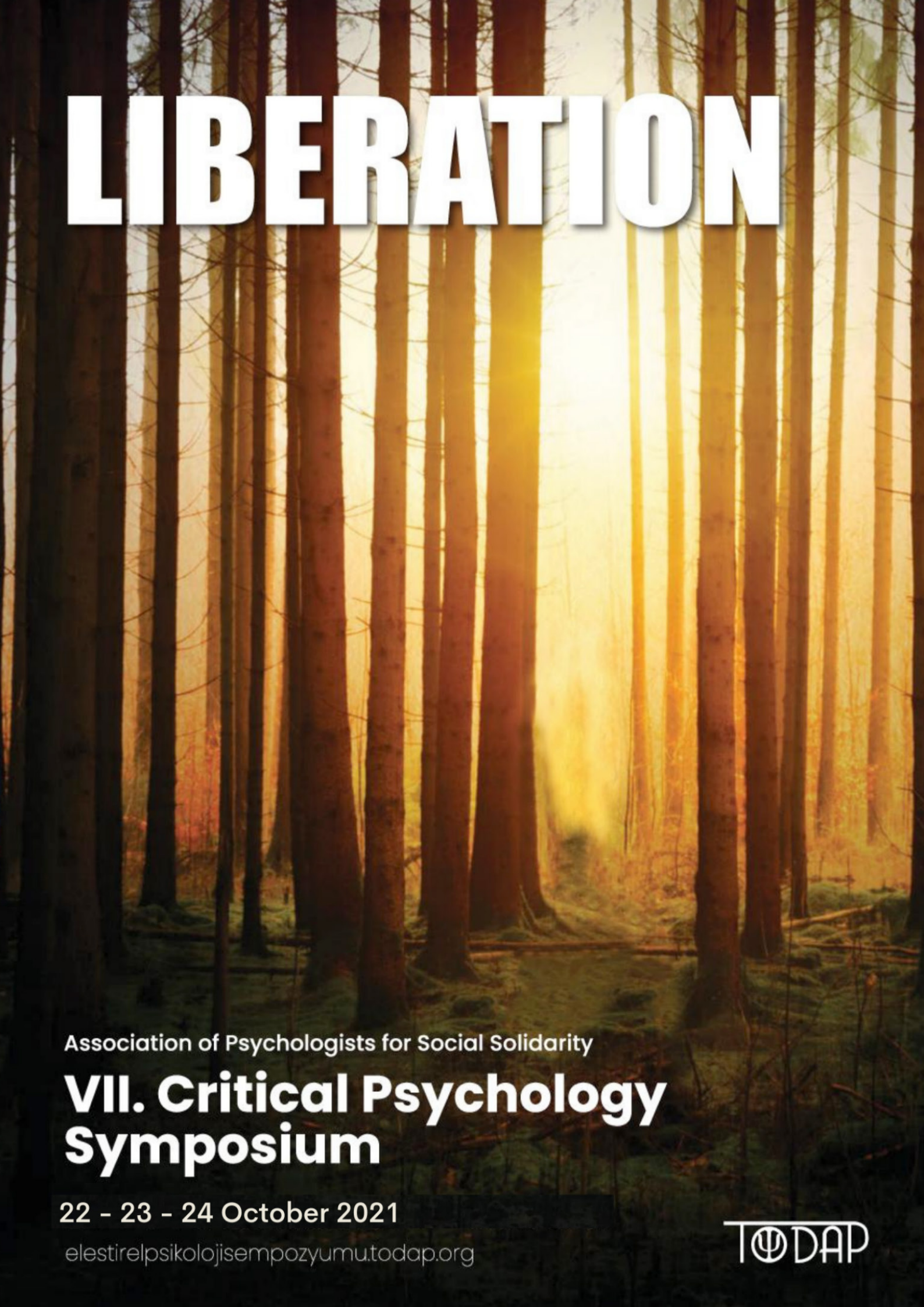
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Association of Psychologists for Social Solidarity
VII. Critical Psychology Symposium
22 - 23 - 24 October 2021
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VII. Eleştirel Psikoloji Sempozyumu

ÖZGÜRLEŞME

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VII. Critical Psychology Symposium

