the planet, and mankind are currently intensively debated and often connected to catastrophic scenarios, pessimism, and anxiety in public and scientific discourse (Koder, Dunk & Rhodes, 2023), it might be high time to change this focus and ask young people for their ideas of the world's future.

The presentation will focus a reconstructive picture analysis (Kleeberg-Niepage & Degen, 2023; Tishelman et al., 2022) of young people's drawings of their ideas about the world in a hundred years. The aim is to explore and explore the young drawer's implicit knowledge about the state of the world and its consequences for agency and well-being and for self- and identity development.

*Keywords: future of the world, images of the future, children's and young people's perspectives, children's drawings, reconstructive picture analysis*

### ENGAGING WITH THE OTHERS 2

#### **Theorizing possibilities of participation: From conversations to orientations. On Newly arrived children's possibilities of participation in school life**

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An increasing number of children move with their parents to live in another country. Upon arriving in Denmark, these children are categorized as 'newly arrived children', whether they migrate because of war, work, or other factors. Since the summer of 2016 a common trend in several municipalities across Denmark has been to close reception classes from grade 0 to 6, enrolling newly arrived children directly in Danish teaching practices without knowing the language (Rambøll, 2015 & 2018; Kristjánsdóttir & Pérez, 2016; EVA, 2016a; Rask, 2017). While there might be many reasons for doing so, we have little knowledge of how these children can participate in Danish school culture without speaking the local language. This presentation is based on my PhD project and poses a theoretical question on how to fill this knowledge gap.

With few exceptions (e.g. Norozi, 2021), most studies of newly arrived children are either based on interviews (e.g., Dávila & Bunar, 2020; Evans & Lui, 2018) or have an analytical focus on conversations e.g., between teachers and newly arrived children (e.g., D'warte, 2020; Tajic & Bunar, 2020; Bonacina-Pugh, 2020). In doing so, they risk overlooking profound aspects of how newly arrived children come to orient themselves and thus participate in the new social practices of school life, namely by the invitational character of the environment through Gibson's (1986) notion of affordance. Ultimately this paper poses a question for further discussion on how affordance theory can inform research on non-language-based participation in the social and material school environment.

*Keywords: Newly arrived children, children's perspectives, possibilities of participation, affordance*

### **Theorising “expression” and “encounter” as dimensions of intersubjective articulation in post-migrant societies**

Monique Kaulertz

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The word “articulation” is usually used to describe linguistic and other symbolic forms of meaning-making (Schlette & Jung 2005, Jung 2009, Wilczek 2012). The meaning-making aspect of language and action is mostly privileged over the aspect of building relationships with others (Angehrn 2012). However, it is rarely taken into account that acts of articulation are not solitary actions of isolated individuals. They are often the direct result of social cooperation and dialogical communication. The ability to articulate something thus depends strongly on our relationships with others. The lecture argues for theorising a concept of articulation that takes this dependency and mediatedness into account. It therefore goes beyond an individualistic and monadic understanding of meaning-making and emphasises the aspect of articulations as being social acts. The ethnographic research on articulation on which the presentation is based analyses the researcher’s encounters with refugees in the asylum system during her times in the field. It asks how the articulations of experiences of suffering and violence can take place beyond a professional therapeutic setting or the asymmetrical context of the asylum hearing and explores principles of symmetrical and solidary communication and cooperation in the everyday life of people in “post-migrant societies” (Foroutan 2019).

*Keywords: articulation of violence, intersubjective meaning-making, dialogical communication, symmetrical encounter, expression of suffering*

### **From one project to another: A social representations approach to changing forms of engagement**

Luke Joseph Buhagiar  
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Theory becomes engaged when scholarly communities join broader resonating publics, with a view to furthering a joint project (Bauer & Gaskell, 2008) of common interest. The question naturally arises as to how different joint projects engage with and inform each other. To answer this, my paper starts by highlighting the distinction between the object-oriented and the action-oriented approach to social representations theory (Buhagiar & Sammut, 2020). Whereas the former orientation places an analytical focus on specific social objects ('social representations of', e.g., 'of immigrants'), the latter foregrounds collective action and hence places analytical and critical emphases on the joint projects that representations serve ('social representations for', e.g., 'for multiculturalism'). Favoured the action-oriented stance, I then proceed to theorize three distinct paths by which different projects intertwine and either amplify the role of engaged theory or else limit it. The first path is via liminal passage, whereby through transformative experiences, people give rise to a novel joint project that incorporates the aims and aesthetics of hitherto contrasting worlds. An example is that of the Catholic Worker Movement (founded in 1933), combining Catholic and anarchist aesthetics and goals into a 'new' joint project. The second path is via dialogicality, where different coalitional milieus form transversal links for a common project, but retain to a greater extent their original ways of world-making. An example is inter-faith dialogue, where different camps engage with each other as an extension of their projects, whilst retaining the character of their original (in this case, theological) projects. The third path is via vehicularity, which involves the exchange of vehicular ideas that are 'brokered' between different communities to bridge different milieus even though conceptual substance may be lacking (McLennan & Osborne, 2013). A ubiquitous example is the constant adaptation of terms such as 'empathy', 'impact' and 'leadership techniques', that remain empty signifiers unless their potential is meaningfully framed within an already existing joint project. I argue that the last path is qualitatively different from the first two, because of the following reasons. (1) Liminality implies a significant socio-psychological transformation locatable at least in the original founders of the joint project in question. (2) Dialogicality implies different joint projects that open themselves to each other to some extent. In contrast, (3) vehicularity does not require lived validity as a criterion of legitimation, but rather reflects how joint projects change to adapt to hegemonic discourses, potentially hindering critical practice.

Keywords: *Projects, Social representations, Liminality, Critical practice, Vehicularity*



## **Proposal of an intersectional approach to the relationship between migrant family and preschool education in Chile**

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Actualmente Chile se ha convertido en receptor de la migración SUR-SUR reportando estadísticas de más de 1.482.390 personas inmigrantes en condición regular, provenientes de Venezuela (30%), Perú (16,6%), Haití (12,2%), Colombia (11,7%) y Bolivia (8,9%). En el ámbito escolar las cifras de niños/as migrantes matriculados reportaron 240.515 estudiantes y 3.404 en educación inicial hasta el 2022. Actualmente constituye un reto el logro de la integración de estas familias migrantes donde su participación está sujeta a relaciones de poder establecidas jerárquicamente, además, del prejuicio y la discriminación en las aulas. El objetivo: analizar las relaciones entre familia migrante-educación inicial a través de un enfoque interseccional, nos permitió evidenciar un eje de clasismo, género, raza y competencia; expresado en la visión de la familia como contraria al proyecto civilizatorio del Estado y el prejuicio hacia las mujeres, migrantes y las familias pobres. Lo que hizo pertinente visibilizar esta problemática por los efectos subjetivante que tiene en los niños/as la internalización de las inferioridades y en sus familias desde la educación inicial. Propusimos comprender cómo opera el impacto de los prejuicios heredados del sistema educacional en las familias chilenas para plantear el impacto de estos en las familias migrantes y mostrar cómo el prejuicio puede ser internalizados por las familias y los estudiantes. Para entender los planteamientos se usó la noción de poder de Foucault, la internalización de la inferioridad y la interseccionalidad para mirar la relación familia-escuela.

