

**Western Canadian Theoretical Psychology (WCTP) 2015**  
**Sept. 24 – Sept. 27**  
**Paul's Motor Inn, Victoria, BC**

**Program**

**Sept 24 (Thursday)**

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- Arrival and dinner

**Sept 25 (Friday)**

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**Morning**

- Iterations and Immersions: Continued Reflections on Depth: Chris Peet (King's University) and Bill Smythe (University of Regina):

- Regression, Contingency, Authenticity: Paul Ricoeur's Critique of Religion: Matt Unger (University of Alberta)

**Afternoon**

- A model of Cultural Psychology by Michael Cole: Randall Tonks (Camosun College)

- Depth of Culture in Studies of Emotion in Cross-cultural, Cultural, and Indian Psychologies: Anand Paranjpe (Simon Fraser University):

**Sept 26 (Saturday)**

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**Morning**

- *Retrieving Realism* (Taylor & Dreyfus) discussion: Kirby McGuire, Wanda Power, Tim Racine, Kate Slaney, Donna Tafreshi (Simon Fraser University)

- From 'Masculine' Protest to Human Protest: Toward Depth in the Culture of Feminist Psychology: Katy Hildebrand and Brad Piekkola (Vancouver Island University)

**Afternoon**

- From Thick Description to Depth in Culture: A Follow-Up: Cor Baerveldt (University of Alberta) & Floyd Dunphy (University of British Columbia)

- Life and Depth in Georg Simmel's Sociology: Jeff Stepnisky (MacEwan University):

- Closing Panel Discussion on Depth and Culture: Angelina Baydala, Snjezana Huerta, Marvin MacDonald

**Sept 27 (Sunday)**

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- Business meeting

## Abstracts

Chris Peet & Bill Smythe: Iterations and Immersions: Continued Reflections on Depth

What is ‘depth in culture’? We argue the irreducibly metaphorical nature of ‘depth’ entails it cannot be approached through a logical analysis of conceptual material for which ‘necessary and sufficient conditions’ can be ascertained, but that its ‘aspectual shape’ can be described through exploration of experiential material. Using three examples to explore the question, we describe phenomenological, hermeneutic, inter-cultural, and dynamic aspects that we propose are ‘criterial’ for depth.

Randall Tonks: A model of Cultural Psychology by Michael Cole

Michael Cole (1998) offers a model of Cultural Psychology as a once and future discipline where he builds from the tradition of Volkpsychologie (Wundt, 1916) and the social-developmental ideas of Dewey (1938) along with the anthropology of Geertz (1973). This model of psychology and culture is centred on the meaning-conceptual and material-activity nexus articulated by Ilyenkov (1977/1979) where Cole also draws from the works of Eckensberger (1990), Boesch (1990), and Brunner (1990) as well as Leontiev, Luria & Vygotsky (1978) to develop an artifactual model of cultural psychology. Here, culture is placed “in the middle” where “webs of significance” are deciphered in the scripts, schemas and artifacts acted upon, conceived and communicated by community members. This activity based approach examines meaning and practice across three levels of artifacts as the subjective, objective and artifactual realms interplay.

Anand Paranjpe: Depth of Culture in Studies of Emotion in Cross-cultural, Cultural, and Indian Psychologies

In my presentation I wish to identify three approaches to inter-cultural research with varying degrees of “depth of culture.” The first example is Paul Ekman’s study of facial expressions in many cultures around the world. This research is inspired by Darwin’s pioneering work, emphasizes the biological roots of human emotions, and tends to view cultural influence as being minimal. In “cross-cultural psychology”, John Berry and others recognize that all theories and methods are emic, or variously limited by the culture of their origin. Also, the need to take into consideration the “natives’ viewpoint is realized, but the input from cultures investigated is severely limited as would be pointed out. By comparison, in “cultural psychology” of Shweder and others, the views of participants in the culture under study are extensively examined through in depth interviews of lay persons as well as specialists. In addition, as in the case of Sweder and Haight’s study of an emotion called *lajja* in Eastern parts of India, lay persons as well as specialists are interviewed, and the theories of emotion originating in ancient dramaturgical works are examined. In “Indian psychology,” culture is studied in greater depth in that, in addition to the ancient sources consulted by Shweder and Height, medieval contributions to the understanding of the nature of emotions and their transformation in religious devotion is also studied, thus making full justice to psychological contributions of the Indian cultural tradition. Theoretical underpinnings of these approaches in terms of basic assumptions, epistemic guidelines, and goals for praxis will be discussed.

Kirby McGuire, Wanda Power, Tim Racine, Kate Slaney, Donna Tafreshi: *Retrieving Realism* (Taylor & Dreyfus) discussion

In their recent book, (*Retrieving Realism*, 2015) Herbert Dreyfus and Charles Taylor draw on Wittgenstein, Heidegger, Merleau-Ponty, and their own extensive philosophical works to make a case for a realist view that grounds both the realism of the natural sciences and the interpretive realism of the human sciences. In our discussion, we examine this work and the contribution it might make to thinking

about depth in psychology. First, we consider the way they use the work of Wittgenstein, in particular their extended argument with Richard Rorty that extends throughout the book, asking whether their work is in some ways at odds with that of Wittgenstein. Next we examine their proposed “contact theory.” Drawing extensively on Heidegger and Merleau-Ponty, the authors argue that the space of causes and the space of reasons are related in a hermeneutic manner capable of being described according to a developmental framework which takes into account one's historical experience as an embodied agent. We query whether Dreyfus and Taylor's account significantly differs or serves to extend those phenomenological works cited, and whether such an account of agency provides evidence for their proposed contact theory or exists as a symptom thereof. Third, we discuss the ways in which Dreyfus and Taylor's work offers a realist foundation that bridges the apparent problems between scientific realism and hermeneutic realism, and whether this provides a framework within which the wide-ranging schools of psychology could achieve what Taylor has called “peaceful coexistence” (1973). Fourth, we examine how the Dreyfus/Taylor account of realism maps on with other realisms in the philosophy of science, and consider how these theories of realism play out in psychology generally, and in neuroscience in particular.

Katy Hildebrand and Brad Piekkola: From 'Masculine' Protest to Human Protest: Toward Depth in the Culture of Feminist Psychology

Feminist psychology emerged out of the second wave feminist movement of the 1960's. In their efforts and responding to the standard approach to psychology, they began to challenge the 'male dominated' approach, offering laudable corrections in method and theory that reflected a more 'female' perspective. There is, however, an undercurrent of attacking men that interferes with their efforts to effect progressive change, it is the prevailing androcentric ethos that is at the heart of their grievance. A reconsideration of Adler's 'masculine protest' which challenges the idealization of masculinity as injurious to women and men, will serve as the basis for our suggested correction to misdirected feminist criticism. In the end we argue it is a human problem, not just a women's problem that is only resolved through inclusiveness.