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Zafer Aslan

Redaction
N. Ekrem Düzen
Ersin Aslıtürk

Graphics
Büşra Bayar -
busrabcd@gmail.com

Vocal Translation
İlhan Erdem -
ilhanerdem07@gmail.com

Arabic Translator
Ümit Doğru

Editing
Erkan Gökber -
erkangokber@gmail.com

Online Support
(moderation/technical)
Baran Gürsel
Burcu Çolak
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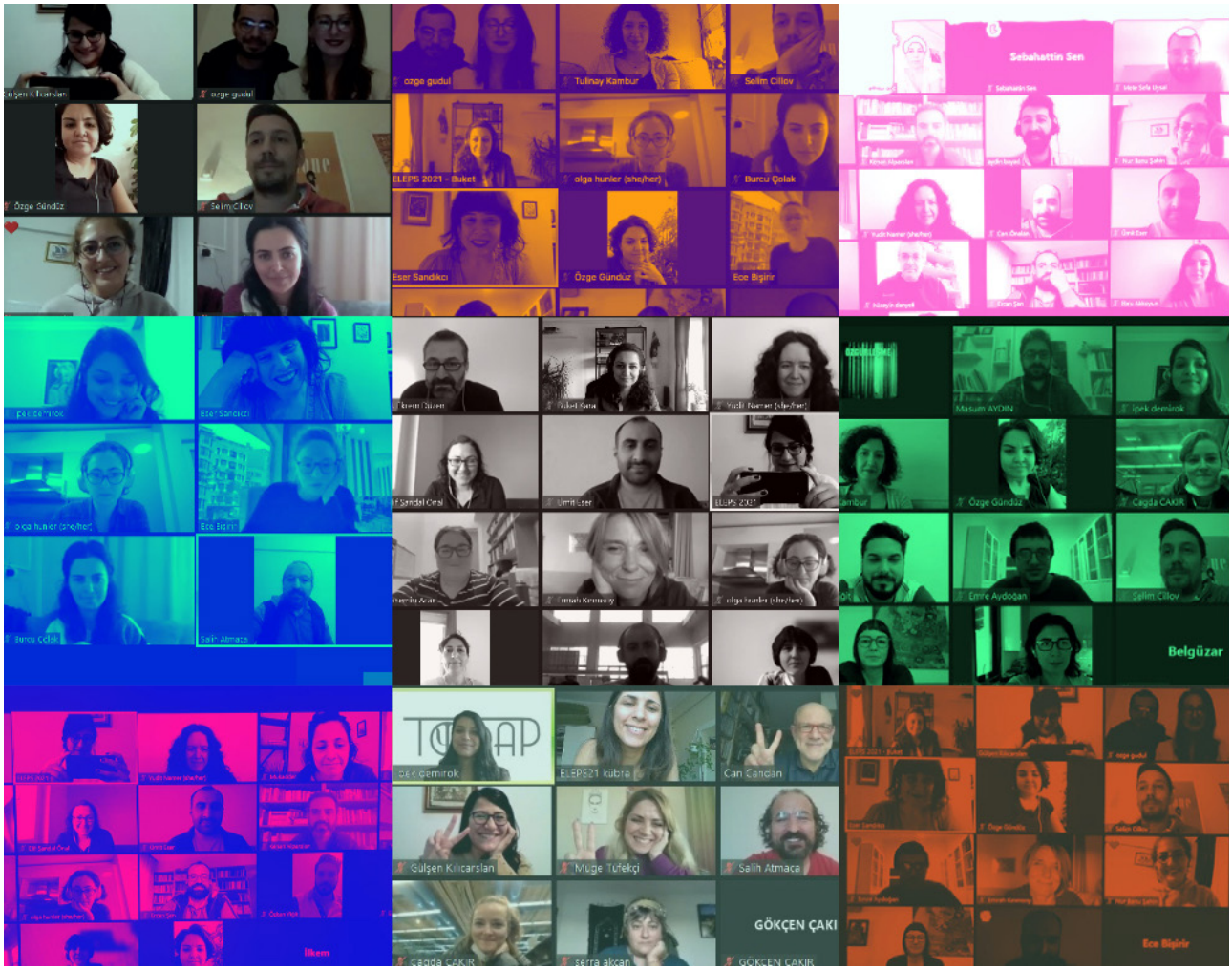
VII. Critical Psychology Symposium

LIBERATION



Introduction & Thanks

Critical Psychology Symposiums

Organized by the Association of Psychologists for Social Solidarity (TODAP), we held the VII. Critical Psychology Symposium between 22-24 October 021 online. However, the history of critical psychology studies in Turkey dates back to earlier times. Initial efforts began and expanded in the late 1990s and 2000s by psychologists who came together and began to interact in various online forums and groups, such as Critical Psychology, Antipsychiatry, and Marxist Psychology. The beginning of the 2000s was also the year when the first texts in this field appeared and sessions were held for the first time in congresses. One of the results of these interactions was the Bulletin of Critical Psychology, first published in March 2008. This was followed by the establishment of the ELEPS e-mail group in May 2008, followed by the first Critical Psychology Symposium in September 2008. After the symposium, critical psychologists and psychology students in Istanbul continued to stay in touch and hold regular meetings where they read and discussed critical psychology. They also published papers and texts on the blog "eleps.info", which was established during this period. After Istanbul, a group began to meet regularly in Ankara. In this process, other psychologists and psychology students were interacted with through visits to Mersin, İzmir and Diyarbakır, and the number of members of the e-mail group increased. At the end of the institutionalization ideas and negotiations that started in 2009, the Association of Psychologists for Social Solidarity Initiative was first established, and then officially became an association as a professional organization on 25 December 2010. Thus, Critical Psychology Symposiums began to be held regularly every two years.