*Keywords: familia migrante, educación inicial, prejuicio, interseccionalidad*

### ENGAGING WITH EDUCATIONAL SETTINGS 3

#### **Psychosocial justice: a matter of ecologies**

Tim Corcoran

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A key concern regarding responses challenging injustices across communities is the ongoing delineation between what is considered social and what is considered psychological. Fears regarding social justice matters are regularly heralded in media and academic circles. When, if ever, are matters of psychological justice conveyed? The continued division of the psychosocial impedes opportunities for those concerned with responding in significant ways. This discussion addresses the matter introducing two innovative theoretical concepts, psychosocial justice and ecologies. Educational practice serves as an example. If education is to promote fairness and equity (i.e., justice), a more nuanced approach, one capable of engaging the relational conditions in which learning takes place is required. Psychosocial justice acknowledges how it is that ontological opportunities present before educational professionals each and every day. To support the pursuit of psychosocial justice, ecologies is offered as a way of thinking about and engaging with lives being lived. Five prospective conditions of ecologies are discussed: i) explicating orientation, ii) affirming relationality, iii) respecting unfinalisability, iv) accepting not-knowing, and v) working transparadigmatically. These are elucidated with examples for how they can practically create, sustain and transform learning and wellbeing in educational settings.

*Keywords: psychosocial justice, ecologies, relationality, prospective conditions.*

## Negative Emotions as Drivers of Motivation for Achieving Learning Objectives

Cristian Jofre

*Universidad Alberto Hurtado, Santiago, Chile. Universidad Central de Chile, Santiago, Chile*

Asking ourselves what motivates us to define and achieve goals leads us to a classic problematization where motivation is associated with the pursuit of pleasure or the avoidance of pain. Discussions on emotions in James-Lange and W. Cannon's hypotheses since the late 19th century delimited perception into positive-pleasurable or negative-distressing categories. On one hand, the assumption that greater pleasure correlates with more positive emotions (PEs) in educational psychology suggests that motivation for achieving learning goals is linked to PEs. On the other hand, excluding, avoiding, or overcoming negative emotions (NEs) is crucial as they may diminish motivation for learning achievement. However, how do we explain that certain NEs increase motivation for learning achievement? This paper reviews the classical conceptualization of emotions and their relationship with individual motivation, subsequently presenting motivations and learning approaches that consider NEs as non-productive in academic contexts. Additionally, it analyzes empirical evidence and proposes a theoretical framework discussing conditions under which NEs might contribute to a level of learning. Ultimately, it argues that polarity is a social construct that dichotomously separates social relations, limiting the understanding of a complex interplay of emotions integrated through physiology, corporality, and self-awareness, thereby allowing us to address what was previously identified as problematic.

*Keywords: Emotions, Negative emotions, Motivation, Learning achievement, Educational psychology.*

### **Analyzing conflicts through the prism of positioning theory: perspectives and opportunities**

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This paper examines the theoretical framework of positioning theory and its relation to conflict resolution. It shows how conflicts are defined within positioning theory and the potential for positioning theory to give rise to new perspectives in conflict resolution. It elucidates how by defining the triadic components of positioning theory—positions, storylines, and speech acts—a comprehensive framework emerges, aiding in the comprehension and the resolution of conflicts. It introduces an operational definition of conflicts as counterposed storylines and provides discourse on this elucidation. Methodological nuances specific to the application of positioning theory in conflict analysis are delineated. A comparative evaluation is conducted between the conceptual framework of positioning theory in conflict analysis and alternate conflict conceptualization approaches. Notable emphasis is directed towards the theoretical landscape surrounding adolescent conflicts. The exploration extends to include subsequent advancements, encompassing malignant positioning, positive positioning, and the intricate interconnections between positions and roles when considering conflict analysis. Evaluation of research integrating these novel concepts is discussed. The last part of the paper culminates with a comprehensive examination and critical analysis of recent empirical studies in the domain of positioning theory in the context of conflict resolution, addressing their contributions and progressions within this theoretical framework. The conclusion integrates the author's contemplations on the explored aspects of the theory of positioning and their practical implications for conflict resolution.

*Keywords: Positioning theory, conflict analysis, conflict resolution*

### **Unravelling the quest for meaning: beyond an individual understanding**

Laura Hofman

*University of East London, London, United Kingdom*

This meaning crisis is theoretically perceived as a phenomenon stemming from modern society. Researchers utilise quantitative methods to examine the meaning crisis at an individual level. The studies map the experiences and well-being regarding meaning in life. Simultaneously, the search for meaningful work has been explored as a response to this crisis. In contrast, theoretical studies argue that if this “meaning crisis” stems from societal issues, researching meaning as a subjective phenomenon is an endless enterprise. Thus, building upon the studies, this research addresses the gap by taking a qualitative approach to unravel and explore the understanding of meaning in life among emerging adults, and unravel the sociocultural influences. This research analyses interview talks about meaning in life, involving 6 emerging adults from Western countries and 5 experts from diverse fields in meaning in life. Reflexive thematic analysis is employed to interpret how emerging adults and experts talk about meaning in life among emerging adults and explore how meaning is constructed. This study is a work in progress conducted by a Master’s student from the University of East London in collaboration with supervisor Dr. Andrea-Giraldez Hayes. The research is expected to be completed by January 2024 and can change due to the ongoing process.

*Keywords: Meaning Crisis, Meaning in life, Emerging adults, Sociocultural influences*

### ENGAGING WITH SOCIAL CHANGE 3

#### National outgroup favoritism in the non-Western world

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Does the majority of the world population engage in national outgroup favoritism? Western (primarily the US and Western Europe) socio-political domination has had profound psychological effects on people who suffered from it. Many theorists from the humanities perspective (e.g., Franz Fanon, Albert Memmi, Steven Biko) noted that numerous non-Westerner citizens feel inferior and guilty, rejecting their national, ethnic, and group identity. National inferiority complex (also called internalized oppression, self-hatred, colonial mentality, etc.), we believe, persists today: large proportions of non-Western populations think their country and their compatriots are corrupt, poor, backward, and inferior. However, the psychological empirical literature on this is both scarce and scattered (e.g., focused on certain countries or populations). While there have been calls to decolonize psychology and turn away from the findings in non-WEIRD countries (Western, Educated, Industrialized, Rich, Democratic), there has been no systematic empirical research on the topic of national outgroup favoritism. This is an alarming gap – what if the majority of the world population indeed engages in this process? The consequences could be far-reaching – from both individual (e.g., mental health problems) to group and societal levels (e.g., lower involvement in group and political processes, higher emigration rates). In this work, we discuss the phenomenon, its causes and consequences, and reasons for its neglect in mainstream psychology. Additionally, we discuss potential ways to push mainstream psychology to acknowledge the phenomenon and present a large cross-country project conducted in about 30 non-Western countries.

