

Queering Psychology!

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GeStiK – Gender Studies in Köln

Universität zu Köln

Queering Psychology!

→ Psychologie queeren

- Psychologie hat sich an Normierungen beteiligt (was gilt als ‚normal‘);

→ Eine queerende Psychologie

- hat sich an Definitionen beteiligt, was gesund/krank sei;

- hat ihren Blick zu lange nur auf bestimmte Menschen gerichtet

W estern
E ducated
I ndustrial
R ich
D emocratic

“The sample of contemporary Western undergraduates that so overwhelms our database is not just an extraordinarily restricted sample of humanity; it is frequently a distinct outlier vis-à-vis other global samples. It may represent the worst population on which to base our understanding of *Homo sapiens*.”

PEOPLE

(Henrich, Heine, Norenzayan, 2010, p.44)

Dismantling Gender Polarization and Compulsory Heterosexuality: Should We Turn the Volume Down or Up?

Sandra Lipsitz Bem
Cornell University

At the center of all my previous work on gender and sexuality has been the goal of shrinking both the relevance and the reach of the male/female dichotomy by trying, insofar as possible, to make it as minimal a presence in human social and psychological life as, say, eye color or foot size. Here, however, I argue that a more effective way to undo the privileged status of the two-and-only-two categories of sex/gender/desire that are currently treated in Western culture as normal and natural may be to explode or proliferate such categories (i.e., to turn the volume up) rather than try to eliminate them (i.e., to turn the volume down). In making this argument, I discuss the work of three scholars whose ideas are central: philosopher Judith Butler, anthropologist Mary Douglas, and developmental geneticist Anne Fausto-Sterling.



PSYCHOLOGY'S FEMINIST VOICES

A multimedia digital archive of the past and presence of women and feminism in psychology.

<https://feministvoices.com/>

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- hat ihren Blick zu lange nur auf bestimmte Menschen gerichtet

- meint, ihren Blick *von nirgendwo* richten zu können

→ Wissenschaftsverständnis

→ Blick auf die Welt

→ Blick auf Phänomene

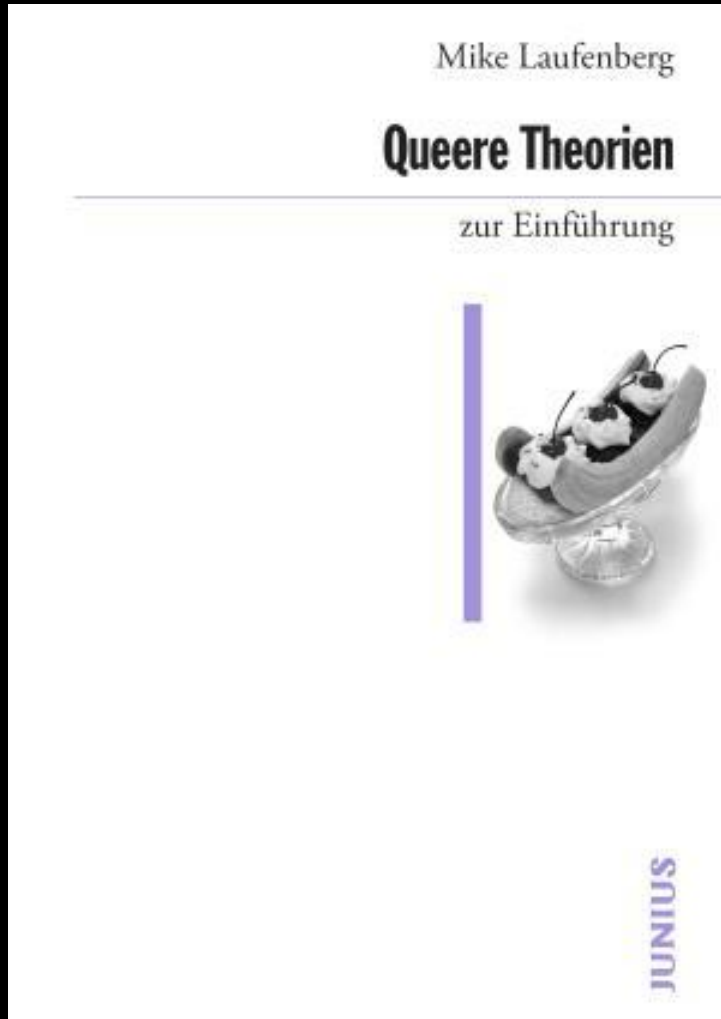
Inhalt

- Was sind queer(end)e Kritiken
- Experimentalpsychologisches Vorgehen
- Widerspruch

- Karen Barads Agential Realism

- queering psychology

Was soll „queeren“ bedeuten? → Queere Theorien



Zur Einführung z.B.:

Laufenberg, Mike (2023). Queere Theorien zur Einführung. Hamburg: Junius.

Klappentext: „Queere Theorien befassen sich mit den komplexen Zusammenhängen von Sexualitäts- und Geschlechternormen mit Kultur, Politik und Gesellschaft. Sie analysieren, wie Sexualität und Geschlecht im Kontext von Kapitalismus, Nationalstaat, Rassismus und (Post-) Kolonialismus diszipliniert und geformt, aber auch zum Ausgangspunkt für emanzipatorische Bewegungen werden. Mike Laufenberg erläutert in dieser Einführung zentrale Begriffe und Debatten in den Queer Studies und macht mit wichtigen Protagonist*innen (u.a. Judith Butler, Cathy Cohen, Lee Edelman, Roderick Ferguson, Gayatri Gopinath, Mario Mieli, José Esteban Muñoz, Eve K. Sedgwick, Monique Wittig) vertraut. Der Schwerpunkt liegt auf Theorieentwicklungen, die in der deutschsprachigen Öffentlichkeit bislang nur selektiv zur Kenntnis genommen wurden.“

„(...) Michael Warner (1993) hat Anfang der 1990er Jahre den Begriff der Heteronormativität geprägt, um das System an Diskursen, Institutionen und Praktiken zu bezeichnen, das Heterosexualität als normal, moralisch richtig und als anderen sexuellen Formen überlegen qualifiziert.“ (Laufenberg, 2023, S. 133)

„Consider that a sedimentation of gender norms produces the peculiar phenomenon of a ‚natural sex‘ or a ‚real woman‘ or any number of prevalent and compelling social fictions, and that this is a sedimentation that over time has produced a set of corporeal styles which, in reified form, appear as the natural configuration of bodies into sexes existing in a binary relation to one another.“ (Butler, 1990/2006, p. 191)

„For me the term lesbian es problemón. As a working-class Chicana, mestiza—a composite being, amalgama de culturas y de lenguas—a woman who loves a women, ‚lesbian‘ is a cerebral word, white and middle-class, representing an English-only dominant culture, derived from the Greek word lesbos.“ (Anzaldúa, 1998, p. 263)

queer(end)e Kritiken

- Heteronormativitätskritik
- ID-kategorien als Effekt; sit. vorh.: intersektional

„(...) wenn ich von der Mechanik der Macht spreche, denke ich an die feinsten Verzweigungen der Macht bis dorthin, wo sie an die Individuen rührt, ihre Körper ergreift, in ihre Gesten, ihre Einstellungen, ihre Diskurse, ihr Lernen, ihr alltägliches Leben eindringt.“ (Foucault, 1976, S. 32).

“To be not quite masculine or not quite feminine is still to be understood exclusively in terms of one’s relationship to the ‘quite masculine’ and the ‘quite feminine.’” (Butler, 2004, p. 42)

„(...) daß es keine Bezugnahme auf einen reinen Körper gibt, die nicht zugleich eine weitere Formierung dieses Körpers wäre.“ (Butler, 1993/1997, S. 33)

„‘lesbian’ is a cerebral word, white and middle-class” (Anzaldúa, 1998, p. 263)

queer(end)e Kritiken

- Heteronormativitätskritik
- ID-kategorien als Effekt; sit. vorh.: intersektional
- Foucault’sches Machtverständnis
- Sprache, Diskurse
- Standpunkte; Kontextabh.

Wissenschaftsverständnis der Experimentalpsychologie



Stereotype Dynamics

Language-Based Approaches
to the Formation, Maintenance,
and Transformation of Stereotypes

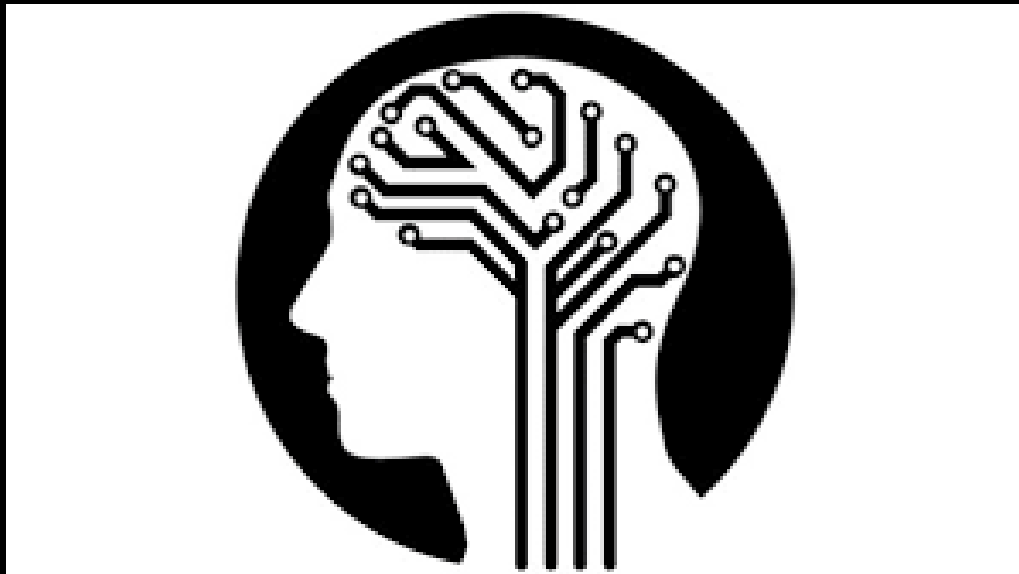


Edited by
Yoshihisa Kashima • Klaus Fiedler • Peter Freytag

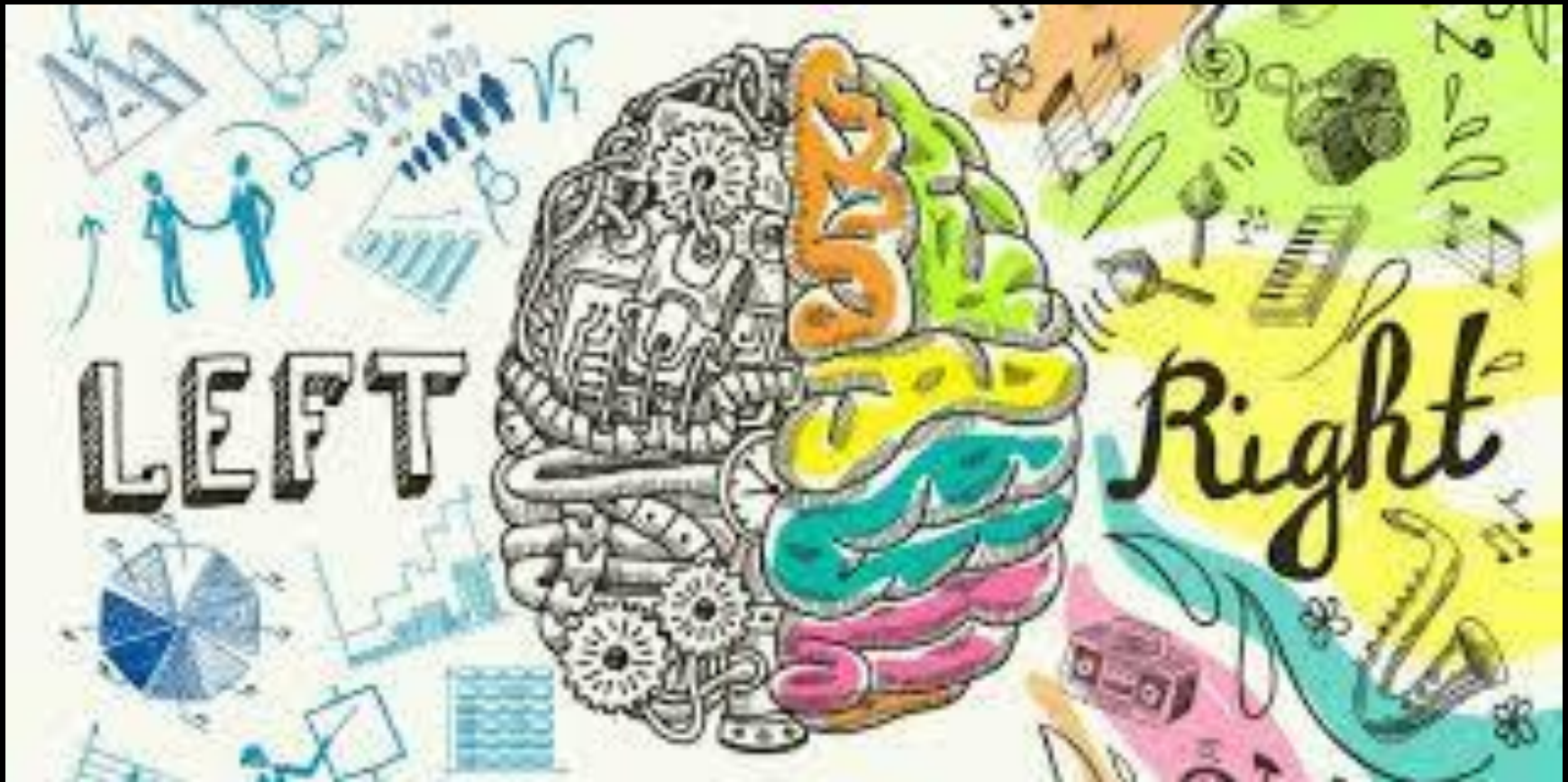
Kashima, Y., Fiedler, K. & Freytag, P.
(2008). *Stereotype Dynamics*.
Language-Based Approaches to the
Formation, Maintenance, and
Transformation of Stereotypes.
New York u.a.: Lawrence Erlbaum
Associates.