While the first two symposiums were held in Istanbul, we moved towards other cities and special themes with the third symposium. For example, the symposium held in Diyarbakır with the theme of 'Social Trauma' in 2012. It is possible to say that the symposiums held in the following years were also inspired by social events and resistances. The organization of the 2014 symposium in Ankara with the theme of "Resistance, Solidarity, Psychology" inspired by the Gezi Park resistance is one of the examples of this. In 2018, in addition to the Critical Psychology symposium, we organized another symposium with our colleagues working in critical psychology in Germany. When it was time for the VII. Critical Psychology Symposium which we decided to hold in Istanbul in 2020 with the theme of "Liberation," the conditions brought on by the pandemic pushed us to postpone the symposium indefinitely. However, we then decided to hold the symposium online.

VII. Critical Psychology Symposium - Liberation

While determining the original theme as "Liberation," we decided that the oppression, violence, occupation, censorship, discrimination, ignorance, exploitation and colonization practices and policies of the rulers in schools, workplaces, academia, hospitals, prisons and homes, that is, in all areas of life, throughout all the geographies of the world continue. We were inspired by the liberation struggles. The makeup of the Turkish word of Liberation (Özgürleşme), allowed us to explore certain associations: 'self' (öz) and 'free' (özgür) were sources for rich concepts and ideas, and we derived many more: freedom, liberation, subjectivity, self-defense, autonomy... We thought that psychology had not adequately addressed the issue of liberation from a critical perspective until today; and we wanted to think together about it as an ideal, goal, possibility or reality.

When we got together again after the pandemic and started planning, we thought that the theme of liberation became even more meaningful. At a time when we could not leave the house and our daily life practices were turned upside down, we took into account both the individual and social effects of the pandemic and the restrictions it created. This effect is even stronger on disadvantaged groups and communities. We have witnessed that women are condemned to more care services, workers and laborers to more exploitation, the poor to more hunger, minorities and subalterns to more sickness and death, and an almost insurmountable barrier to their 'liberation'. Therefore, we decided to keep the theme and wanted to discuss Liberation with you from a psychological and critical perspective.

We are proud to present you with a rich program throughout the symposium. We had the chance to think about liberation in different areas, dimensions and identities of life via 69 speakers over 29 sessions. We were able to think about liberation at home, at school, at work, in the hospital, in prison; emancipation of women, children or minorities; queer emancipation; sexual liberation; Marxist or critical approaches to emancipation; liberating approaches in psychology research and practice, and more. In addition, we brought together various psychology groups in Turkey (TDP, PÖMYAP, Der-Mez) together with TODAP through a roundtable discussion touching on the current debates on the laws regulating psychology discipline in Turkey.

We are happy to be a very interdisciplinary symposium both in terms of topics and speakers. When the participant profiles are examined, we had a broad range of participation from academicians from the field of psychology and other disciplines; psychologists working or unemployed in the field, from hospitals, or private practice; students, school staff, civil society workers and activists; lawyers, municipal employees and retirees. Therefore, we hosted the VII. We held the Critical Psychology Symposium between 22-24 October 2021 online with a great affluence of

subject, speakers and participants.

Many people, whose names are listed below, have contributed to the realization of this symposium. We would like to thank everyone who contributed, especially the members of the Organizing Board and the Evaluation / Support Board, and TODAP members for their support. In addition, we had many volunteer friends who supported us in the translation of the abstracts into different languages and the preparation of the symposium booklet. We are grateful to each of them for their contributions and solidarity.

VIII. Hope to meet you at the Critical Psychology Symposium…

On behalf of the Organizing Committee,
Buket Kara

VII. Critical Psychology Symposium

LIBERATION

- Day I -
22 October 2021

Liberation at Work, Production, and Labor

Liberation from Capitalism: A Critical Gaze from the Perspective of Class Unconscious

Baran Gürsel[1]

In this presentation, the class unconscious perspective is utilized to grasp the unconscious dimensions of the class formation and deformation process. Based on Ellen Meiksins Wood's (2008) theorizing class as a process and relationship (adopted from the earlier writings of Edward Palmer Thompson, 1978; 2012), his approach categorizes the practical, organizational, emotional, intellectual and other types of expressions of class experience that are produced at the individual and group levels. This approach oscillates between proletarianization and self-destruction of class together with capitalism, (as predicted by Karl Marx and Friedrich Engels, 2004) into four groups according to the identifications they are based on. Current author uses a psychoanalytical conceptualization and names this methodology as The Stages of Class Identification (Gürsel, 2020). According to this model, the expressions of class experience of the workers can be analyzed within Narcissistic, Ambivalent, Civilized and Symbolic-Ethical stages/clusters. In the order of formation, while the first two stages are based on hierarchical identifications with work, such as being a worker, the employer, state and commodity, the last two stages are based on separation from these "objects" and struggle against them on the basis of egalitarian sentiments with other workers and oppressed groups. It is the nature of the context such as the working conditions, labor management, social security, the state's position, the organizations, being the social, and biographical history, gender, sexual orientation, gender identity, ethnicity, socioeconomic status, occupation being the individual, that determines the expressions of class experience and the stage of identification. These contextual elements function as mediating factors that progress and regress the class process; they exert three main effects: the ideological effect, the institutional effect and the memory effect on workers and groups of workers, all of which shape/revive unconscious thoughts, identifications and defenses.