*Keywords: decolonial psychology; national outgroup favoritism; national inferiority complex; self-hate; outgroup favoritism*

## **The Role of Uncertainty in the Psychological Appeal of Populism: Is There Unity in Paradigmatic Diversity?**

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Drawing from Lacanian psychoanalysis (e.g. Browning, 2019; Kinnvall & Svensson, 2022; Laclau, 2005), Bakhtinian dialogicality (e.g. Kinnvall & Lindén, 2010; Kinnvall & Nesbitt-Larking, 2010), and the psychology of individual differences (e.g. Gründl & Aichholzer, 2020; Kruglanski et al., 2021), scholars approach populism from distinct metatheoretical assumptions, theoretical underpinnings, and methodological approaches. Despite inherent paradigmatic diversities, they have posited that populist narratives spread because they offer simplistic and comprehensible interpretations of a complex society. The apparent unity in the use of the concept of uncertainty allows us to cross the boundaries between these paradigms. The first border-crossing will be the theoretical conceptions of the source of uncertainty-avoidance that scholars employed to interpret populism. Other differences and similarities between theories that will be discussed include whether they incorporate social structures as conditions for populism, the socio-cultural development of populist narratives, the meaning of populism for those who reject it, and the possibilities for accepting or rejecting populist narratives through individuals' agency. Initiating a dialogue among three different theories of populism will create a potential appropriation space for a further situated understanding of how people make sense of populist narratives.

*Keywords: lack, fantasies, multiperspectivity, need for cognitive closure, disruption*

### **From the traumatized subject to fascist subjectivity: “moral corruption” psychodynamics and its investment in the dehumanization of the other**

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<sup>1</sup>*Moscow State University of Psychology & Education, Moscow, Russian Federation.* <sup>2</sup>*Independent Researcher, Moscow, Russian Federation*

Following the concept of fascist subjectivity as a type of social subjectivity (Teo, 2020), we analyze the mechanisms of its production within the framework of various forms of “false consciousness”. Using the example of Russia, it is argued that the form of false consciousness that provokes the formation of the core of fascist subjectivity in modern societies is not so much ideology, but “moral corruption” (Mayofis, Kukulín, 2022), which blocks moral reflection. “Moral corruption” means both distortion and bribe, conveying the soothing message: “we” are not capable of bad deeds, everything “we” do is good. Dehumanization of the other serves to maintain one’s own moral integrity and impeccability. It can be assumed that, like ideology, moral corruption is a response to socio-affective processes: obstruction of moral reflection and the position of moral infallibility work to hide traces of collective trauma (in Russia associated with the Second World War and the “Great Terror”, but also with the collapse of the Soviet Union). Based on interviews with Russians who support or at least accept the war against Ukraine, we describe the types of explicit and implicit dehumanization of the other and reveal the affective psychodynamics that is exploited by Russian state propaganda and invests in dehumanizing discourses.

*Keywords: fascist subjectivity, moral corruption, traumatized subject, dehumanization of the other, affective investment*



### ENGAGING WITH THE NEW TECHNOLOGIES OF THE SOCIAL

#### **A Study of Online Relationships: A Sociocultural Perspective**

Melane Pilek

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Despite the pervasive role of technology in modern close relationships, little attention has been given to the person and how they forge a unique meaning of the phenomenon. Moreover, there persists a prevailing negative bias against online relationships.

This study, employing a sociocultural framework, aims to fill this gap by qualitatively exploring adults' lived experiences and the processes of meaning-making in online relationships. Specifically, it aims to identify common dialogical tensions in participants' stories, wherein meaning is constructed and negotiated through interaction with the medium and cultural context.

Thirteen in-depth, semi-structured interviews were conducted with participants who had varied experiences of close online relationships, encompassing romantic involvements, dating scenarios, familial ties, and friendships. The unique design of this study underscores the interconnectedness among different relationship types and anticipates more pronounced levels of tension.

Through the analysis of dialogical discursive tensions, four primary themes emerged: opportunities-constraints, authenticity-staginess, safety-risk, and proximity-distance. The final tension arose as a fundamental one, raising questions on the depth and validity of online relationships.

The study revealed that individuals' experiences with online relationships are influenced by their actual engagement with the medium, societal perceptions of technology, and cultural discourses. Often, these cultural discourses conflict with individuals' lived experiences, contributing to the tensions. Navigating these complexities presents a challenge for participants as they negotiate the intricacies of online relationships.

*Keywords: online relationships, dialogism, dialogical tensions, sociotechnical approach, online dating, online friendships*

### **Technology as Text: a Dialogical Semiotics of Design.**

Michael Cooke

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This paper discusses the application of elements of Bakhtinian theory, particularly the theory of the novel, and dialogical semiotics, to the process of “reading” technology, with a sensibility towards the ethical, aesthetic, and affective dimensions of the lived experience of human-technology interaction. By observing the voices written into technology through the responsiveness of users in the course of interaction, we can trace the presence of values, understood dialogically, “written-in” to the technology through the design process. This perspective supports a critical view on technology design, illustrating how values and agendas are implicitly structured into organisational systems that are highly mediated by technology. The upshot of this is to reorientate the process of design to acknowledge that technology is not value-neutral, and that values, priorities, and agendas are built-in through the process of design, emphasising the necessity of meaningful participation in technology design processes.

The dialogical novel, which gives agency to the voices of distinct heroes and protagonists in a creative work, at the expense of authorial intent and the concepts of polyphony (multi-voicedness) and heteroglossia or the situatedness of the utterance in time and space with respect to the various conditions that govern meaning in any given moment, are key concepts underpinning the framework being presented here, along with the aforementioned sensibility towards the axiological or value-laden dimensions of experience.

The paper will illustrate the application of this theoretical framework in the context of the design of technology in complex sociotechnical systems.

*Keywords: Bakhtin, dialogism, sociotechnical systems, design, values, voices*

### **Tracing the subject: Digital behavioral data in psychological research**

Vanessa Lux

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With the growing availability of digital behavioral data, there is also growing interest to use these data sets in psychological research, and specifically in the fields of social, personality, and health psychology. In these research approaches, data from health apps, shopping sites, social media content, browser histories, etc. is linked to and interpreted with a variety of psychological concepts ranging from different personality traits to specific learning models. In some cases, also clinical diagnoses have been linked to specific digital behavioral patterns, for example in the use of browser data for depression screening. The paper explores the current use of digital behavioral data in psychological research with focus on the epistemological status of theory in these data-driven approaches. The use of these digital traces as dense micro-behavioral observations not only raises a broad range of ethical issues related to data privacy, re-identification risk, and implications for informed consent. Also, the question emerges, what dimensions of individual experiences and subjectivity are represented in this type of data, and, more specifically, in the aggregated pattern profiles which are linked to the psychological concepts. What kind of “subject” and “subjectivity” is traced within the data stream of big data?

*Keywords: Digital behavioral data, data-driven, re-identification risk, ethical issues, big data*

### **“Unfollow” as a parasocial break up: Applying the reality fiction gap model for theorizing social media communication and parasocial relationships**

Johanna L. Degen

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While loneliness proliferates, social media usage grows, and not only among the ‘young generations’. Immediately available, one can seek social contact online, with many instantaneous advantages, such as predictability and comforting consensus with the account holders (influencers) and their large communities of followers. ‘Parasocial relationship’ is the term describing the specific and disparate relationship between followers and influencers on social media. Little is known, about the meaning and the mechanism behind parasocial relationships, beyond the well-researched fact that they are highly effective for advertisement, with influencer marketing being the number one economic advertisement tool today.