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Bildquelle: <https://www.omt.de/content-marketing/content-marketing-psychologie-so-ueberwaeltigst-du-den-information-overload/>



VERANSTALTUNGSREIHE IM NOVEMBER/DEZEMBER 2023 AN DER UNIVERSITÄT KASSEL
JEDEN MITTWOCH AB 18:15 UHR (AUSSER DONNERSTAG 16.11. UND 23.11.)



(R)EVOLUTIONS PSYCHOLOGIE

PERSPEKTIVEN AUF GENDER, QUEER UND 'RACE' IN DER PSYCHOLOGIE

MITTWOCH 8.11., 18:15 UHR,
RAUM NP6 R0210
VORTRAG: **NUR ZWEI GESCHLECHTER?**
ZUM GESCHLECHT IN DER BIOLOGIE

Wissenschaftsverständnis der Experimentalpsychologie

- Ontologischer Realismus
- Entitätenrealismus + Determinismus
- Objektivität
- Messen
- Keine (Mit-) Verantwortung von Forschenden für Gestalt

“Psychologists attempted to develop a periodic table of basic human behavior and laws that govern the formation of complex behavior.”

(Kim, 1999, S. 3)

„Im Allgemeinen versuchen Theorien in der Psychologie zu erklären, wie das Gehirn, der Verstand, das Verhalten und die Umgebung funktionieren und wie sie zusammenhängen könnten. (...) Die gemeinsame Grundlage der meisten psychologischen Theorien ist die Annahme des Determinismus, das heißt die Annahme, dass alle Ereignisse, gleich ob physikalischer, geistiger oder behavioraler Natur, das Ergebnis von spezifischen Kausalfaktoren sind oder von diesen bestimmt werden.“

(Zimbardo & Gerrig, 2004, 16.Aufl. , S. 27)

“(...) something is scientific insofar as (a) it is objective, eliminating the standpoint of the knower from the knowledge that is obtained so that a realm of pure facts as such is achieved and (b) it seeks principles of psychological functioning that are abstract, general, and universal.”

(Sampson, 1978, S. 1333)

Wissenschaftsverständnis der Experimentalpsychologie

„Mechanismen und Dinge existieren unabhängig davon ob ich mich damit befasse.“

- Ontologischer Realismus
- Entitätenrealismus + Determinismus
- Objektivität
- Messen
- Keine (Mit-) Verantwortung von Forschenden für Gestalt

„Das Verhalten eines deterministischen Systems in der Zukunft wird eindeutig und vollständig durch Anfangsbedingungen in der Gegenwart oder Vergangenheit festgelegt.“

“eliminating the standpoint of the knower from the knowledge that is obtained so that a realm of pure facts as such is achieved”
(Sampson, 1978, S. 1333)

“Measurement – a central epistemic activity in science – relates a number and a quantity in an effort to estimate the magnitude of that quantity.” (Trout, 2001, S. 265)

„Ich finde/entdecke nur, was schon da ist“

queering psychology ?!?!?!?!?

Experimentalpsychologie

- Ontologischer Realismus
- Entitätenrealismus + Determinismus
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- Keine (Mit-) Verantwortung von Forschenden für Gestalt

queer(end)e Kritiken

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- Foucault'sches Machtverständnis
- Sprache, Diskurse
- Standpunkte; Kontextabh.

Widerspruch ?!