In this presentation, while the class unconscious approach is going to be introduced with its basic theoretical propositions and examples from the discourse and actions of blue-collar and white-collar workers, it is going to be argued that the approach may help not only to examine the unconscious dimensions of the expressions of class experience produced by workers and their relation with social and individual mediating factors, but also to produce ideas and policies serving to mature class struggle. The approach considers what can be done and what can be avoided in order for the workers in their relevant contexts to produce dreams and practices that fall on the margin of liberation from capitalism, the most revolutionary stage, the symbolic-ethical stage of the class, from a psychological point of view.t This approach neither addresses the working class purely as a "sociological" category nor with purely "academic" intentions Hence, in this presentation, a framework on the relationship of necessity between liberation from capitalism, a historically specific social ordering of production, and the maturation of the working class- as a psychological, and simultaneously political maturation- will be presented. The author will defend the idea that when the concept of class in critical psychology is understood from the perspective of "socio-economic status" (see Bullock and Limbert, 2012), it blunts the critical and revolutionary potential of psychology as a disciplinary regime against capitalism.

Keywords; Capitalism, class unconscious, working class, critical psychology, liberation

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1- barangr@gmail.com

"When Working Does Not Liberate... Employer-Employee Occupational Pain"

Aslı Odman[2]

In this symposium which aims to bring together experts from many fields where the problem of emancipation meets with psychology, I believe that it is essential to discuss the field of production, which is a necessity in itself in capitalist societies, the working life established within it, and the psychological relations formed in this field. I will try to grasp this by examining the transformation of the capitalist organization and the workplace violence it creates not thru timeless/spaceless constants and taking a look at history. There are relations waiting to be established between working and psychology which the scope that focuses on wages, the employability of the body, metric productivity, economic rights and work murders that abolish the body, overshadowed. There is a great need to look at the workplace violence, psychological destruction created by the violence in the context of capitalist occupation and work, not solely as a determination based on economic-political analyses, but also, not breaking away from it, through the lens of where the first blow is felt, on the soma and the mind. We need to treat class not only as a historical position experienced as a relationship, but also as a relationship that is felt. Based on the reports on workplace suicides recorded and discussed by the Istanbul Occupational Health and Safety Council since 2011, this paper aims to present a toolbox (and some cases) required for research restoration on topics such as work, psycho-social risks, and pain caused by work organization–i.e., that does not lie in the scope of Labor Law. In a context where there is no national data from which we can make inferences about suicidality of the socio-professions, which is an irreversible form of self-violence, coming across worker suicides, "we-can't-get-by" suicides, suicides of healthcare professionals/doctor/assistant physicians, suicides of young academicians, suicides of unappointed teachers, suicides of bankers, suicides of farmers, policemen and policewomen, soldiers, etc. frequently may be pointing at an uneasiness arising from this invisibility. On the other hand, if we assume that in a period where all social organizations are afflicted with the disease of 'business administration', the 'pain of working' exceeds the limits of workplaces in the narrow sense and spreads to every moment of life and the relationship of the individual with him/herself and his environment, the need for the establishment of this multidisciplinary work area will seem even more essential. For this, I will benefit from the francophone 'psychopathologies of work, psychodynamics of work and clinical sociology' approaches, in which the field of occupational health and safety can find a place not only in technocratic but also in critical holistic social science studies. The reason for the existence of this paper is the belief that trying to re-establish the relationship between work and psychology and rescue it from the grasp of the technocratic Human Resources approach of organizational psychology and industrial engineering is a liberating, organizing and collective process in itself.

Keywords; Working, worker health, mentality, body, case study

2- MSGSÜ Lecturer, Istanbul Occupational Health and Safety Council Volunteer, asli.odman@msgsu.edu.tr

Oral Presentations-1

Interfaces of the Pandemic from the Perspective of Political Psychology: From the Real American to the Great Chinese Dream

Elif Kaleli[3]

The pandemic of COVID-19 has turned into an instrument of political psychology, worthy of its rareness. In today's world, where freedom and equality are being served as special, the "global citizenship" has left its place to searching for and to the demonstration of one's own "roots" as the economic stress increases. The United States, leader of globalization; ironically defends that freedom now too needs a "wall". The new flag-bearer of the now staggering globalization, The People's Republic of China, on the other hand, invited Trump to Davos in order to break the walls of trade. The summit of the world was looking for an opportunity to spill the beans. The long-waited opportunity came with the sneeze of a bat. The COVID-19 pandemic was an immense chance considering reconstruction of national identity for Xi Jinping who announced that China switched from the century of shame to century of pride, and for Trump who promised to make America great again. However, this great nation identity's shadow would not cover each citizen during this life and death struggle. China, once again, offered self-sacrifice as a way of living and in America, Afro-Americans, immigrants and the poor were already left outside the wall. This study aims to investigate the perspective of two superpowers, in terms of history and psycho-politics, the interfaces, as known as the others of the pandemic.