Using a participatory-observation field-study design on Instagram, the communicative dynamics of followers breaking up with their influencers are collected (n=71) aiming to learn more about the meaning of their relationship. Access was granted by influencers sharing private messages in their story updates, and reacting to the followers’ goodbyes by publicly mocking, degrading, and embarrassing them. Thematic analysis provides insights into the meaning of parasocial relationships for both the follower and the influencer, revealed in their communicative acts.

Applying the reality-fiction-gap model for social media communication, this study also interprets communicative mechanisms and conditions behind such parasocial phenomena.

The findings indicate a meaningful parasocial bond, constituting parasocial relationships on social media, beyond the often-proclaimed, yet reductionist, hypothesis of mobile phone addiction and fear of missing out. This study aims to contribute to theoretical and applied psychology perspectives advocating for an understanding of today’s relationships, including parasociality and its meaning for subjects and their social self.

*Keywords: social media, reality-fiction-gap model, instagram, parasocial relationship, loneliness*

# CONFERENCE PROGRAMME

Please note the conferece programme is subject to change. For the updated version of the programme, please refer to the conference website.



**DAY 1 (MAY 20)**

<b>Session 1</b>	<b>Symposium 1 (pt. 1) CAREFUL REPRESENTATIONS OF CRISIS - TEMPORALITY AND TEXTUALITY</b> Chair: Morten Nissen	<b>Thematic Session 1 CRITICAL ENGAGEMENT WITH DOMINANT NARRATIVES 1</b>	<b>Thematic Session 2 ENGAGING WITH EDUCATIONAL SETTINGS 1</b>	<b>Thematic Session 3 INTEGRATING THEORIES 1</b>	<b>Thematic Session 4 ENGAGING WITH GENDER</b>
	Line Lerche Mørck <i>Mo(ve)ments beyond demonization at the (social) media - How can we co-produce care in time of crises after gang exit?</i>	Steven Weber <i>Literature as Theorizing in Public: Standpoint Theory and James Baldwin's "Going to Meet the Man"</i>	Hanna Koivisto <i>Moral Career of a Freshman University Student</i>	Wolfgang Maiers <i>Critical Psychology and Cultural Psychology: Common Concerns - Divergences - Productive Linkages</i>	<u>Rose Capdevila</u> , Lisa Lazard <i>Reflexivity Barbie: An exploration of the gendering of epistemology</i>
	Kristine Bagge Kousholt <i>A writing parent; Danish boarding schools as caring alternative practices in a crisis of well-being</i>	Camila Urrea <i>Repair the mandate: what has been said (and not said) that emerges in a resistant idea of the state repair</i>	Dominique Mailloux <i>Psychology students' moral struggles: Should we teach hermeneutic moral realism in undergraduate education?</i>	<u>Claudio Croce</u> , Adrià Gibernau, Luisa Orrù, Gian Piero Turchi <i>Transitioning from Psychology to Dialogics: A Theoretical Framework for Formalizing Natural Language and Managing Interactions</i>	Julia Struppe-Schanda <i>On the (In)Commensurability of Socioanalytic, Psychoanalytic, and Feminist Affective Approaches</i>
	Oliver Pedersen <i>Resonating crises</i>	<u>Natalija Ignjatović</u> , Teodora Vuletić, Sonja Janičić <i>Neoliberal collectivism: double hermeneutics in the context of mass vaccination</i>	Cristian Jofre <i>Navigating Aggressive Behavior: Building Bridges between Theory and Practice to Foster Self-Regulation of Negative Academic Emotions in Teacher Training Environments</i>	Adrià Gibernau <i>Identity Dissonance. A revision of Festinger's theory based on discursive psychology.</i>	Krista Huusko <i>Discursive strategies of promoting inclusivity viewed as a part of a reconciliation process</i>
	Tania Zittoun <i>Crises in the house</i>	Ella Marie Sandbakken <i>Navigating Narratives - A study on meaning-making of everyday life under COVID-19 in Ecuador</i>	Álvaro Sánchez <i>Collaboration as articulation: outlines for a dialogical conceptualization of teacher teamwork at neoliberal school</i>		
<b>Session 2</b>	<b>Symposium 1 (pt. 2) CAREFUL REPRESENTATIONS OF CRISIS - TEMPORALITY AND TEXTUALITY</b> Chair: Morten Nissen	<b>Round Table 1 IS EQUALITY FUNDAMENTALLY UNATTAINABLE? AN INVESTIGATION OF THE LIMITS, IMPLICATIONS AND EFFECTS OF EGALITARIANISM</b>	<b>Thematic Session 5 DECONSTRUCTING PATHOLOGY 1</b>	<b>Thematic Session 6 INTEGRATING THEORIES 2</b>	<b>Thematic Session 7 PERSONAL TRAJECTORIES OF THEORISING</b>
	Paul Stenner <i>The Hamlet Effect: Sense-making in times of crisis</i>	Flora Botelho, Thomas Madsen Discussants: Irini Kadianaki, Fathali Moghaddam	Erin Thrift <i>Reproduction of knowledge and practices in counselling psychology through intersectionality and institutional relations</i>	Brad Piekkola <i>Seeking unity where it is and is not</i>	Aydan Gülerce <i>Psychological theorizing as sociopolitically valid engagement: An illustrative personal experience and collective journey from Turkey</i>
	Ditte Winther-Lindqvist <i>Escaping dualisms through 'green' critiques</i>		<u>Brett Heasman</u> , Gemma Williams, Divine Charura, Lorna Hamilton, Damian Milton, Fergus Murray <i>Autistic flow theory: a non-pathologising conceptual approach</i>	Klaus Nielsen <i>The Replication Crisis in Psychology and Theoretical Challenges for the Field</i>	Jonathan Doner <i>Theorizing as a Multi-Engagement, Nonlinear Process: An Individual Case Study</i>

Jeppe Pasgaard  
Anxiety, self, and help in  
practices of self-help

Masakuni Tagaki  
Disability Identity in Japan:  
What is examined and  
remained for further studies

Alexis Fabricius,  
Kieran O'Doherty  
Engaged theorizing to meet  
the needs of the current era:  
The case for a more-than-  
human psychology

Heidi Lourens  
Leaving space for my body –  
healing through narrating the  
disabled self

Dorte Kousholt, Anja  
Hvidtfeldt Stanek, Kurt  
Bendix-Olsen, Tilde Mardahl-  
Hansen  
Conditions for  
interprofessional  
collaboration during a well-  
being crisis?

Ian Newby-Clark  
The Discipline of Descriptive  
Psychology as an Effective  
Way to Do Engaged  
Theorising

<b>Session 3</b>	<b>Symposium 1 (pt. 3) CAREFUL REPRESENTATIONS OF CRISIS – TEMPORALITY AND TEXTUALITY</b> Chair: Morten Nissen	<b>Thematic Session 8 ENGAGING WITH SOCIAL CHANGE 1</b>	<b>Thematic Session 9 ENGAGING WITH WORK CULTURES 1</b>	<b>Thematic Session 10 ENGAGING WITH CORPOREALITY</b>	<b>Thematic Session 11 ENGAGING WITH AFFECT 1</b>
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Johanna Motzkau  
Listening in Crisis, Listening  
with Care: Child protection  
and the crisis that never was?