MEETING
THE UNIVERSE HALFWAY



quantum physics and the entanglement of matter and meaning
KAREN BARAD

2007, Duke University Press

RESEARCH

Julia Scholz

Agential Realism als
Basis queer(end)er
Experimentalpsychologie

Eine wissenschaftstheoretische
Auseinandersetzung

OPEN

 Springer

2018 OPEN ACCESS:

<https://link.springer.com/book/10.1007/978-3-658-22644-2>

Karen Barads Agential Realism

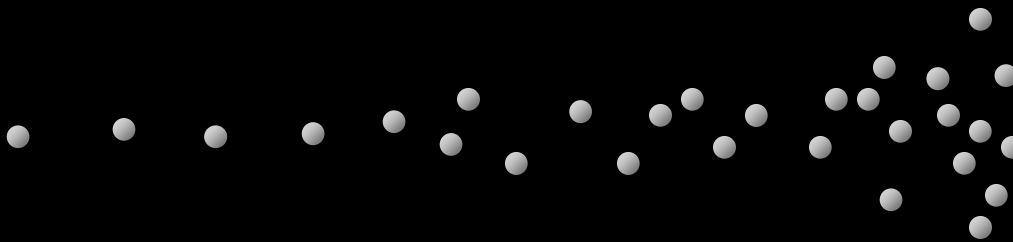
Relationale Ontologie

Das, was ist,
ist immer nur unter bestimmten Bedingungen

Ethico-epistem-ontology



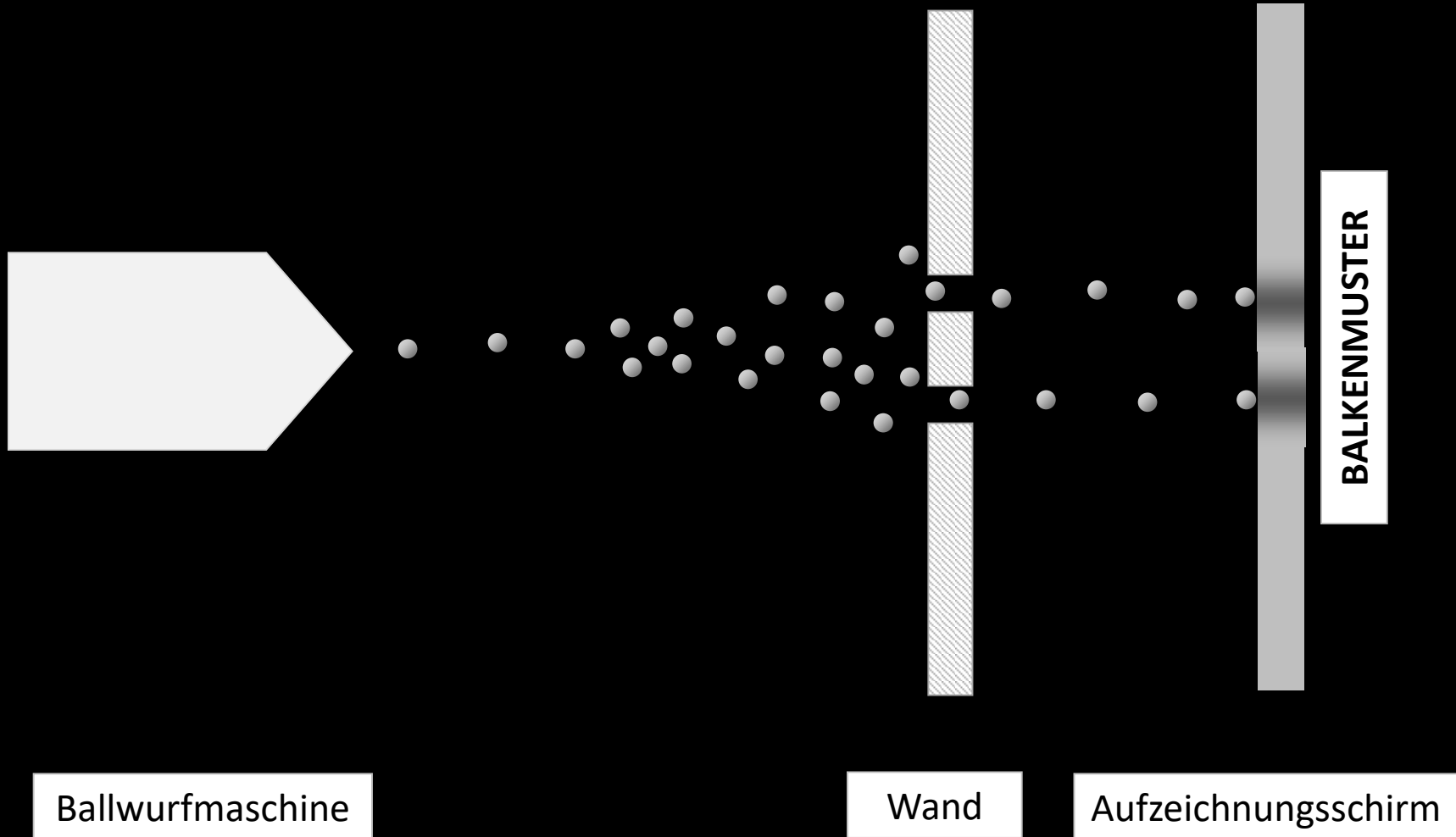
Ballwurfmaschine



Aufzeichnungsschirm



Doppelspaltexperiment

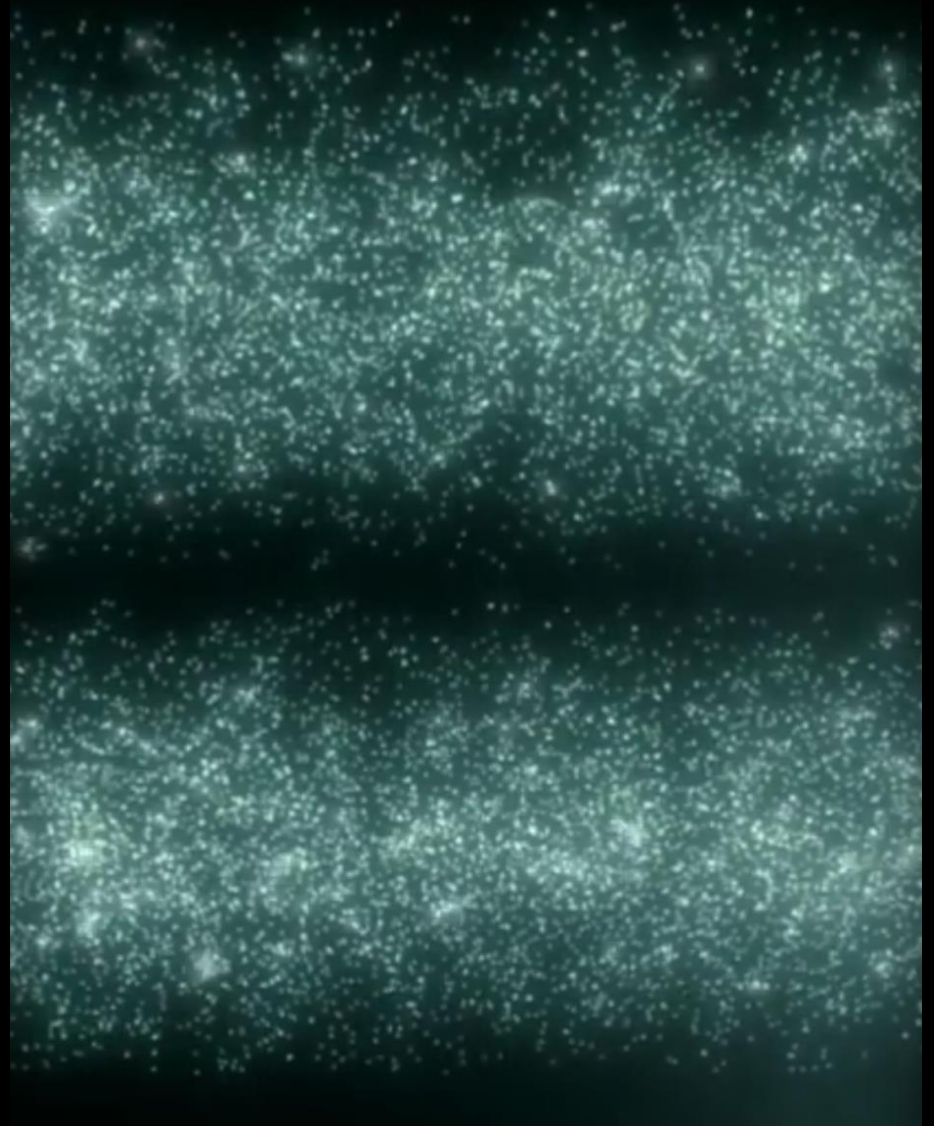


Ballwurfmaschine

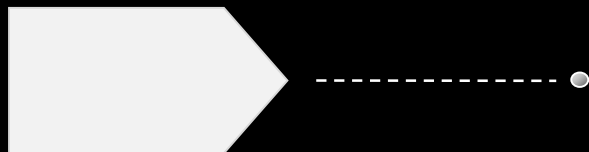
Wand

Aufzeichnungsschirm

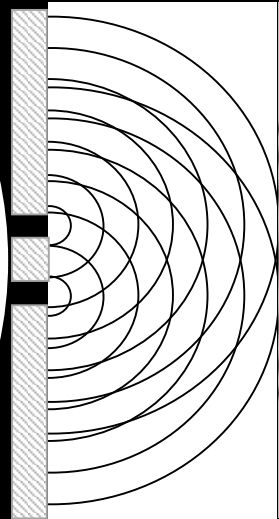
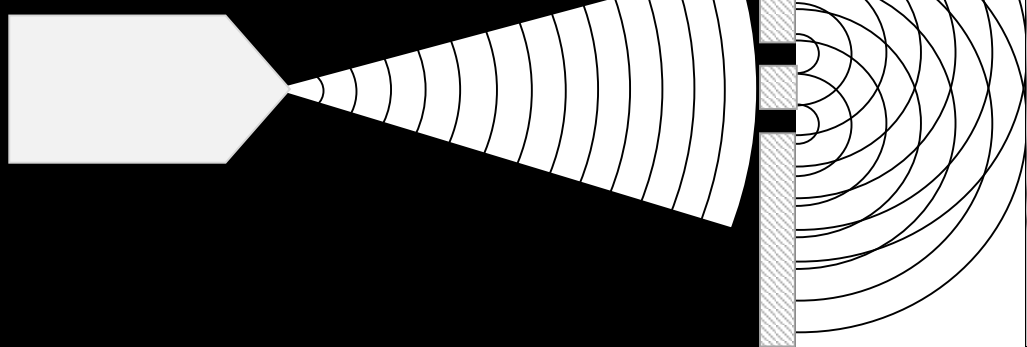
BALKENMUSTER



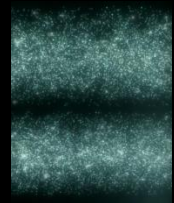
TEILCHEN



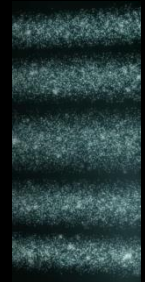
WELLEN



BALKENMUSTER



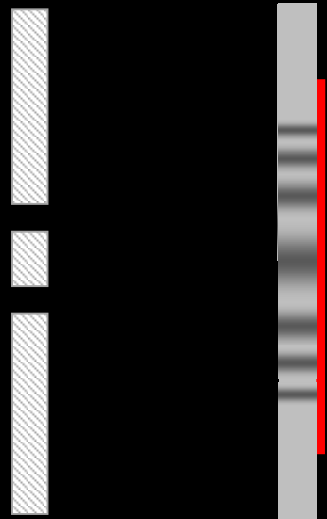
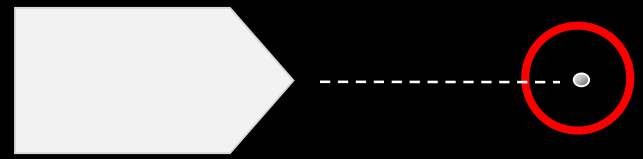
INTERFERENZMUSTER



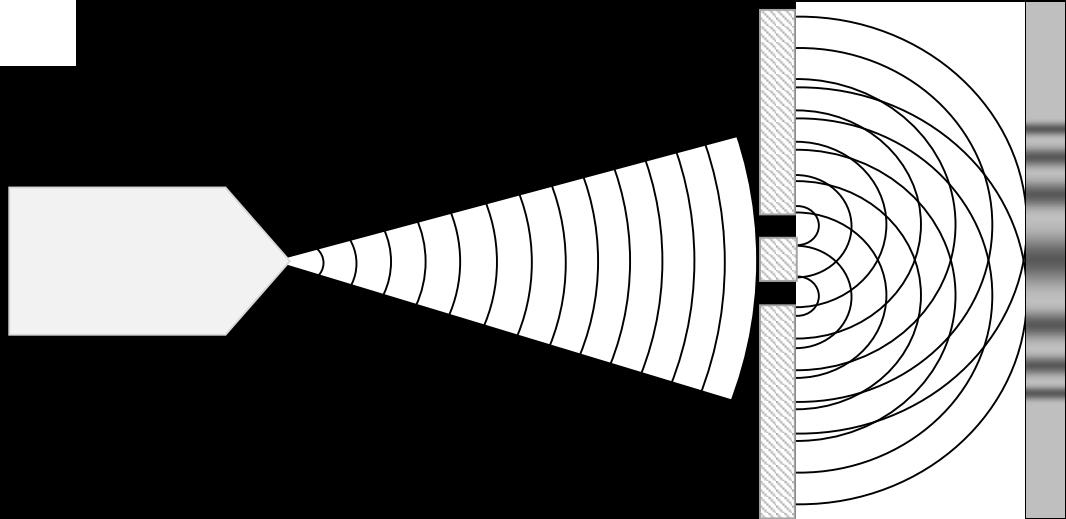
Wand

Aufzeichnungsschirm

Elektronen, Atome,
Fullerene (C₆₀)



INTERFERENZMUSTER

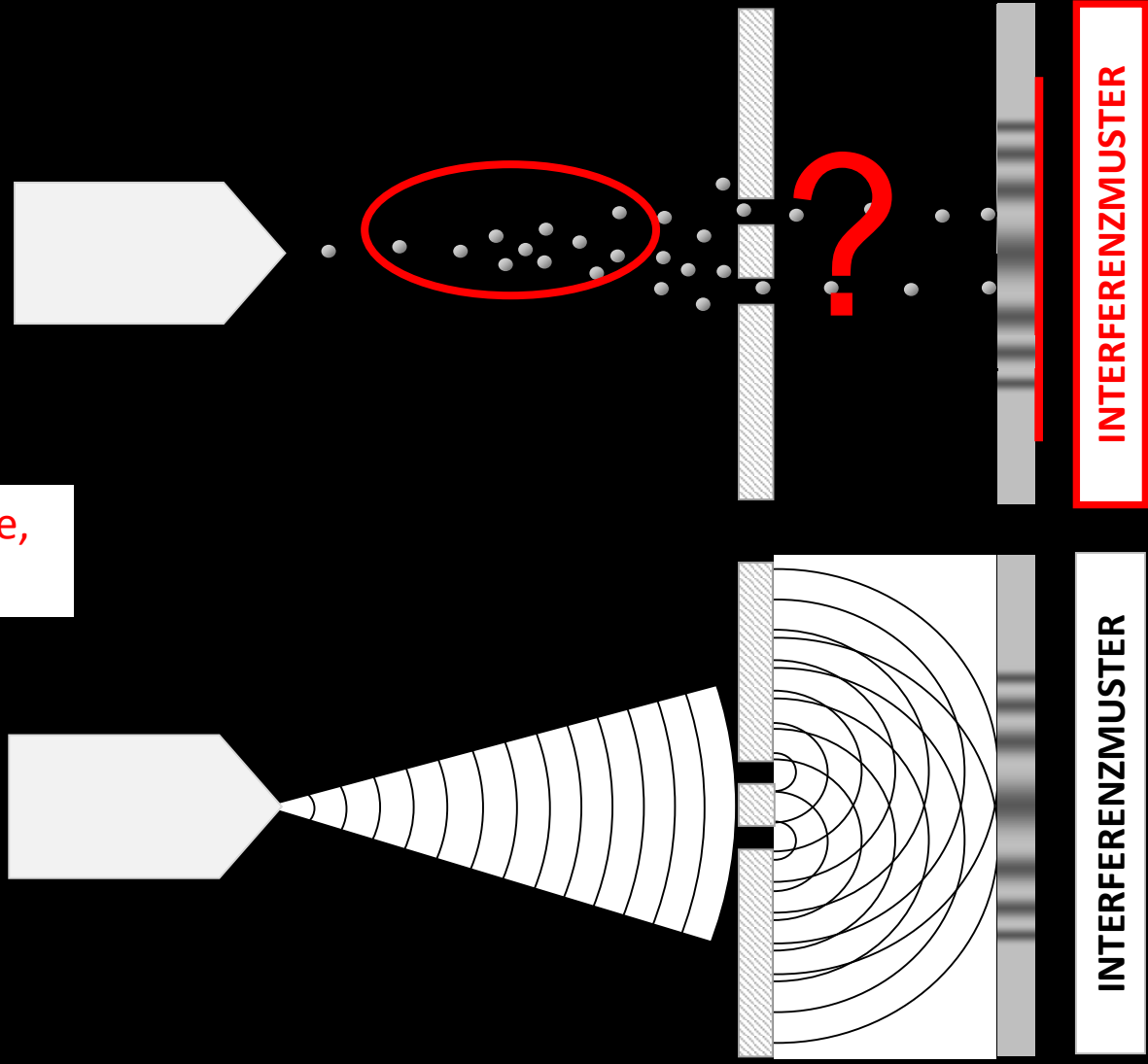


INTERFERENZMUSTER

Wand

Aufzeichnungsschirm

Elektronen, Atome,
Fullerene (C₆₀)