Quarantine, China and the century of the dragon

The precautions taken in order to battle the pandemic, soon turned into a matter of debate focusing regime types of the countries. Western democracy was found loose, and China's strict policy of quarantine was praised. China's honorary leader Mao's claims in the 8th National Congress of 1956, that China would one day surpass The United States, was reminded as an important note in the history. For the ancient Chinese state, The Opium Wars which resulted in the victory for the British, marked the beginning of a '100-year period of humiliation'. This period, which the Chinese people define as the 'century of shame', also may have had chosen traumas, perhaps it was a milestone that reminded them to prioritize their big group identities under all circumstances. Selected traumas are of great importance in the identity construction of societies. These are traumas belonging to a large group, which have common mental representations of the victimization of their ancestors in history and whose associated emotional components are shared by individuals.

In 1937, the Japanese occupation, which witnessed the great suffering of the Chinese People, took place. Xi Jinping, the current leader of the People's Republic of China, was the first leader to attend the commemoration of this invasion, in which 20 million Chinese were killed and crimes against humanity were committed. It was the first time that a president attended the commemorative events, and Jinping heralded the "Chinese Dream" to his people here. For the first time in 77 years after the trauma of the Japanese occupation, the Chinese people mourned in the company of their leader. In such cases, it is necessary to deal with; feelings of helplessness such as a strong sense of humiliation, victimization, and inability to influence their own future. The first generation cannot complete or describe their grieving process. The responsibility for the resolution of shared grief is passed on to the next generation. Coping methods developed by generations who have experienced trauma against the damage of trauma, can become a part of the individual identities of future generations. It is important to live the grieving process in a healthy way in societies as well as in individuals. Commemorations, spaces of social memory, are objects of attachment where pain is made public. In the absence of healthy mourning, historical hostilities, obsessive revenge efforts, and limited ideological repertoires can become a part of the identity of societies. These strict attitudes can sometimes come to the point where the individual forgets his autonomy. In Le Bon's words, the individual in the mass is like a single grain of sand among the grains of sand lifted by the wind as it wishes. Here, the memory of the People's Republic of China becomes clear in the "Chinese Dream" metaphor that Xi Jinping heralded to his people.

For the Chinese people, who have lived in political quarantine for years, COVID-19 has once again been or has been transformed into a test of national unity. In the days when the epidemic was at its strongest, the doctors and nurses who took care of the sick at the cost of their lives had the following sentence written on their backs instead of their names: "The Motherland will win." Self-sacrifice was left to the the Chinese People who equate their fate with the fate of their country, once again, in the pandemic.

From the American Dream to the American reality: City on the Hill

Trump, who won Ronald Reagan's MAGA ("Make America Great Again") slogan with the promise of making Amer-

3- elifkaleli@hotmail.com

ica great again, managed to bring the word to the border once again in the pandemic and made the statement that "border security is health security". While the pandemic was striking its social reality in the face of America, it also pointed to the political manifestations of the invisible enemy COVID-19. For Trump, these manifestations were everything hostile to American borders, American interests, and the dominant American identity. So, the emphasis on borders was also a matter of cultural power for America. That being the case, "who is the Real American?" debate whom Trump opened up for discussion with his own methods while there was no pandemic yet, was in line with the expectation that European descent citizens of the USA would lose their majority in the total population by 2045. And the pandemic, which turned into a life market, was a great opportunity for this shake.

Whereas the first immigrants to America were refugees who set out for the 'City on the Hill', where they could freely practice their faith. They were fleeing the heavy pressure of the state church from which they were excluded. On the other hand, the attraction of the City on the Hill is Inevitable as the number of immigrants from Europe increases. Inevitable Destiny (Manifest Destiny) caused them to spread further across the continent. Inevitable Destiny was the name of the ideology that drove the Indians from their lands and their lives. With the beginning of Catholic immigration to the Americas after the Protestants, the first 'owners' of the continent met with the fear and anxiety of immigration. Protestant Americans did not find Catholics who did not speak English very trustworthy. Even as early as the 1840s, the anti-immigrant and anti-Catholic "KnowNothing" The Thing Unknowable Party" was even formed. In other words, the owners of the American Dream always carried with them the anxiety of waking up one day. It was only in 1960 that a Catholic, John F. Kennedy, could become president of the United States.

For white Americans, 'immigration' was a confusing, unsettling and vigilant situation. Because immigrants, blacks, homeless and uninsured would be left outside the 'boundaries' as in the cold crossroads between the American 'civilization' and Native American 'barbarism.' They were the 'substitute' children of America's founding fathers. The replacement child knows best about displacement. Displacement was a great trauma. Just like the sudden pandemic. The pandemic was traumatizing society in America. Old notebooks are opened; collective trauma and dissociation inevitably set the streets ablaze with specters of the past. Blacks in America are in sight on the streets once again not because of pandemic, but because of police brutality. The fact that African Americans, who make up 13% of the country's population, accounted for 23% of all deaths, revealed the current inequality. The centuries-old stigma of the black race was triggered once again in the pandemic.