Eleni Andreouli,  
Lia Figgou,  
Irina Kadianaki  
Engaging with citizenship in  
social psychology

Peter Busch-Jensen  
Theoretical engagements  
with the phenomena of Quiet  
Quitting and the work-less  
movement

Lotte Huniche,  
Anja Hvidtfeldt Stanek  
Why leave the overview effect  
to astronauts? Let's zoom out  
to better understand  
embodied subjectivities in  
sociomaterial worlds

Alexandra Bochaver,  
Kirill Khlomov  
Aggression is not a sign of  
autonomy in adolescence

Maria Voulgaris Valeur  
'Point of resistance' and social  
production – a way out of the  
care crisis?

Kevin Carriere  
Psychology IS policy: Steps to  
a cultural political psychology

Sonja Janičić  
The career self: between  
normality and pathology

María-Alejandra Energici  
Physical Appearance as  
Becoming: New Materialist  
Implications for Psychology

Alexandra Bochaver  
School bullying as a  
communal coping with stress  
of school community

Morten Nissen  
Escaping the Hamster Wheel:  
Poetry as a way to cultivate  
meta-motives

Nurit Novis-Deutsch  
Can Pluralism withstand the  
onslaught of populism and  
post-truth? Educating for  
bounded both/and reasoning

Mark Connaughton  
Dignity in space: The psycho-  
spatial dynamics of dignity  
amongst unemployed people  
in a post-industrial American  
city

Tine Jensen,  
Charlotte Grum  
EXQUISITE CORPSES. A post-  
qualitative inquiry into  
corporeality and Covid-19

Zorica Paroški  
Learning Empathy – higher  
psychic function and  
prevention of antisocial  
behavior

Camila Urrea, Ximena Zabala  
Deconstruct the mutilated  
body: practices made by  
people who suffered ocular  
trauma in the context of  
social outbreak in Chile

**OPENING CEREMONY & KEYNOTE LECTURE**

Alex Gillespie  
Pragmatism: Humble theory for an uncertain world

**DAY 2 (MAY 21)**

<b>Session 4</b>	<b>Symposium 2 PUSHING THE FRONTIERS OF PSYCHOLOGY BEYOND THE HUMAN: TOWARDS AN ECOCENTRIC TURN IN PSYCHOLOGY?</b> Chair: Laure Kloetzer	<b>Symposium 3 IN NEED OF CRITICAL CARE: ENGAGING FUNDAMENTAL FLAWS OF THEORY BUILDING IN WORK AND ORGANISATIONAL PSYCHOLOGY</b> Chair: Johanna Lisa Degen	<b>Thematic Session 12 ENGAGING WITH SOCIAL CHANGE 2</b>	<b>Thematic Session 13 LISTENING AS ENGAGEMENT</b>	<b>Thematic Session 14 ENGAGING WITH EDUCATIONAL SETTINGS 2</b>
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<u>Dawn Sanders</u> , Harald Raajimakers, Alexina Thorén-Williams <i>Engaging with plants-contact zones and indexes of affinity: A role for art in our theorising?</i>	<u>Severin Hornung</u> , Franziska Köbler <i>What Does it Even Mean? Critically Interrogating the Treatment of Power, Control, and Resistance in Work and Organisational Psychology</i>	<u>Ana Dordević</u> , Igor Cvejić <i>Constitution of Plurality Through Social Engagement: Shared Emotions among Social Actors and the Potential of Social Change</i>	Johanna Motzkau <i>Dark Listening: A participatory art-based method using audio diaries</i>	Katrine Weiland Willaa <i>The Emotional Toll: Exploring the Impact of Emotional Demands on Children in Institutional Settings</i>
<u>Marion Picard</u> , Laure Kloetzer <i>The interspecies empathy: an object of an engaged and ecocentric theory coping with ecological crisis</i>	Thomas Höge, Severin Hornung <i>The Psychology of Employee Relations: Critical Perspectives on Theoretical Underpinnings and Current Concepts</i>	<u>Emese Ilyes</u> , Xinachtli Xinachtli <i>Collective Theorizing for Collective Liberation: Building Liberatory Psychological Frameworks Through Participatory Action Research with Incarcerated Justice Advocates</i>	Wilma Walther-Hansen <i>The Aesthetics of Listening to Youth Perspectives on School Attendance Problems: A Poetic Inquiry Approach to Qualitative Interviews</i>	Simone Stegeager <i>(Very) Young children pursuing learning problems in everyday life across nursery and family</i>
Antti Rajala <i>Ethics of acting for the environment in formal education</i>	<u>Franziska J. Kössler</u> , Wilken Wehrt, Bram Fleuren, Severin Hornung <i>The Positive Side of Everything. Toxic Reframing in Work and Organisational Psychology</i>	Nurit Novis-Deutsch <i>Beyond Divides: Exploring Pluralism's Potential in conflict zones</i>	<u>Paula Reavey</u> , Steven Brown <i>Can we right the wrongs of epistemic injustice without a clear theory? Some insights from process and service user approaches to mental health service use</i>	Sigga Waleng <i>The Necessity of School Exclusion is Connected to Chaos; a Theorization of Representational Knowledge in School</i>
Alfredo Jornet <i>Standing face-to-face with climate change: A non-dualist approach to subject matter in education for sustainability</i>	<u>Johanna Lisa Degen</u> , Jasmin Joecks <i>Can I Trust You? Introducing a Measure for (Mis-)trust in Diversity Management</i>	Dilek A. Tepeli <i>Theoretical Reflections on Harm within Intergroup Conflicts: Affective Bonds in Established-Outsider-Figurations</i>	<u>Sanja Grbić</u> , Biljana Stanković, Selena Vračar <i>When words are not enough: Importance of "behind" the language use when studying conflicts in close relationships</i>	<u>Sarah Crafter</u> , Nelli Stavropoulou, Guida de Abreu <i>The Dialogical Self in Participatory Action Research: the case of the 'Young Translators Club'</i>