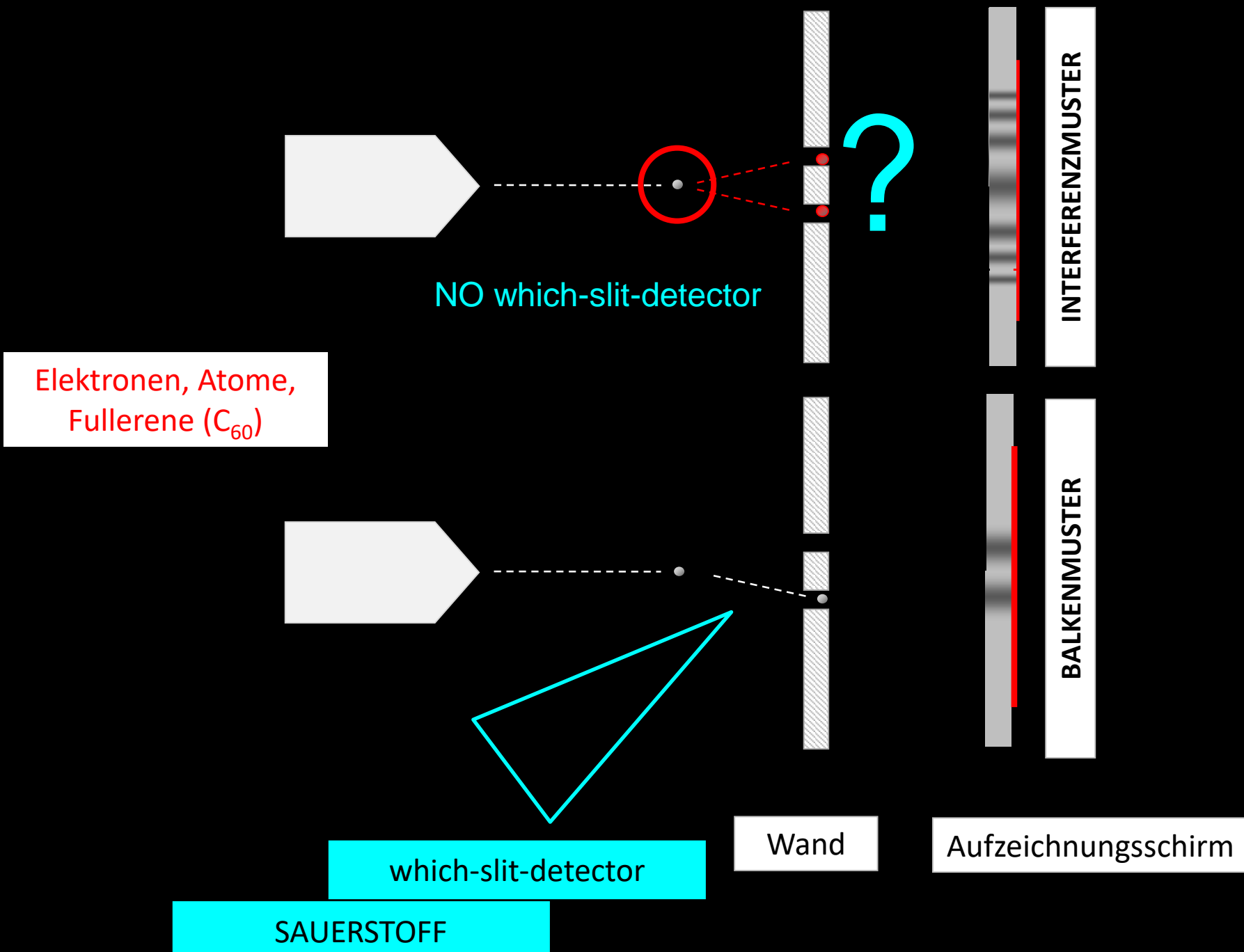


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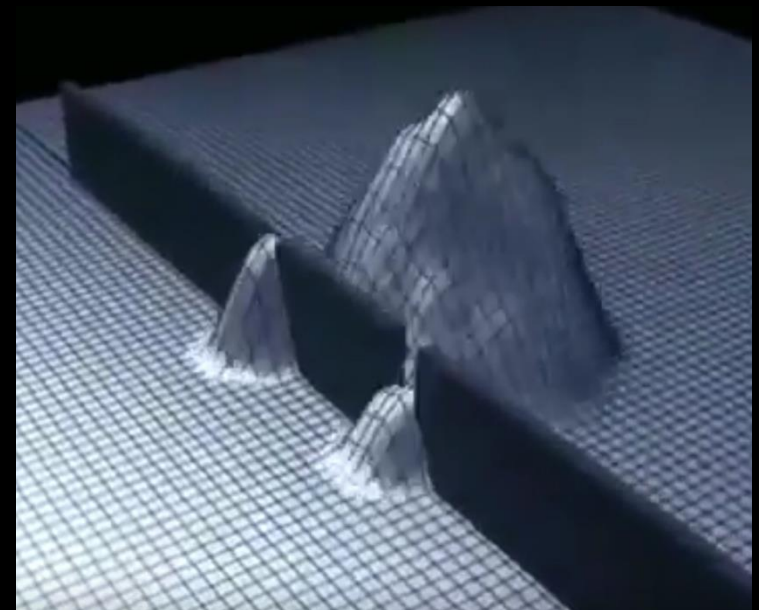
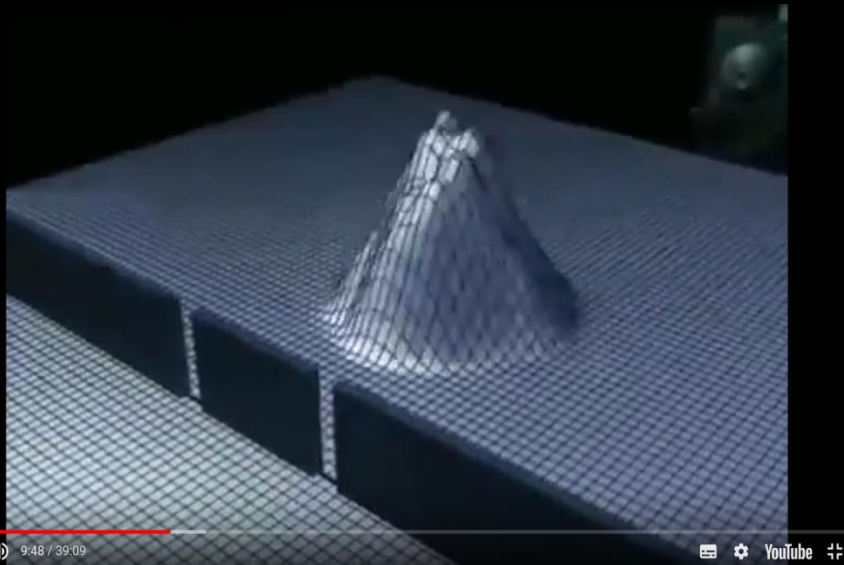
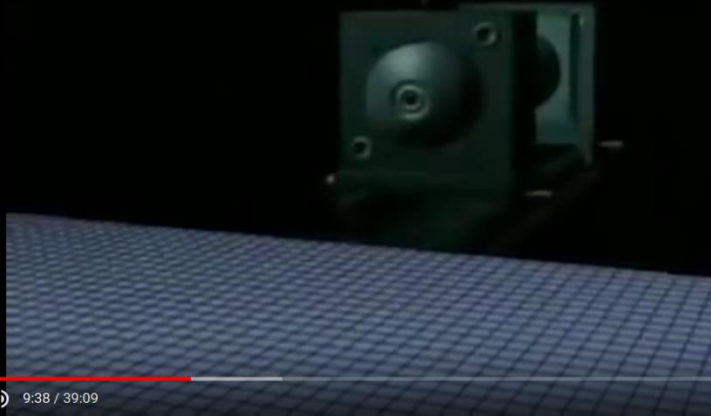
Aufzeichnungsschirm

INTERFERENZMUSTER

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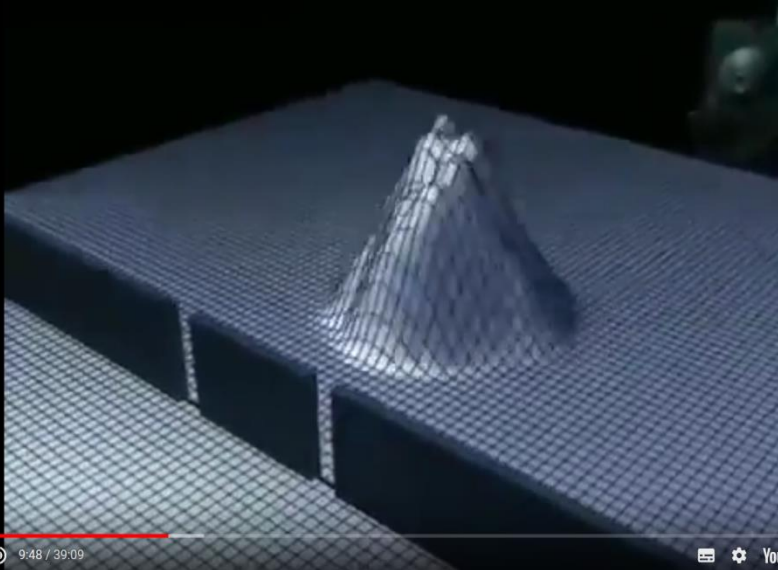
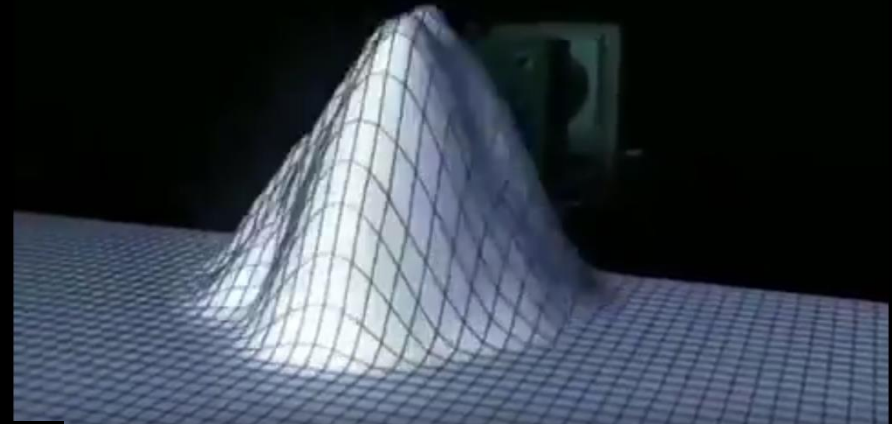


Macht man alle wahrscheinlichen Orte sichtbar, an denen das Atom existieren kann, entsteht ein Diagramm:

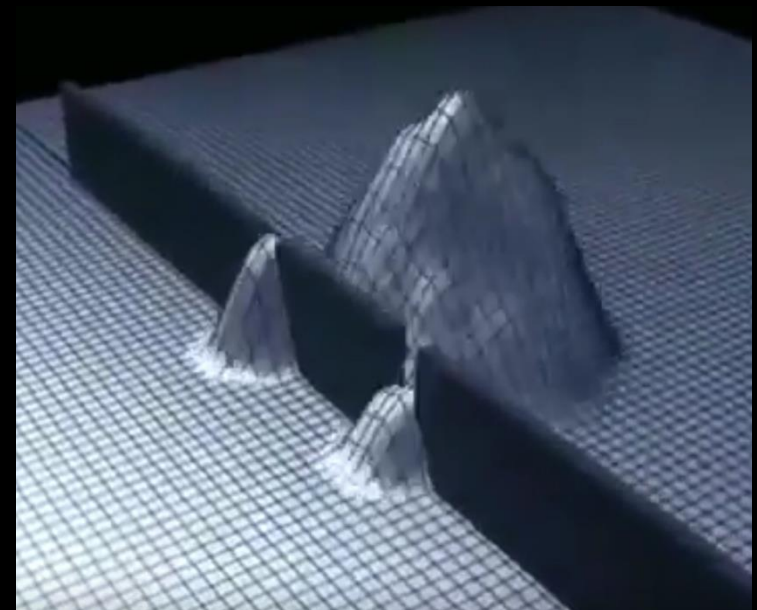


<https://www.youtube.com/watch?v=7BV0Fs4eM0I>

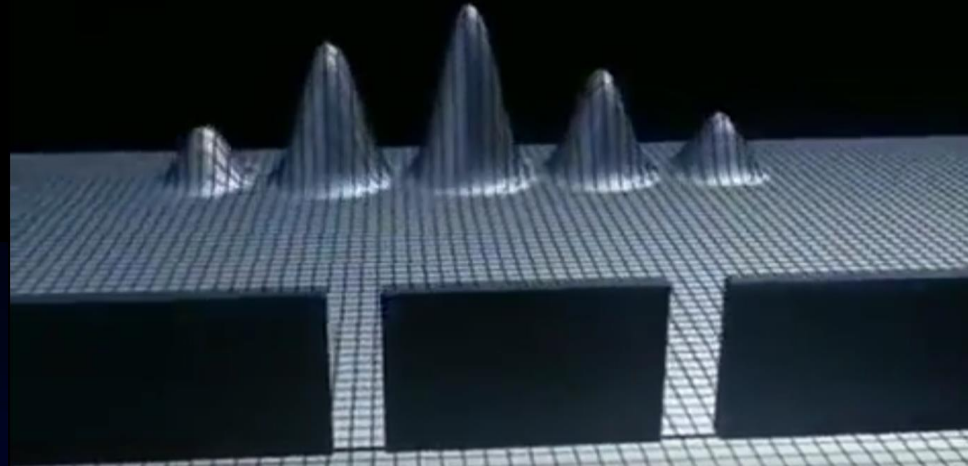
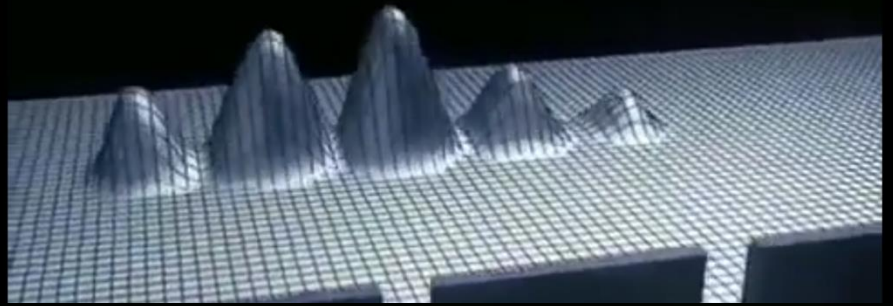
Agential Realism: eine Eigenschaft ist *unbestimmt* bis (eine) Intra-aktion(en) die Unbestimmtheit in eine / zu einer Materialisierung hin auflöst (vgl. Barad, 2007)



<https://www.youtube.com/watch?v=7BV0Fs4eM0I>



Agential Realism: eine Eigenschaft ist *unbestimmt* bis (eine) Intra-aktion(en) die Unbestimmtheit in eine / zu einer Materialisierung hin auflöst (vgl. Barad, 2007)



„Durch die Messung erhält das Photon einen exakten Ort – aber eben nur durch die Messung“

(Doku, siehe: <https://www.youtube.com/watch?v=7BV0Fs4eM0I>)

Barad: Messen nicht im klassischen Sinn, sondern als das, was den Zustand der Unbestimmtheit in einen Zustand der Bestimmtheit überführt. (Z.B. Sauerstoff bei Fullerenen)

„unscharf“ ist Konzept von Werner Heisenberg (epistemisch)

Barad im Sinne von Niels Bohr: *unbestimmt (ontologisch)*

„unscharf“ ist Konzept von Werner Heisenberg (epistemisch)

Barad im Sinne von Niels Bohr: *unbestimmt (ontologisch)*

→ Das ist eine
andere wissenschaftstheoretische Auffassung!