The process that American society went through reminds them of the depressed period of group fantasies described by the psychohistorian DeMause. In this period, new psycho-classes begin to disturb older psycho-classes. Depending on the feelings of guilt, depressive symptoms appear in society. This depression starts with the reminders of childhood traumas, and it is gradually reinforced with the thoughts that the world is lost. At such times, the rights of minority and disadvantaged groups lose their importance and various historical events suddenly begin to appear. Birth trauma is unique for every society and leaves a trace. However, for the City on the Hill, we can say that birth trauma almost never left the worry of loss. Whites, blacks, immigrants have always feared and are afraid of losing. Because the masses that are expected to sacrifice themselves and those outside the walls are the interfaces of the pandemic and the world order we live in.

Keywords; Pandemic, political psychology, United States, China

Privilege to Perform Mourning Rituals: Restrictions and Their Possible Consequences During the COVID-19 Pandemic Period

İsmail İnan[4]

Symbols, metaphors and rituals have always been meanings and places where people turn to during important life events and transitions. Rituals have been defined as cultural tools that help to structure the social order and cover the complex and contradictory aspects of human existence within particular contexts. Mourning rituals, particularly, have been performed in various forms since ancient times and have many functions for individuals and families who have suffered loss. The first of these functions is that it enables the expression of strong emotions. Individuals and families who experience the loss of a loved one often go into deep sadness and grief. Grief rituals help to reveal and share these feelings. Mourning rituals also symbolize a transitional period. It has an important role in embodying both the deceased person's transition from life to death and the transition of families who have experienced loss from one social position to another. People look for a way to add the loss they have experienced to their stories. However, sometimes -especially after traumatic losses- this is a compelling effort and ends in failure. The rituals performed during the mourning period have an important contribution to ensure this integration. Being pioneers in the process of making sense of loss, mourning rituals provide an opportunity to create a shared

4- ismail.inan@tedu.edu.tr

meaning for family members. In this review, how the mourning rituals of families who experienced loss during the COVID-19 pandemic period changed in the context of Turkey, its relationship with the sociopolitical situation, and its possible individual and social effects will be discussed.

During the COVID-19 pandemic, close to 4 million people have died so far due to the COVID-19 virus. However, individuals who lost a relative for other reasons during this period had to go through the mourning process in the unfamiliar conditions brought by the pandemic period. During this period, those who experienced loss faced different situations in many aspects. Sometimes, they received the news of death without being able to see their relative, who spent his last days in the hospital, and before they had the opportunity to say goodbye to him/her. One of the changing situations in this period is that mourning rituals cannot be applied as they were in the pre-pandemic period. Although mourning rituals are associated with being there emotionally, being there physically is one of the important features of the rituals. In almost every society, there are rituals performed by gathering family members and loved ones after a loss. However, these gatherings, which require people to be in the same environment, are prohibited in most countries during pandemic. Even though there are changes in scope from time to time in Turkey, it was forbidden to be together in public areas and a certain number of people were allowed to be there for burials. Many reviews and studies have stated that people who lost a loved one during the pandemic are at risk of complicated grief. Spending the mourning period in isolation and the ineffective functioning of social support mechanisms are among the most important factors that reveal this risk.

Although the mourning period has been studied in the literature in an individual sense and out of context, we know that what happened during this period, from how the loss occurred to mourning, is closely related to the sociopolitical situation. We understand from the studies that families in poverty have to deal with financial problems rather than their loss and mourning. However, it is also possible for the mourning processes to evolve into a social movement such as the Black Lives Matter protests or the Soma 301 Miners Social Assistance Association. Of course, it is possible to call them as politicized mourning rituals, but the mourning rituals mentioned here are rituals that have become a relatively fixed component of the culture and are entrenched in the culture. Exhibiting these symbolic performances should again be examined with its context. While restrictions on funeral ceremonies and gatherings continue in Turkey, it has been revealed that high-status people send off their deceased relatives exempt from these restrictions. On the one hand, there were losses for which very few loved ones attended the funeral, on the other hand, it was known that there were mass participation and ceremonies which were implicitly permitted. Giving the privilege of performing mourning rituals in front of the society due to its close position to the dominant ideology reminds Butler's concept of mournable lives. As it is seen, it is not possible to explain the transmission of the COVID-19 virus, the health practices that can be reached, and the subsequent rituals after the loss with only biological or evolutionary theories. Variables such as the process going through, sociopolitical atmosphere and culture are involved in the loss and mourning processes in various ways.

The fact that performing rituals becomes a privilege may cause polarization in the society on the one hand, and it can be seen as a result of polarization on the other hand. These unequal practices will have some individual and social outcomes. In the literature, the relationship with complicated grief has been examined and contextual factors have been ignored in these studies. Individuals may experience a feeling of worthlessness due to their social position. At the same time, social segments may realize that they do not live in harmony. This privileged position can lead to negative emotions such as anger and sadness. Again, all these can be considered as factors that pave the way for a social change.