<b>Session 5</b>	<b>Symposium 4</b>	<b>Symposium 5</b>	<b>Round Table 2</b>	<b>Thematic Session 15</b>	<b>Thematic Session 16</b>
	<b>PROCESSES OF SOCIAL CHANGE</b>	<b>SITUATED INEQUALITY AND PARTICIPATION IN THE INSTITUTIONS OF CHILDREN'S EVERYDAY LIVES</b>	<b>HOW CAN PSYCHOLOGICAL THEORIZING BE(COME) ECOLOGICAL?</b>	<b>ENGAGING WITH AFFECT 2</b>	<b>ENGAGING WITH CARE</b>
	Chair: Séamus Power	Chair: Maja Røn-Larsen			
	Séamus Power <i>Social change and world-making</i>	<u>Charlotte Højholt</u> , Maja Røn-Larsen <i>Conceptual development of 'participation' in and 'conflicts' about educational institutions</i>	Hannah Arnett, Erik Axel, Niklas Alexander Chimirri, Patrick Jørgensen, Jacob Klitmøller, Gloria Muñoz, Luca Tateo	Noomi Matthiesen <i>Understanding trust through the lens of situated psychology</i>	Morten Nissen <i>Enveloping individual collectives of care</i>
	<u>Brady Wagoner</u> , Sarah Awad <i>Cultivating a crowd: Four devices of protest mobilization</i>	<u>Sarah Kirkegaard Jensen</u> , Thomas Szulevicz <i>How does inequality manifest itself in educational psychology practice?</i>		Anna Louise Malfilâtre <i>Understanding brutal honesty in everyday life: A theoretical conceptualisation</i>	<u>Sarah Crafter</u> , Evangelia Prokopiou, Nelli Stavropoulou <i>Theorising 'care' through the lens of Dialogical I-positions: the case of unaccompanied migrant young people and adult actors</i>
	Fathali Moghaddam <i>Revolution as an Example of Radical Change</i>	<u>Rebekka Knudsen</u> , Gry Marie Tybjerg <i>How to analyze situated inequality in institutional life in a vulnerable residential area?</i>		Emma Kurenlahti <i>Engaging with Theory to Study the Construction of Evil and Subjectivities Amidst Sustainability Crises</i>	<u>Andrea Kleeberg-Niepage</u> , Johanna Degen <i>Concepts of intimate relationships in children's drawings about love. A serial-picture analysis</i>



## KEYNOTE LECTURE

Sanne Akkerman

*Educational and learning sciences: Theory and research in the midst of motion*

Session 6	Symposium 6	Thematic Session 17	Thematic Session 18	Thematic Session 19	Thematic Session 20
	<b>BAKHTIN BUDDIES AND THE CULTIVATION OF 'FORMS OF LIFE' IN EVERYDAY LIFE</b> Chair: Paul Sullivan	<b>ENGAGING WITH NEW TECHNOLOGIES OF THE SELF</b>	<b>ENGAGING WITH ECOLOGICAL CRISIS</b>	<b>EMERGING THEORIES</b>	<b>THEORISING SUBJECTIVITY</b>
	Paul Sullivan <i>The aesthetics of final ends: A dialogical analysis</i>	<a href="#">Moritz Meister</a> , Thomas Slunecko <i>The Quantified Affect: Microdispositifs of Mood Tracking</i>	Alfred Sköld <i>Emotions of Climate Activism</i>	Yair Neuman <i>Reading Context with AI: The Case of Chekhov's Marya Vassilyevn</i>	Peter Busch-Jensen <i>Theorizing power and its connection to human agency</i>
	James Cresswell <i>On Being Wrong: Ironic Life as an Antidote to Thin Thinking Promoted by Hyper-reality</i>		<a href="#">Paula Ahola</a> , Antti Rajala, Anna Stetsenko <i>Young climate activists as world-historical actors of change</i>	Arkadiusz Białek <i>The Role of Simulation in Construction of Theory: The Infant-Mother Object-Related Interaction Example</i>	Sabah Siddiqui <i>The Ghost as Method</i>
	Atsushi Tajima <i>"Freedom" of thinking in Bakhtin's ideas on dialogue and heteroglossia relating today's SNS communications</i>	<a href="#">Ruth Knight</a> , Georgie Burton <i>How does social media influence how we feel about our own bodies? Towards a theoretically-informed understanding of the effect of social media on body image</i>	<a href="#">Christoph Gaßner</a> , Thomas Slunecko <i>How digital capitalism reorients environmental engagement. The case example of a CO2-tracking app.</i>	Teodora Vuletić <i>Sibling Function in the Context of Jacques Lacan's Identity Development Theory: Three Levels of Interpretation</i>	<a href="#">Dragan Vesić</a> , Sanja Grbić <i>How resistance to social change undermines personal change? Perspective of the Model of the Agonistic Self (MAS)</i>
	Hannah Intezar <i>Applying a dialogical framework to re-frame the concept of ideology from 'finalisable' to 'unfinalisable': using Veganism as a case study</i>	Jesse Ruse <i>Left to their own devices: The significance of mental health apps on the construction of therapy and care</i>	<a href="#">Markus Wrubouschek</a> , Katharina Hametner <i>Simondonian reflections on contemporary ecological crises and their moral psychological implications</i>	<a href="#">Martin Morf</a> , <a href="#">Dan Xiao</a> <i>Explaining the species which knows math and physics</i>	

## ISTP Business Meeting

General Assembly

## DAY 3 (MAY 23)

Session 7	Symposium 7	Symposium 8	Thematic Session 21	Thematic Session 22
	<b>HUMOUR IN LIFE AND ART</b> Chair: Andres Haye Discussant: Ken Russell	<b>PSYCHOLOGICAL THEORIZING OF COMPLEX POLITICAL PHENOMENA</b> Chair: Sandra Obradović Discussant: Sandra Jovchelovitch	<b>THEORISING THE PSYCHE</b>	<b>ENGAGING WITH WORK CULTURES 2</b>
	James Cresswell <i>Ironic Discipline: Cultivating Irony as a Lived Practice</i>	<a href="#">Sandra Obradović</a> , Tetiana Shyriaeva <i>How can we turn theory into practice? On the challenges of a dialogical approach to studying political identities and dialogue</i>	Henderikus Stam <i>Consciousness, subjectivity and phenomenal states: metaphorical mazes</i>	Miriam McSweeney, <a href="#">Kyoko Murakami</a> <i>Tracking the object: a case of a small-scale Developmental Work Research-based intervention</i>
	Andres Haye <i>Affective and normative entanglements of laughing</i>	Zona Zarić <i>De-parochializing Theory: Compassion as a Catalyst for Global Dialogue</i>	Gary Brill <i>Shared Human Epistemic Phenomenology as the Basis for Psychological Inquiry</i>	<a href="#">Milica Vukelić</a> , Ivana B. Petrović, Svetlana Čizmić <i>Navigating contextual issues of workplace bullying research: Will the 'real' workplace bullying please stand up?</i>

Augusto Rodriguez-Paniagua <i>Joyless Humor: Thaumazein at a World on Fire</i>	<u>Kesi Mahendran</u> , Athony English, Sue Nieland, Evangelia Vergouli <i>Chronotopia and Democracy: Exploring the Dialogical Parameters of Political Attunement towards Future Worlds</i>	Kaja Damjanović <i>Principles of cognitive system presumed within the psychology of rationality</i>	Katri Komulainen <i>Finnish business graduates' constructions of health as employability potential</i>
	<u>Gordon Sammut</u> , Rebekah Mifsud <i>Everyday Extremism: Ecological scaling of human action</i>	Vanessa Lux <i>The neuron in context, or why we need a new neuron theory in psychology</i>	Eileen Wengemuth <i>Practice theories of psychologists in rehabilitation</i>