- Indeterminismus gehört zu unserer Welt
- es sind Konfigurationen, die die Unbestimmtheit zur Bestimmtheit hin auflösen



Ist der Mond nicht da, wenn niemand hinsieht?

Für nicht-intra-agierende(s) ist er ‚nicht da‘

→ material-discursive practices

→ Phänomene als erste ontologische Einheit (nicht unabhängige Objekte)

“In particular, I take the primary ontological unit to be *phenomena*, rather than independent objects with inherent boundaries and properties. (...) *phenomena are ontological entanglements*. (...) Phenomena are the basis for a new ontology. (...) they are the basic units of existence.” (Barad, 2007, p. 333)

→ Phänomene als Verknüpfung mehrerer Relata, welche allerdings erst durch Intra-aktionen zu Relata werden und eigentlich Relata-innerhalb-von-Relationen sind

“[R]elata only exist *within* phenomena as a result of specific intra-actions (i.e., there are no independent relata, only relata-within-relations).” (Barad, 2007, p. 429, Fußnote 14)

→ Intra-aktionen (statt Interaktionen von unabhängigen Entitäten)

“The term ‚intra-action‘ signifies the mutual constitution of relata within phenomena (in contrast to ‚interaction‘, which assumes the prior existence of distinct entities).” (Barad, 2007, Fußnote 14, p. 429)

→ **jede vorgefundene Trennung ist eine erst vollzogene/ entstandene
Trennung**

“agential separability—an agentially enacted ontological separability within the phenomenon” (Barad, 2007, S. 175). ” (Barad, 2007, p. 175)

→ **agential cut**

“The crucial point is that the apparatus enacts an agential cut—a resolution of the ontological indeterminacy, *within* the phenomenon (...)” (Barad, 2007, p. 175)

→ **agential cuts lösen die vorherige Unbestimmtheit innerhalb eines
Phänomens auf und führen somit zu dann separaten Entitäten**

"In other words, relata do not preexist relations; rather, relata-within-phenomena emerge through specific intra-actions. Crucially, then, intra-actions enact *agential separability*—the condition of *exteriority-within-phenomena*." (Barad, 2007, p.140)

→ eine Frage zur *Existenz von Etwas* ist nicht von der Frage bezüglich der *Erkenntnismöglichkeit von Etwas* zu trennen:

“Practices of knowing and being are not isolable; they are mutually implicated. We don’t obtain knowledge by standing outside the world; we know because we are *of* the world. We are part of the world in its differential becoming. The separation of epistemology from ontology is a reverberation of a metaphysics that assumes an inherent difference between human and nonhuman, subject and object, mind and body, matter and discourse.” (Barad, 2007, p. 185)

→ **Verknüpfte Ontoepistemologie (oder Epistemontologie)**

“Onto-epistem-ology—the study of practices of knowing in being—is probably a better way to think about the kind of understandings that we need to come to terms with how specific intra-actions matter.” (Barad, 2007, p. 185)

→ **Wissen bildet keine Fakten der Welt ab sondern..**

“Knowledges are not innocent representations, but intra-actions of natures-cultures: knowledge is about meeting the universe halfway.” (Barad, 1996, p. 189)

Karen Barads Agential Realism

- Relationale Ontologie
- Agential Realism +
Ontoepistemology
- agential cuts
- Intra-aktionen
- Forschende setzen agential
cuts → Verantwortung
→ Ethico-ontoepistemology

→ Trotzdem sind Experimente möglich – sie sagen uns nur etwas ‚anderes‘

„The fact that scientific knowledge is constructed does not imply that science doesn't 'work,' and the fact that science 'works' does not mean that we have discovered human-independent facts about nature.“ (Barad, 2007, p. 40)

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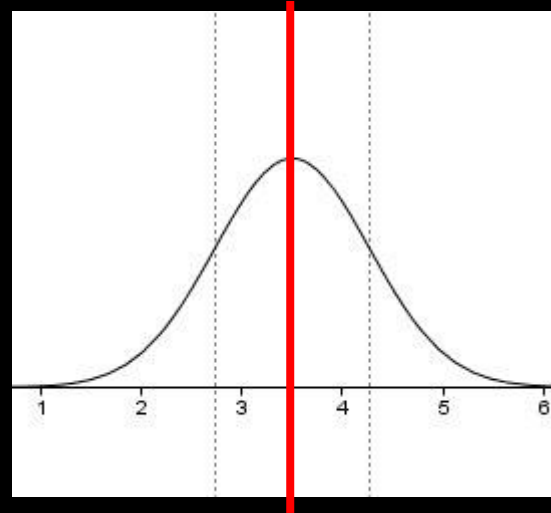
..im Vergleich zum *klassisch realistischen* Vorgehen:

1. innerhalb der selben Konfigurationen e. Apparates

2. bei Veränderung der Konfigurationen e. Apparates

1. innerhalb der selben Konfigurationen e. Apparates

Individuelle Verteilung



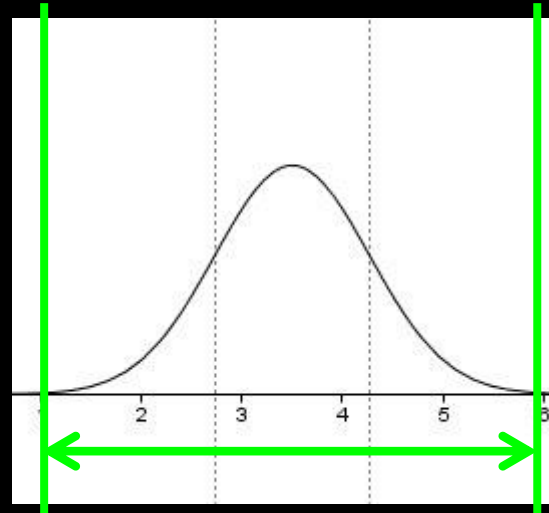
NICHT: **eigentlicher Wert** + zufälliger Fehler

sondern:

1. innerhalb der selben Konfigurationen e. Apparates



Individuelle Verteilung



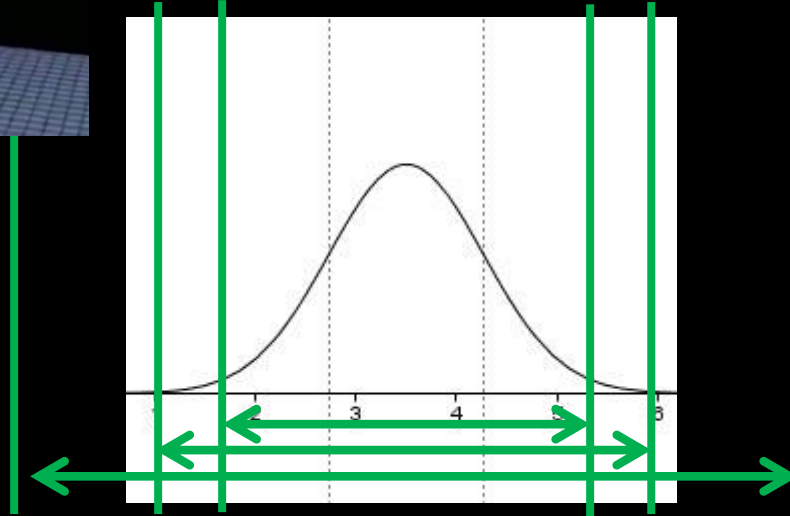
NICHT: eigentlicher Wert + zufälliger Fehler

sondern:

Realisierungsraum / Realisierungspotential

1. innerhalb der selben Konfigurationen e. Apparates

Individuelle Verteilung

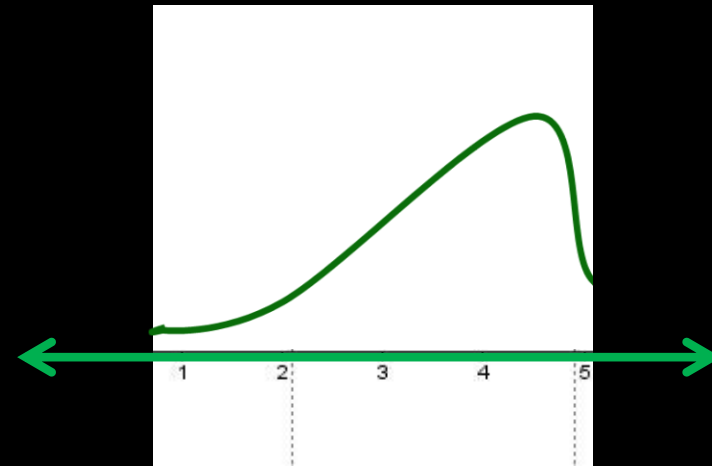


NICHT: eigentlicher Wert + zufälliger Fehler

sondern:

Realisierungsraum / Realisierungspotential

1. innerhalb der selben Konfigurationen e. Apparates



xyz-gender identity



XYZ-sexual attraction

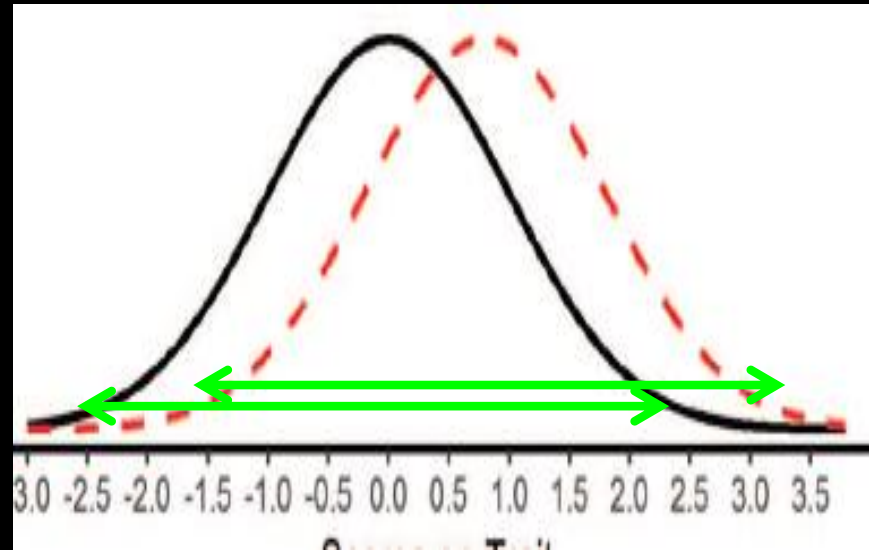


feeling-as-a-man

Realisierungspotential innerhalb spezifischer Konfigurationen

1. innerhalb der selben Konfigurationen e. Apparates

Zwei individuelle Verteilungen



NICHT: eigentlicher Wert + zufälliger Fehler; SONDERN: Realisierungspotentiale

Zwei Realisierungsräume / Realisierungspotentiale

→ Fokussiert auf Fluidität, rückt Ähnlichkeiten in den Vordergrund

..im Vergleich zum *klassisch realistischen* Vorgehen:

1. innerhalb der selben Konfigurationen e. Apparates
2. bei Veränderung der Konfigurationen e. Apparates

“The crucial point is that the apparatus enacts an agential cut—a resolution of the ontological indeterminacy, *within* the phenomenon (...)” (Barad, 2007, p. 175)

Wenn das was ist, nur unter bestimmten Bedingungen ist

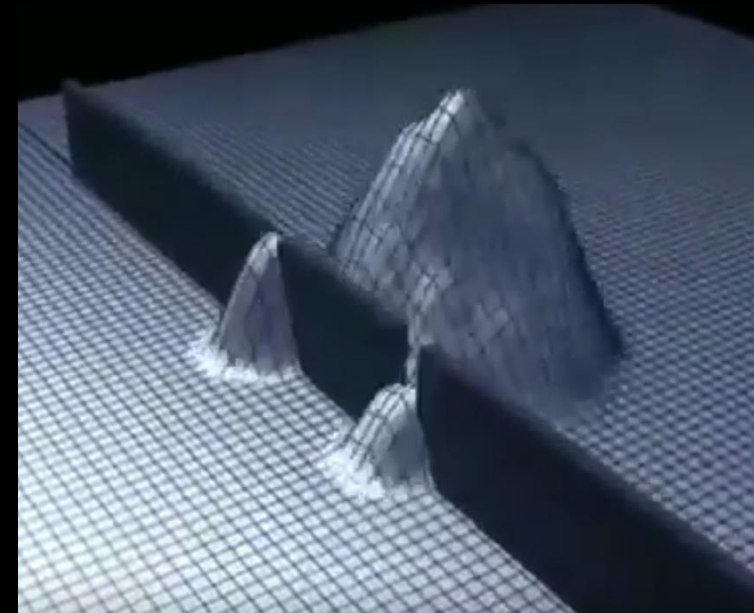
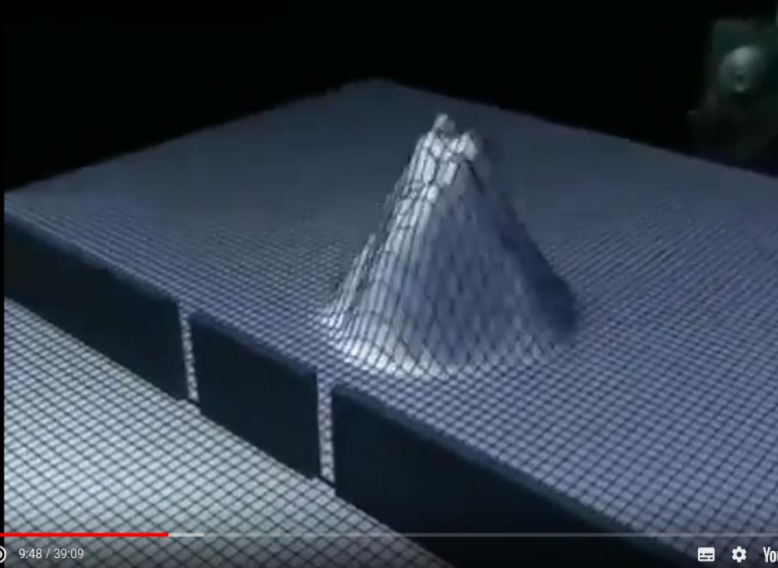
dann ist IQ nur das, was der IQ-Test misst

und „Weiblichkeit“ nur das, was der

Weiblichkeitsmessapparat

misst

Agential Realism: eine Eigenschaft ist *unbestimmt* bis (eine) Intra-aktion(en) die Unbestimmtheit in eine / zu einer Materialisierung hin auflöst (vgl. Barad, 2007)



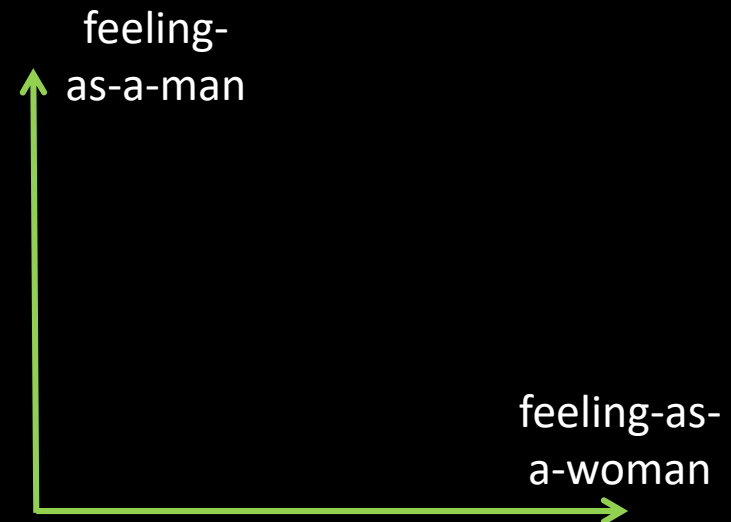
pics from: <https://www.youtube.com/watch?v=7BV0Fs4eM0I>

2. bei Veränderung der Konfigurationen e. Apparates

“When asked ‘Are you a man or a woman?’, most people will easily choose one of the two binary options. But what will be the answer if they are asked how much they are a man and how much they are a woman? Answering this question was the aim of the present study.” (Joel, Tarrasch, Berman, Mukamel & Ziv, 2013, S. 1)

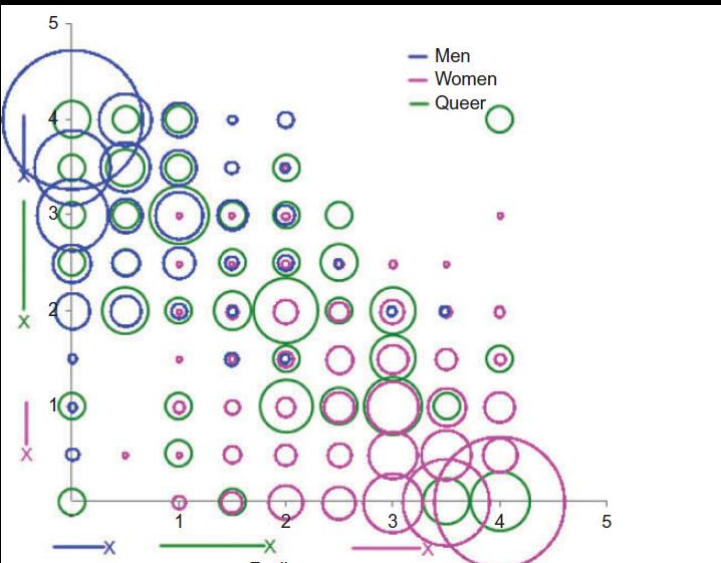
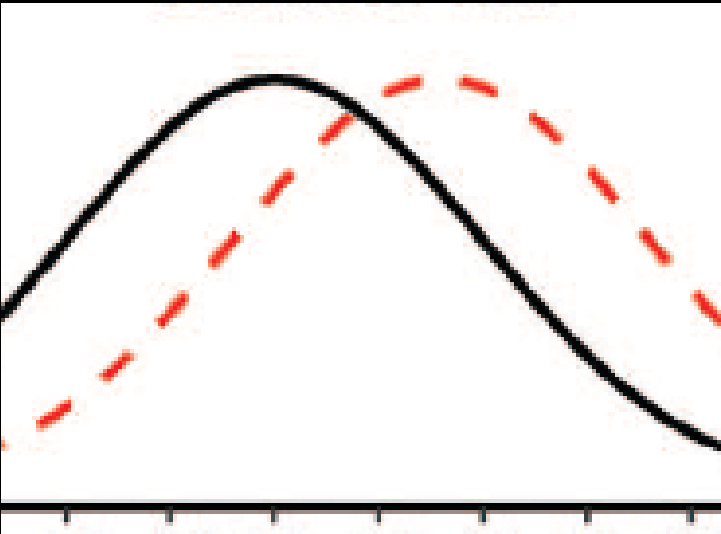
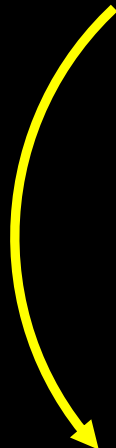
2. bei Veränderung der Konfigurationen e. Apparates

“When asked ‘**Are you a man or a woman?**’, most people will easily choose one of the two binary options. But what will be the answer if they are asked **how much they are a man** and **how much they are a woman**? Answering this question was the aim of the present study.” (Joel, Tarrasch, Berman, Mukamel & Ziv, 2013, S. 1)



2. bei Veränderung der Konfigurationen e. Apparates

→ unterschiedliche Konfigurationen → unterschiedliche Materialisierungen



feeling-as-a-man



feeling-as-a-woman



feeling-as-a-man

feeling-as-a-woman

feeling-as-a-man

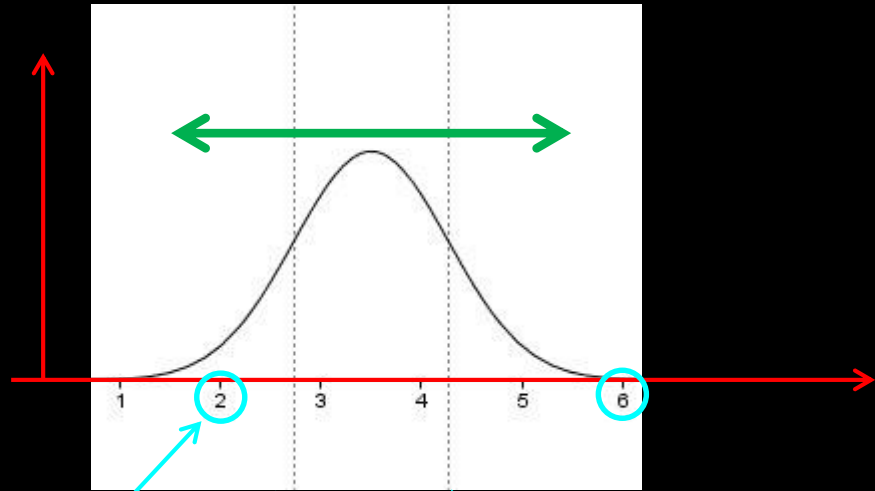


feeling-as-a-woman



Ergebnisse sind Materialisierungen unter spezifischen
Intra-aktionen
+ Realisierungsraum/-potential

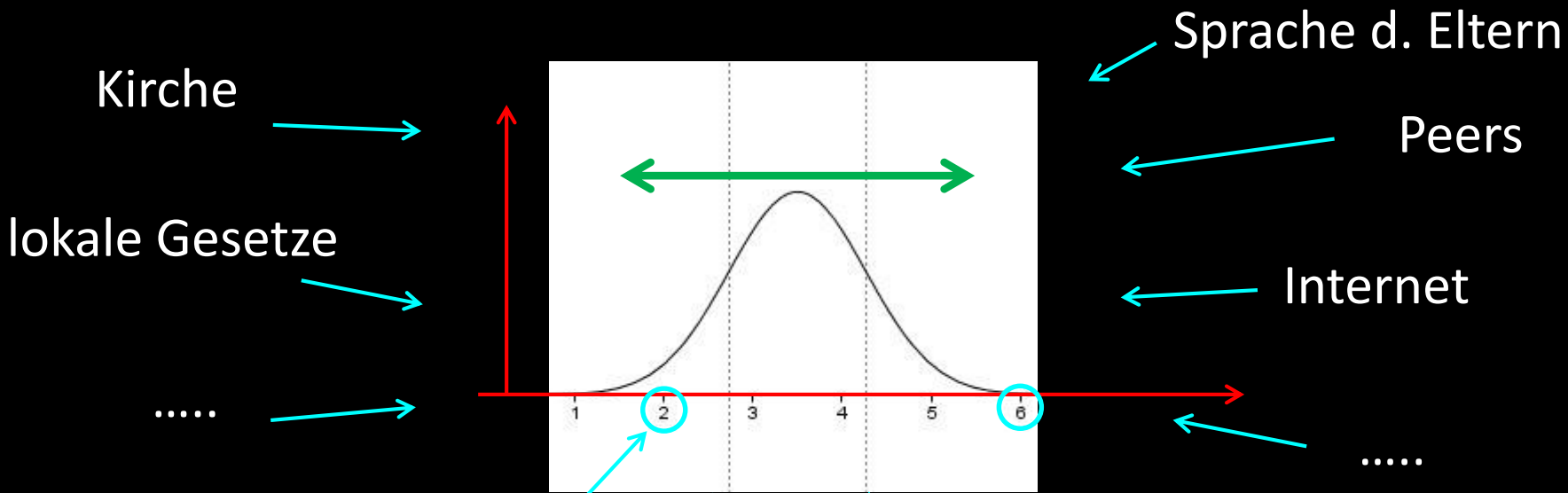
1 2



- (3) In the past 12 months, have you thought of yourself as a woman?
- (4) In the past 12 months, have you thought of yourself as a man?
- (16) In the past 12 months, have you felt somewhere in between a woman and a man?
- (17) In the past 12 months, have there been times when you've felt that you are neither a man nor a woman?