Based on clinical studies of mourning during COVID-19 crisis, a program should be developed, and mental health professionals should take into account the contextual elements of this program when they provide counseling for loss and bereavement. In addition, methodologically more rigorous and in-depth research should be conducted.

Keywords; Mourning, ritual, COVID-19, pandemic

Oral Presentations-2

Women's Liberation and Psychology: Is a Feminist Methodology Possible in Psychology?

İpek Cavlak[5]

The purpose of this discussion is to explore methodological possibilities of feminist psychology and understand its flexibility in terms of its epistemological capacity. In addition, we will discuss research examples in which a particular feminist methodology is used and the positivist paradigm is utilized. We will discuss how much Despite the fact that an importance is attached to feminist methodology from past to present in academy, a significant portion of feminist psychologists work within a positivist paradigm. Strict positivist studies don't convey women's subjective experiences in detail and there are possibilities for a feminist methodology in psychology.

In this presentation, the methodological and epistemological commitments of psychology will be mentioned feminist psychology will be critiqued for using the positivist paradigm rather than broader feminist methodologies. In general, we can match the positivist paradigm with quantitative research methods and the hermeneutic approach with qualitative research methods. The question here is why psychology has historically focused more on quantitative methods than qualitative ones. When we look at the relationship between psychology and gender, similarly, studies in this field are mostly quantitative studies as well. A more foundational problem is that psychology generally does not go beyond considering gender as an isolated variable. In fact, these studies could be considered largely gender-blind studies in which social and political power are ignored.

Some researchers and psychologists, on the other hand, can contextualize their studies using a gender lens and include the gender variable in consideration of power and power relations. When male-stream science approaches women as a passive individual rather than as an active subject, it largely ignores power relations.

The validity of the studies ignoring power relations is a debatable issue. If we consider that scientists are not free from social stereotypes and they are social products of their era, we can open space for new approaches in psychology by expecting researchers to be reflective of their positions. Feminist Methodology including the knowing subject (researcher) together with the known subject (participant) in the research and its reflective structure (in which the researcher also conveys his own experiences) opens a pathway to eliminate the hierarchy between the known and the knowing. It will be argued that a feminist psychology which supports strong feminist methodologies and well-grounded epistemologies within psychology will make both psychology as a discipline and women as active subjects freer.

Keywords; Feminist methodology, feminism, psychology, methodology

Reflection of the Liberation Potential in Critical Psychology to the Fields of Application

Sevgi Türkmen[6]

Perhaps the most ambiguous part of the critical psychology debates is the questions of how critical psychology is reflected in the fields of application and how it will be reflected. The field workers, who have come into existence by opening new discussion topics in Turkey, continue to move forward with their questions about both forming a theory and practicing in the field. The field of practice sometimes becomes a process that progresses with the knowledge and intuition in the minds of the practitioners, while sometimes the whole field is sacrificed to psychological tests or scales, with the effect of the dominant theories in psychology. In most of these dominant approaches, in order to "heal" the subject psychologically, ways of disciplining, defining, identifying, compressing the human's psyche into the concepts of normality or abnormality, and ultimately controlling the subjects are at center. This approach, I argue, prevents human liberation by limiting the real potential of human beings and it is fundamentally ideological. For example, experiential learning is very important because psychology is more of a social science than a natural science. The principle of "confidentiality of conversations" causes psychological difficulties in conversations and prevents the discussion of different approaches to one's experiences. Thus, the field determines its own position in a closed, self-critical, untouchable, conservative attitude.

Again, since the biological data in the field of psychology are very limited and controversial, the responsibilities

5- ipek.cavlak22@gmail.com

6- svgtrkmn@hotmail.com

of the approach and its results in the application are entirely on the shoulders of the practitioners. In this context, there is an important uncertainty that can be discussed in the field. Critical psychology debates have been a life jacket for us in this respect, have given us courage and allowed us to breathe in his presence while working in the field. Just as the desire of the individual to move away from social norms initially gives the individual a feeling of grief, but also enables him/her to experience a conflict and empowerment process and encounter new possibilities, the effort to break away from the mainstream approaches at the beginning; it can give practitioners the same uncertainty, grief, and feelings of inadequacy. However, on the other hand, discussing field experiences in the context of critical psychology and trying to create an applicable literature will alleviate our burden and responsibilities, and first of all, it will strengthen and liberate us as practitioners.

In this presentation, without imprisoning the nature and spirituality of man in certain theories, with an approach that is distant from the definitions of man fixed by formation; It is aimed to discuss the effort to understand the undiagnosed and schema-less human being by using critical psychology and critical pedagogy approaches and with reference from interview experiences. Again, as psychologists, we will try to carry out a discussion in which we will be motivated to realize the power and effect of a critical view and approach, to care about this positive effect and to take care of our assets, creations and labor with the reflections of this positive effect in the work areas.