<b>Session 8</b>	<b>Symposium 9</b> <b>DIGITALIZATION AND LEARNING AS ENGAGEMENT WITH THE WORLD</b> Chair: Ernst Schraube	<b>Symposium 10</b> <b>THEORY DREAMS: FEVERED AND FUMBLING TOWARD CONDITIONS FOR EPISTEMIC JUSTICE</b> Chair & Discussant: Patrick Sweeney	<b>Thematic Session 23</b> <b>DECOLONISING PSYCHOLOGY</b>	<b>Thematic Session 24</b> <b>ENGAGING WITH LIMINALITIES</b>	<b>Thematic Session 25</b> <b>HISTORISING THEORY</b>
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Ines Langemeyer <i>What and How do Students Learn When They use Chatbots?</i>	Sara Paloni <i>The desire to possess theory and theorizing as collaborative practice</i>	Enzo Cáceres Quezada <i>When we do (not) see: Difference-evasion as a coping mechanism for privilege maintenance in dominant group members</i>	Edoardo Zulato <i>Making the known unknown: The emergence of de-anchoring and de-objectification in understanding liminal hotspots</i>	Allen Branum <i>Ontology and Radical Behaviorism</i>
Haris Psaros <i>Developing a metatheoretical dialogue on learning with digital technologies: Challenges and prospects</i>	Kate Sheese <i>Self-care in crisis: Concepts for a not-so-solitary solidarity</i>	Vaclav Linkov <i>The Current State of Globalization in Indigenous Psychologies: An Examination</i>	Max Vogel <i>How do social hybrid roles emerge within feedback processes: An affective the self impulsating model of social interaction</i>	Bernd Boesel <i>Engaging with the Possibility of Our Annihilation – Günther Anders as William Stern's Most Serious Reader</i>
Ernst Schraube <i>The Worldlessness of ChatGPT: Can Dialogue with Digital Machines Facilitate Learning as a Worlding Practice?</i>	Friederike Windel <i>Theory, affect, and embodiment in conversations with well-meaning white German-speaking teachers</i>	Magi Young <i>'This is not a moment': theorising hope in antiracist protest</i>	Randal Tonks <i>Self-transformations through Yoga Psychology and its related practitioners</i>	Katerina Flora <i>The history of Clinical Psychology in Greece: a brief review. Legal deficiencies, practical dimension and challenges for the future</i>
	Alexis Halkovic <i>The body as evidence: Trauma as a theoretical conundrum</i>		<u>Weronika Robakowska</u> , Brett Heasman <i>Conceptualising Psychological Flow 'states' as a Dynamic Theory</i>	

**ISTP Incoming Executive Committee Meeting**

**KEYNOTE LECTURE**

Rastko Močnik  
*Theory in action*

<b>Session 9</b>	<b>Symposium 11</b> <b>THE PSYCHOLOGICAL HUMANITIES: PROJECTS, CRITIQUES, AND POSSIBILITIES</b> Chair: Thomas Teo	<b>Symposium 12</b> <b>PERSPECTIVES IN EVERYDAY LIFE: DIALOGICAL APPROACHES TOWARD PERSPECTIVE-INTEGRATING, ARGUMENTATION AND OPENNESS</b> Chair: Joshua Phelps	<b>Thematic Session 26</b> <b>ENGAGING WITH THE OTHERS 1</b>	<b>Thematic Session 27</b> <b>ENGAGING WITH AFFECT 3</b>	<b>Thematic Session 28</b> <b>CRITICAL ENGAGEMENT WITH DOMINANT NARRATIVES 2</b>
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Thomas Teo <i>Socio-subjectivity and the psychological humanities</i>	<u>Joshua Phelps</u> , Alex Gillespie <i>Perspective-integrating: going beyond perspective-getting and perspective-taking in multiparty interactions</i>	<u>Fabienne Gfeller</u> , Aurora Ruggeri, Isabelle Schoepfer <i>Engaging with the field and theorizing ageing</i>	Patric Plesa <i>Neonihilism: Meaninglessness and Irony in Neoliberalism</i>	Akanksha Adya <i>Shifting the Center and Theorizing Motherhood as Resistance</i>
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David Keller, Lisa Malich  
*Clinical Psychological Practice in Times of Global Crisis: What can the Psychological Humanities bring to the Table?*

Brady Wagoner, Lisa Herbig  
*A Shot in the Dark? A longitudinal study of COVID-19 Vaccination reasoning in Germany*

Arnd Hofmeister  
*Challenges of inclusive evaluation – involving persons with learning difficulties in practice research*

Teemu Suorsa  
*Indifference and its alternatives at the edges of counselling*

Tuuli Paajanen  
*Moral dilemma as theoretical tool in examining fathers' experiences at the childbirth*

Zed Zhipeng Gao, Katherine Bischooping  
*Reconceptualizing Diasporic Belonging Using a Psychological Humanities Approach*

Ella Marie Sandbakken, Sigrun Marie Moss  
*Compliance or critical thinking? Dilemmatic negotiations of non-compliance with the COVID-19 cabin ban in Norway*

René Rain Hornstein, Meike Watzlawik  
*Trans\* respectful research – a dialogue between cis and trans\* perspectives*

Katharina Hametner, Anna Schor-Tschudnowskaja, Markus Wrbuschek  
*Engaging Resentment – Resentment-ful postures between passive repudiation and active moral concern*

Iija den Herder, Hanna Lahtinen, Maija Korhonen  
*Court mediation as a technology of governance in custody disputes in Finland*

Adriana Kaulino  
*The idolatry of the method and the ghost of the shaman: Challenges to the psychological humanities in Chile*

Natalie Rolandsgard, Christina Kvamme Amengual, Ole Jacob Madsen  
*Youths' understandings of openness about mental illness: A qualitative study*

James Alzetta  
*What kind of science can and shall we do with transgender people?*

Dominique Mailloux  
*Raising your family with science: What place does psychologists' science-based advice leave for parents' practical wisdom?*

Laurence Paradis, Raymonde Gagnon  
*Advising parents: Who are the authors of popular parenting books, how do they address parents and how do they theorize about parenting? (poster)*

## Encyclopedia of Theoretical & Philosophical Psychology

Round table with Thomas Teo

### DAY 4 (MAY 24)

**Session 10 Symposium 13**  
**ENGAGING THEORIES OF CARE IN EDUCATIONAL PRACTICE TOWARDS GREEN TRANSITION: STRUGGLING WITH DILEMMAS AND LIMITS OF CARE AND RESPONSIBILITY IN A GLOBAL CRISIS**  
Chair: Ditte Winther-Lindqvist  
Discussant: Niklas Chimirri

**Symposium 14**  
**SITUATED STRUGGLES OF OTHERED POSITIONS AND MOVING BEYOND**  
Chair: Sabina Pultz  
Discussant: Line Lerche Mørck

**Thematic Session 29**  
**CRITICAL ENGAGEMENT WITH DOMINANT NARRATIVES 3**

**Thematic Session 30**  
**DECONSTRUCTING PATHOLOGY 2**

**Thematic Session 31**  
**GENERATING FUTURES**

Ditte Winther-Lindqvist  
*A broader vocabulary of care – Conceptualizing world-care*

Sabina Pultz  
*How do unemployed people deal with (in)dignity and work to get rid of sticky shame?*

Lucas Mazur  
*Victims, Victimhood, and "the Victim" in Psychological Theory and Practice*

Desmond Painter  
*Fanon and the impossibility of psychiatry: Lessons for critical psychology*