Never, Rarely, Sometimes, Often, Always

Ergebnisse sind Materialisierungen unter spezifischen
 Intra-aktionen ①
 + Realisierungsraum/-potential ②



- (3) In the past 12 months, have you thought of yourself as a woman?
- (4) In the past 12 months, have you thought of yourself as a man?
- (16) In the past 12 months, have you felt somewhere in between a woman and a man?
- (17) In the past 12 months, have there been times when you've felt that you are neither a man nor a woman?

Never, Rarely, Sometimes, Often, Always

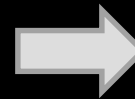
Items from *Gender Identity Questionnaire*:
 Joel, Tarrasch, Berman, Mukamel & Ziv, 2013

Van Bavel, J.J., Mende-Siedlecki, P., Brady, W.J. & Reiner, D.A. (2016). Contextual sensitivity in scientific reproducibility, *PNAS*, 113(23), 6454-6459.

“The notion that human psychology is shaped by the social context has been the central premise of the field for nearly a century.”

(Van Bavel et al., 2016b, p. E4935)

“shaped by” = ‘eine Eigenschaft wird durch Kontext verändert’

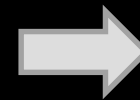


“wie ist die Welt?”

versus

versus

“intra-actively materialized” = ‘nichts ist wahr, bis die Unbestimmtheit hin zu einer Materialisierung aufgelöst wurde’



“wie kann die Welt (noch) sein?”

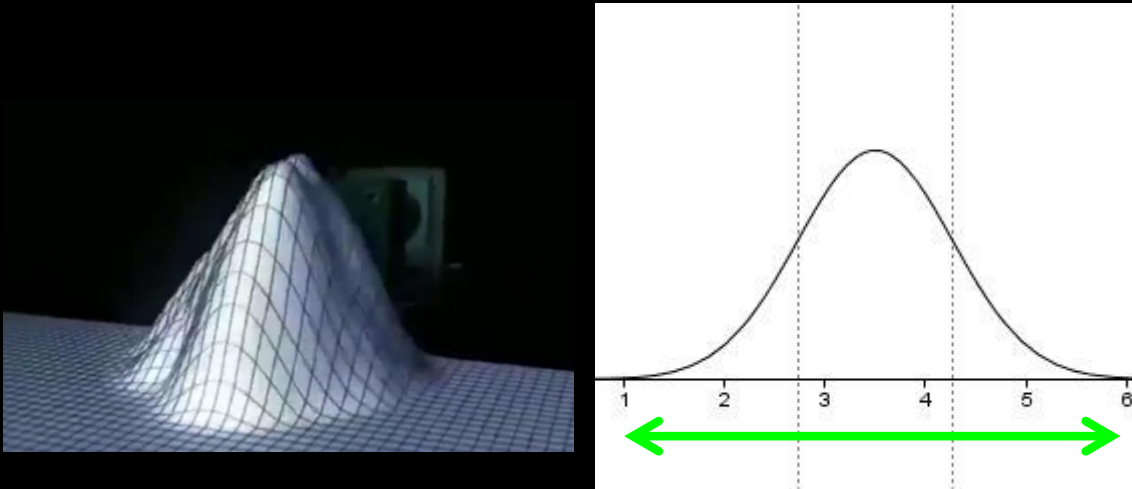
Was zeigen uns dann psychologische Experimente?

“Knowledges are not innocent representations, but intra-actions of natures-cultures: knowledge is about meeting the universe halfway.”

(Barad, 1996, p. 189)

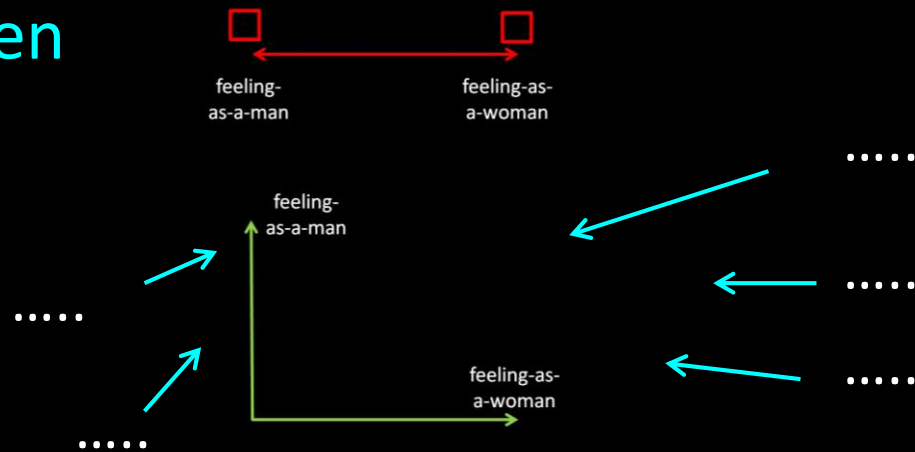
→ Experimente können uns **lokale, temporäre, situative Zusammenwirkungen von spezifischen Konfigurationen inklusive ihres Realisierungsraumes** zeigen.

Experimente liefern keine Erkenntnisse über per se existierende Eigenschaften, sondern zeigen:



→ Realisierungsraum / Realisierungspotential

→ unter spezifischen Konfigurationen



Und ja, wir können fragen:

- wann gestalten wir als Forschende mit?
- wann gestalten wir als Forschende *nicht* mit?

Gibt es keine Konfigurationen die – wie der Sauerstoff bei den Fullerenen – schon zu Materialisierungen führten, bevor ich (Forscher*in) mit Intra-aktionen Bestimmtheiten mit-herstelle?

→ Das wären Forschungsfragen nach herstellenden
material-discursive practices
(und keine wissenschaftstheoretische Grundannahme)

QUEERING PSYCHOLOGY!

- wir können *material-discursive practices* / *cut*-setzende Konfigurationen untersuchen
 - *doing* untersuchen, statt *being*
 - z.B. wenn ‚Geschlecht‘ Stimulus oder Ergebnis ist, statt ‚inhärente Eigenschaft‘
 - die Konfigurationen sind notwendigerweise *situativ, lokal, temporär*



- Condry & Condry (1976)
- Delk, Madden, Livingston & Ryan (1986)
- Steuer, Bode, Rada & Hittner (2010)

QUEERING PSYCHOLOGY!

- wir können *material-discursive practices* / *cut*-setzende Konfigurationen untersuchen

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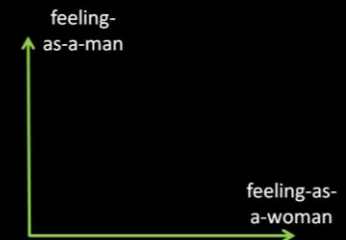


- Möglichkeitsräume können durch *neue/andere Konfigurationen* erforscht werden

→ welche Welt ist noch möglich?



Welche Person hat überhaupt eine gender identity?



QUEERING PSYCHOLOGY!

- wir können *material-discursive practices* / *cut*-setzende Konfigurationen untersuchen

→ *doing* untersuchen, statt *being*

→ z.B. wenn ‚Geschlecht‘ Stimulus oder Ergebnis ist, statt ‚inhärente Eigenschaft‘

→ die Konfigurationen sind notwendigerweise *situativ, lokal, temporär*



- Möglichkeitsräume können durch *neue/andere Konfigurationen* erforscht werden

→ welche Welt ist noch möglich?

- Innerhalb von Konfigurationen erkennen wir Freiheitsgrade und *indeterminierte Varianz*

QUEERING PSYCHOLOGY

mit Karen Barads Agential Realism

Karen Barads

Experimentalpsychologie

- Ontologischer Realismus
- Entitätenrealismus + Determinismus
- Objektivität
- Messen
- Keine (Mit-) Verantwortung von Forschenden für Gestalt

Agential Realism

- Relationale Ontologie
- Agential Realism + Ontoepistemology
- agential cuts
- Intra-aktionen
- Forschende setzen agential cuts → Verantwortung → Ethico-ontoepistemology

queer(end)e Kritiken

- Heteronormativitätskritik
- ID-kategorien als Effekt; sit. vorh.: intersektional
- Foucault'sches Machtverständnis
- Sprache, Diskurse
- Standpunkte; Kontextabh.

QUEERING PSYCHOLOGY

mit Karen Barads Agential Realism

Karen Barads

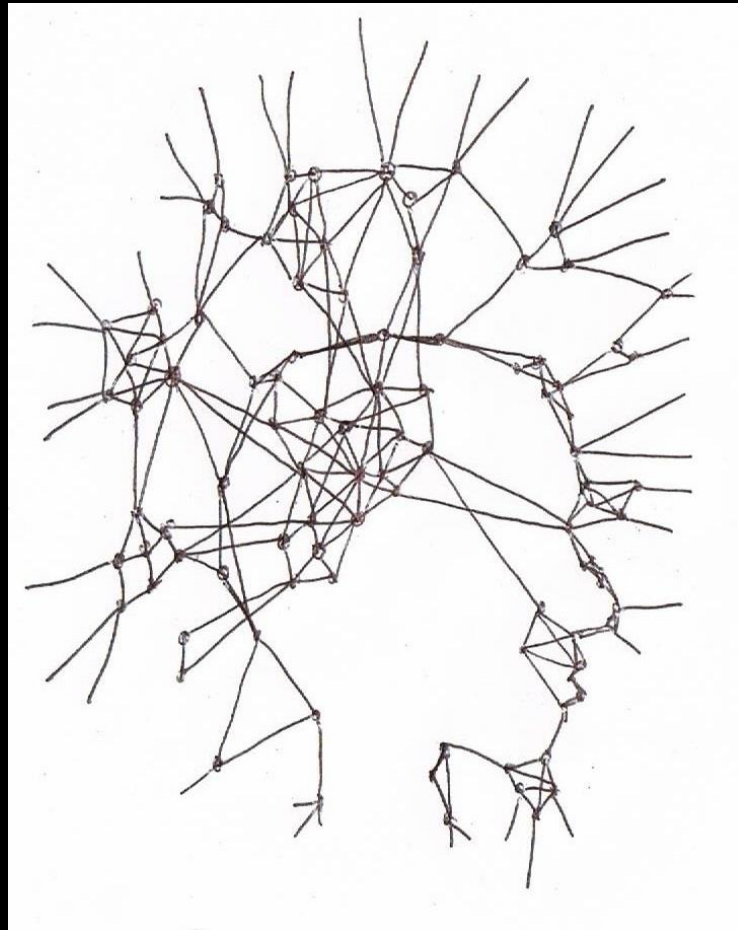
Agential Realism

- Relationale Ontologie
- Agential Realism +
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- Intra-aktionen
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sit. vorh.: intersektional
- Foucault'sches
Machtverständnis
- Sprache, Diskurse
- Standpunkte; Kontextabh.

DANKE FÜR DIE AUFMERKSAMKEIT!



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INTERNETQUELLEN

<https://www.youtube.com/watch?v=7BV0Fs4eM0I>

<https://www.dtreg.com/solution/view/27>

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<https://www.unibw.de/hum-psychologie>

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<https://www.allemagne.campusfrance.org/psychologie-studium-frankreich>

MATERIAL



12

A Meeting of Minds: Can Cognitive Psychology Meet the Demands of Queer Theory?