Kieran O'Doherty  
*Artificial Intelligence, Deliberative Democracy, and the Utopian Visions of Iain M. Banks's Culture Novels*

Marie Kolmos  
*The concept of World-Care in dialogue with practice – challenges and qualities*

Sofie Pedersen  
*A matter of space: (co)creating enabling spaces for becoming in mental health care*

Markus Brunner, Florian Knasmüller  
*Reflections on theorizing conspiracy theory production*

Gabor Aranyi, Tamara Trebes, Paul Rach  
*Theory, objectivity, and notions of reality in psychotherapy science – reflections and first results*

Ken Russell  
*Transgressive Robots, The future of AI Insemination and the Artificial Orgasm*

Anne Maj Nielsen  
*Conceptualizing, exploring and transforming caring habits and caring awareness in pedagogy – engaging phenomenology of embodied sensory-aesthetics*

Mads Bank  
*Talking with the hammer: An affirmative theoretical analysis of Vocational educational spaces and materialities as multi-voiced dialogues*

Tine Friis  
*The allure of microbiome research: Promises of holism and the potential for cruel optimism*

Jonathan Bach  
*Diagnosis in psychiatric practice: Understanding the everyday negotiation and delineation of mental illness.*

Andrea Kleeberg-Niepage  
*Hope and curiosity or anxiety and despair? Young people picture the future of the world*

Dorte Kousholt  
*Parenting in times of crisis? -  
 Conceptualizing care  
 practices in families in  
 relation to climate change  
 and demands for more  
 sustainable living*

Lisa Parfitt, Brett Heasman,  
 Nicola Cutting  
*Innovation on the spectrum:  
 The process of tool  
 innovation for both  
 neurotypical and autistic  
 children*

<b>Session 11</b>	<b>Symposium 15</b> <b>TROUBLED PERSONAL    ENGAGEMENT AS A    CATALYST FOR A    THEORETICALLY    COMPREHENSIVE INQUIRY    OF (PSYCHOLOGICAL)    PHENOMENA:    ILLUSTRATIONS FROM THE    SERBIAN CONTEXT</b> Chair: Biljana Stanković Discussant: Ana Đorđević	<b>Symposium 16</b> <b>THEORISING MICROGENESIS    AS ENGAGEMENT</b> Chair: Tania Zittoun Discussant: Paul Stenner	<b>Round Table 3</b> <b>PHENOMENOLOGY AND    PSYCHOLOGY OF    PERFORMANCE</b>	<b>Thematic Session 32</b> <b>ENGAGING WITH THE    OTHERS 2</b>	<b>Thematic Session 33</b> <b>ENGAGING WITH    EDUCATIONAL SETTINGS 3</b>
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Tijana Nikitović  
*The messiness of theorizing  
 girlhood in Serbia: Toward a  
 discursive and  
 phenomenological  
 exploration of embodiment*

Martin Vergara  
*Instant concept development*

Tetsuya Kono,  
 Shoji Nagataki,  
 Martin Nitsche,  
 Shogo Tanaka

Urd Thejl Ploug Skiveren  
*Theorizing possibilities of  
 participation: From  
 conversations to  
 orientations. On Newly arrived  
 children's possibilities of  
 participation in school life*

Tim Corcoran  
*Psychosocial justice: a  
 matter of ecologies*

Isidora Popović  
*Reconnecting theoretical  
 "opposites" - revisiting  
 notions of interest and  
 organizational structure in  
 theorizing self-organized  
 efforts to maintain a common  
 resource*

Agnès Camincher  
*Subjectivity and eroticism:  
 micro-change and meaning-  
 making*

Monique Kaulertz  
*Theorising "expression" and  
 "encounter" as dimensions of  
 intersubjective articulation in  
 post-migrant societies*

Cristian Jofre  
*Negative Emotions as Drivers  
 of Motivation for Achieving  
 Learning Objectives*

Biljana Stanković  
*Caught in the pendulum  
 movement: The dynamics of  
 immersion and detachment in  
 exploring female embodied  
 subjectivity and reproductive  
 politics in Serbian maternity  
 wards*

Tania Zittoun,  
 Alex Gillespie  
*Themes and variations in the  
 course of a life*

Luke Joseph Buhagiar  
*From one project to another:  
 A social representations  
 approach to changing forms  
 of engagement*

Jovan Mihojević  
*Analyzing conflicts through  
 the prism of positioning  
 theory: perspectives and  
 opportunities*

Louis Kernahan  
*Application of sociocultural  
 psychological theory in the  
 museum setting*

Denisse Fernández González  
*Proposal of an intersectional  
 approach to the relationship  
 between migrant family and  
 preschool education in Chile  
 (poster)*

Laura Hofman  
*Unravelling the quest for  
 meaning: beyond an individual  
 understanding (poster)*

<b>Session 12</b>	<b>Symposium 17</b> <b>TROUBLESOME FUTURES    AND WHAT TO DO WITH    THEM: PERSONAL AND    COLLECTIVE AGENCY IN    RELATION TO IMAGINED    FUTURES</b> Chair: Hana Hawlina	<b>Round Table 4</b> <b>THEORY REQUIRES A    PASSPORT? CROSS-    NATIONAL PERSPECTIVES IN    CRITICAL EDUCATIONAL    PSYCHOLOGY</b>	<b>Thematic Session 34</b> <b>ENGAGING WITH SOCIAL    CHANGE 3</b>	<b>Thematic Session 35</b> <b>ENGAGING WITH THE NEW    TECHNOLOGIES OF THE    SOCIAL</b>
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Ivan Flis  
*Nikola Tesla's Textual  
 Monument for the Future*

Christoffer Granhøj Borring,  
 Dorte Kousholt,  
 Olja Jovanović,  
 Tim Corcoran

Vukašin Gligorić, John Jost  
*National outgroup favoritism  
 in the non-Western world*

Melane Pilek  
*A Study of Online  
 Relationships: A Sociocultural  
 Perspective*

Alja Peihar  
*(Im)possible futures:  
imagining collective futures  
and how future selves got lost  
on the way*

Hana Hawlina  
*Resisting illiberal futures:  
collective imagination and  
agency in the genesis of a  
social movement*

Matthew Porges  
*Ambiguities of the  
Borderscape: Imagining the  
Slovenia-Croatia Border in  
the Context of Irregular  
Migration*

Nevena Mijatović  
*The Role of Uncertainty in the  
Psychological Appeal of  
Populism: Is There Unity in  
Paradigmatic Diversity?*

Natalia Busygina,  
Svetlana Yaroshevskaya  
*From the traumatized subject  
to fascist subjectivity: "moral  
corruption" psychodynamics  
and its investment in the  
dehumanization of the other*

Michael Cooke  
*Technology as Text: a  
Dialogical Semiotics of  
Design.*

Vanessa Lux  
*Tracing the subject: Digital  
behavioral data in  
psychological research*

Johanna Lisa Degen  
*"Unfollow" as a parasocial  
break up: Applying the reality  
fiction gap model for  
theorizing social media  
communication and  
parasocial relationships*

#### CLOSING CEREMONY & KEYNOTE LECTURE

Thomas Teo

*Why EDI matters as a theoretical-psychological topic: Ontic, epistemic, and ethical reflections*