Sapphira R. Thorne and Peter Hegarty

Introduction

For over fifty years, cognitive psychologists have grappled with how best to understand how people conceptualize. Since the cognitive revolution, concepts have been defined in diverse ways that tend to assume that they form the ‘building blocks’ of abstract rational thought (Solomon, Medin, & Lynch, 1999). Theories of categorization are diverse and have been narrated as successive waves of categorization research from *classical* (categories with discrete boundaries) to *probabilistic* (categories formed by prototypes and exemplars) to *explanation-based* (categories based on explanations), with each wave demonstrating how the former

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https://doi.org/10.1007/978-3-030-25308-0_12

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“As such we read cognitive research diffractively (Barad, 2007), for its replicable demonstrations of queer thinking that emerge in the research interactions we call experiments (see also Scholz, 2013, for an application of Barad’s thought to experimental psychology), and for the ways that its discourse has guided understanding of what minds might be.” (p. 271)



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Psychology of Sexual Orientation and Gender Diversity

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Feminist and Queer Science: Principles for Research with Gender, Sex, and Sexuality in Psychology and Beyond

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⁴Department of Population Health Sciences, University of Central Florida

Feminist/queer science offers exciting possibilities for psychology and other fields. In this article, we review a set of dynamic principles for feminist/queer science, based in research with gender, sex, and sexuality (gender/sex/uality). There are potentially surprising ways that queer and science overlap for a queer science, and we focus on four: construction, openness, challenge, and multiplicities. There are also meeting points between feminism and science that support a feminist science, and we again focus on four: bias, truth, objectivity, and empiricism. Yet there are a number of challenges to feminist/queer science, including those that are epistemological, empirical, and methodological. We detail these, articulating how feminist/queer science also provides ways to address, sidestep, and move beyond them. Throughout, we articulate how feminist/queer science provides a dynamic and rigorous way forward for psychological science as well as other fields, and we conclude by articulating how it can lead to more empirical, accurate, and just knowledge.

Public Significance Statement

Science is one crucial approach to understanding gender, sex, and sexuality and can be more empirical, less harmful, and more just when combined with feminist and queer principles. This article describes these principles and highlights how feminist/queer science is a dynamic and powerful approach for building knowledge that reflects and contributes to the fullness of gender/sex and sexual diversity.

Keywords: feminism, queer, science, gender/sex, sexuality

„In this way, science is a diffractive project (e.g., Barad, 2007). It does not just discover the world as it is; science uses measures through which certain parts of gender/sex/uality can be seen (depending on who’s looking). Diffraction quite literally shapes the gender/sex/ualities we come to see and does not just reveal them. Science therefore builds the world as it measures and studies it. Thus, mainstream science and queer are both involved in constructing worlds, and queer science does so in a way that understands itself as an active and agentic process, one that reshapes the worlds we live in and might.” (van Anders et al., 2023, p. 3)

“With every study about gender/sex/uality, feminist/queer science asks us to consider: Why this category? What does this category do, and to whom? How might it be different? And, while feminist/queer science challenges normative conceptualizations, it does so with a curiosity and openness to the world as it is—and might be.” (van Anders et al., 2023, p.14)

“It redefines what science can and should be, highlighting that science in all forms already and always is ideological whether it supports majority-privileging status quos or is explicitly liberatory and working toward a more just world. (...) It rearticulates our responsibilities as scientists, asking us to reflect on whom we are accountable to, with answers that include those on the margins.” (van Anders et al., 2023, p.15)



Social Justice Narrative Research: From Articulation to Intra-Action and Ethico-Onto-Epistemology

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Narrative production and negotiation are common discursive practices in the field of social justice. Narrative inquiry has traditionally focused on either or both the subjective understandings of experiences and social and political structures. Even if the level of agency that is attributed to the agent(s) producing the narratives may vary significantly across styles of narrative analysis, it is generally assumed that the interaction among participants produces consensual and context-based narratives. This articulatory approach conceives participating agents as holding and negotiating among interconnected and distinguished positions. In contrast, we develop a new-materialist approach that conceptualizes narratives as intra-actions and, therefore, as onto-epistemological processes and situated practices. From this perspective, narratives are not just epistemological practices or representations of the phenomenon. Instead, they are agentic and ontological entanglements in the sense that tellings, researchers, and research practices participate in the becoming of the phenomenon under study. We will contrast articulatory and intra-action understandings of narrative inquiry through the example of a community-based initiative concerned with immigrant women's rights. Finally, we explore the implications that new-materialist perspectives may have for reconceptualizing narrative inquiry and for narrative ethics of social justice.

Keywords: narrative inquiry, intra-action, social justice, ethics, neomaterialism

The Onto-Epistemologies of New Materialism: Implications for Applied Linguistics Pedagogies and Research

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The Douglas Fir Group (2016) argued that applied linguistics needed new interdisciplinary perspectives, and I suggest here that the concepts provided by new materialism might aid in gaining such perspectives. New materialism foregrounds the material nature of humans, discourses, machines, other objects, other species, and the natural environment, as well as constant change, non-binary thinking, and the porosity of boundaries; it also asks for the posing of new problems and new concepts to ‘bring forth a world distinct from what we already are’ (Colebrook and Weinstein 2017: 4). Refusing the central binaries and hierarchies of Cartesian thinking, new materialism’s relational ontology stresses becoming; people, discourses, practices, and things are continually in relation and becoming different from what they were before. New materialist conceptions of knowledge/knowing and language/languageing are also relational, processual, and entangled. I review recent new materialist educational research and present two descriptions of events in my own research to show what pedagogical and research-oriented questions might be stimulated from this perspective.



Special issue article: Feminist human–computer interaction: Working at the intersection of feminist theory and digital innovation

Thinking with care in human–computer interaction

Anna Croon 
Umeå University, Sweden

Feminist Theory
2022, Vol. 23(2) 232–246

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Abstract

In this article, human–computer interaction (HCI) is explored as a design-oriented practice nurturing the becoming of what is not-yet in future-oriented and speculative manners. Such approaches have evolved over time and now the field seems ready to take leaps targeting social and culturally infused contexts, such as those suggested by critical design, design things, adversarial design, making futures, pluriversal design and critical fabulations. It is in this respect that feminist theories, methods and imaginaries are rendered important. Feminist theory is in this article considered an important companion and part of the practical tool-kit necessary for generative, speculative and ethical approaches within the field of HCI. How to think with care is explored as a meta-design strategy directed and informed by feminist onto-epistemologies – a strategy intended to ‘seed’ speculative and social justice-oriented design endeavours through generative figurations and critical dilemmas to foster abilities and sensibilities for dealing with difference differently. What is advanced is the need for meta-design space in HCI, in this article referred to as a contact zone, a feminist figuration with the intention to open up for design explorations with ethical imperatives. Four other interrelated feminist figurations are also loosely explored in order to frame how thinking with care in HCI could be advanced further, i.e. diffractive thinking, intra-activism, becoming-with and response-ability. By considering serious feminist accounts of situated knowledges and touching visions, it is argued that feminist thinking is well on its way to offering real alternatives of great importance for HCI.

(Dis)entangling Barad: Materialisms and ethics

Social Studies of Science
2017, Vol. 47(6) 918–941

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Abstract

In the wake of the widespread uptake of and debate surrounding the work of Karen Barad, this article revisits her core conceptual contributions. We offer descriptions, elaborations, problematizations and provocations for those intrigued by or invested in this body of work. We examine Barad's use of quantum physics, which underpins her conception of the material world. We discuss the political strengths of this position but also note tensions associated with applying quantum physics to phenomena at macro-scales. We identify both frictions and unacknowledged affinities with science and technology studies in Barad's critique of reflexivity and her concept of diffraction. We flesh out Barad's overarching position of 'agential realism', which contains a revised understanding of scientific apparatuses. Building upon these discussions, we argue that inherent in agential realism is both an ethics of inclusion and an ethics of exclusion. Existing research has, however, frequently emphasized entanglement and inclusion to the detriment of foreclosure and exclusion. Nonetheless, we contend that it is in the potential for an ethics of exclusion that Barad's work could be of greatest utility within science and technology studies and beyond.



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Meeting the research(er) and the researched halfway

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ARTICLE INFO

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Agential cuts
Agential realism
American Airlines
Diffraction
Intra-action

ABSTRACT

How can we investigate something so indeterminate, unpredictable and enormous, as the current Covid-19 pandemic? We apply Karen Barad's relational ontology to illuminate some current dilemmas in research, where different forces, concepts and theories conflict with one another in multiple and complex ways. Barad's views, we argue, may help to address potential dilemmas of accountability, for instance of accounting research(ers) as they research the Covid-19 pandemic. In what Barad calls 'intra-action', the research apparatus, the researched phenomena, and the research results, constitute a complex system of relatedness. In 'intra-action' these elements never fully melt into one another, but rather, retain their ontological individuality. The research apparatus creates 'real' effects, but these can only be partially observed and disentangled. Which elements intra-act as the research progresses is the product of so-called 'agential cuts'. We have researched the Covid-19 pandemic via what Barad would call a (small-scale) 'experiment'. We have focused on air travel and more specifically on American Airlines: a hyperobject or social-economic object so complex and powerful that it cannot be captured in any single definition or analysis. Among others, we take guidance from Albert Camus' *The Plague* in our analysis, concluding that AA (as a hyperobject) cannot really meet the research(ers) halfway, as Barad would call for. This is because the mutuality of 'intra-action', that is demanded is foreclosed. Consequently, while we believe that Barad's views hold great merit for accounting research in the current crisis, we suggest that they raise deeply troubling dilemmas as well.

Queering gender: studying gender identity in 'normative' individuals

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In contemporary psychology, normal development is contingent on the establishment of a coherent, universal, stable and unitary 'core gender identity'. The present study assessed the perception of gender identity in 'normative' individuals in Israel using the newly constructed Multi-Gender Identity Questionnaire (Multi-GIQ). The Multi-GIQ includes 32 items assessing gender identity (Feeling like a woman, Feeling like a man, Feeling like both a man and a woman, Feeling like neither), gender dysphoria (Contentment with affirmed gender and the wish to be the 'other' gender, Contentment with one's sexed body) and gender performance (Compliance with gender norms in clothing and language). Of the Men ($n = 570$) and Women ($n = 1585$) that participated in the study, over 35% felt to some extent as the 'other' gender, as both men and women and/or as neither. Although such feelings were more prevalent and on average stronger in Queers ($n = 70$), the range of scores for all measures of gender identity was highly similar in Queers and non-Queers. A similar pattern was obtained for measures of gender dysphoria and gender performance. Sexual orientation was not a major contributor to the perception of gender identity in both Men and Women. We discuss our results in view of the current debate around the terminology and diagnostic criteria of gender dysphoria (a substitutive category for Gender Identity Disorder) in DSM-V. We conclude that the current view of gender identity as binary and unitary does not reflect the experience of many individuals, and call for a new conceptualisation of gender, which relates to multiplicity and fluidity in the experience of gender.

Keywords: gender identity; gender dysphoria; performance; queer; sexual orientation

The Effects of Gender Trouble: An Integrative Theoretical Framework of the Perpetuation and Disruption of the Gender/Sex Binary

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Abstract

In the Western world, gender has traditionally been viewed as binary and as following directly from biological sex. This view is slowly changing among both experts and the general public, a change that has been met with strong opposition. In this article, we explore the psychological processes underlying these dynamics. Drawing on previous work on gender performativity as well as gender as a performance, we develop a psychological framework of the perpetuation and disruption of the gender/sex binary on a stage that facilitates and foregrounds binary gender/sex performance. Whenever character, costume, and script are not aligned the gender/sex binary is disrupted and gender trouble ensues. We integrate various strands of the psychological literature into this framework and explain the processes underlying these reactions. We propose that gender trouble can elicit threat—personal threat, group-based and identity threat, and system threat—which in turn leads to efforts to alleviate this threat through the reinforcement of the gender/sex binary. Our framework challenges the way psychologists have traditionally treated gender/sex in theory and empirical work and proposes new avenues and implications for future research.

Keywords

gender binary, feminism, gender trouble, patriarchy



The Future of Sex and Gender in Psychology: Five Challenges to the Gender Binary

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The view that humans comprise only two types of beings, women and men, a framework that is sometimes referred to as the “gender binary,” played a profound role in shaping the history of psychological science. In recent years, serious challenges to the gender binary have arisen from both academic research and social activism. This review describes 5 sets of empirical findings, spanning multiple disciplines, that fundamentally undermine the gender binary. These sources of evidence include neuroscience findings that refute sexual dimorphism of the human brain; behavioral neuroendocrinology findings that challenge the notion of genetically fixed, nonoverlapping, sexually dimorphic hormonal systems; psychological findings that highlight the similarities between men and women; psychological research on transgender and nonbinary individuals’ identities and experiences; and developmental research suggesting that the tendency to view gender/sex as a meaningful, binary category is culturally determined and malleable. Costs associated with reliance on the gender binary and recommendations for future research, as well as clinical practice, are outlined.