The presentation will continue under the guidance of the following questions:

- What is the reality of a critical approach being applicable in fields?
- The existence and influence of philosophy, art, literature and other social sciences in the field of critical psychology practice, its reflections on the individual?
- To what extent individual and social dynamics to observe, how far to expand the boundaries of the meeting, where to stand?
- The effort to be cautious, free, liberating/liberating for the limits set by the practitioner?
- An attempt to get out of a holistic meaninglessness of the claim to be critical?
- Being critical, being political, choosing to be apolitical, and how these choices reflect the negotiation rooms?
- What are the possibilities for critical thinking practitioners to be empowered and liberated together with solidarity in their fields?

Keywords; Liberation potential, critical aproach, critical thought

Queer Liberation - Meeting I

Liberation, Equality and HIV Activism

Defne Güzel[7]

Is it always a sad thing to lose our eyesight, gain extra weight, have a missing or extra finger, or be HIV-positive? Does being born outside of society, state and health norms or getting out of their boundaries make us damaged? So, should we always hide our wounds, always be ashamed of them, and always feel sorry for them? Isn't it possible to love our wounds? We are not numbers, data, statistics, examples or cases, but above all, we are subjects and individuals with unique life stories. In a world where patients are identified with their illnesses, we are expected to be ashamed of and hate our illnesses. Right in the face of this, there is a reaction of "loving wounds'' that winks at subjectivity and uniqueness. When it comes to HIV, of course, everything is even more striking. Loving the fact that you are HIV+ isn't easy. Loving HIV+ means; Loving your homosexuality, loving antimilitarist values and so on. In other words, it means standing against heterosexism, cis-hetero patriarchy, militarism and destructive political power.

However, it is not easy to stand against cis-hetero patriarchy. One of the most powerful weapons of patriarchy is creating dualities in social and political life. It divides us into healthy-unhealthy, clean-dirty, normal-abnormal, moral-immoral. For someone who is subjected to these dualities, loving his or her illness can lead to many crises. So much so that those living with HIV are seen as unhealthy, sinful, unclean, abnormal, or immoral. This kind of polarization exposes those who live with HIV+ to discrimination, hatred and violence.

Despite all these discriminating attacks, what kind of path does loving, interacting with and learning from HIV+ pave the way for us? Where does merging with our wounds position us? Where does the lightness of being sinful, unclean, immoral and unhealthy heal in soul and mind?

Medical treatment of HIV+ has significantly change. Those living with HIV, with one or a few drugs used daily, continue their lives as "healthy" as non-HIV+ people. Let alone the fact that HIV no longer harms the body, the possibility of disease transmission is also eliminated by these treatments. In other words, HIV is in an undetected state and is not transmitted. On the other hand, those living with HIV+ carry the echoes of an epidemic, a crisis, and live with them. HIV is not a crisis today, but people living with HIV are in a social crisis due to stigmatization. The solution to this crisis is to love the wounds.

The kind of love I speak of is private and political. An adventure in which the subject takes on him/herself. It belongs to and about the subject, for better or for worse. This is a love whose limits can be determined only by oneself. At the same time, this is a contagious, transformative and transformative love that winks at the concept of the epidemic.

It is not always easy and feasible to love wounds in a system trying to put people into dualities. It is among the direct demands of those living with HIV to be enlightened, to be left alone, not to be used as a tool to make the so-called bad ones look worse, not to be seen as a case. They would like to cope with anxiety and stress, not to blame themselves. The answer to these demands is to create safe grounds for the subjects to open up, to organize, to present the methods of coping to the subjects and to enlighten them about scientific realities.

In a system in which the relationship between individuals living with HIV and those without is seen as a "self-punishment", there is a developing discourse around clean-dirty relationships and the clean is kept away from the dirty. In that, a unifying, integrative, pluralistic, solidarist, egalitarian and empowering motivation is also needed for those who do not live with HIV: it is important to keep in mind that health is not only a biomedical issue, but also a social issue and I say:

Loving our wounds is political and getting dirty is fine.

Keywords; HIV, self-love, health, patriarchy

Queer activism, Essays and Solidarity

Semih Özkarakaş[8]

I will start this presentation by talking about the history of the struggle of LGBTI+s in Turkey and the solidarity motivations of LGBTI+s. I will make an assessment by comparing the organizational history of the LGBTI+ struggle

7- defnegzl95@gmail.com

8- mzungu.semih@gmail.com

using the process of foundation of Özgür Renkler LGBTI+ (Free Colors LGBTI+), which was established in Bursa in 2013. While I am talking about the issues of the struggle for freedom and critical agendas in identity-oriented autonomous organizations, I will also explain how these processes create certain forms of hierarchy. I will also explain the problems experienced when inclusion methods are employed in order to resolve hierarchy. I will refer to the examples from the brochure published by Bursa Özgür Renkler LGBTI+ in 2021 (Life Experiences and Mental Health Research Report of LGBTI+s Living in Bursa).

After the first part, I will discuss t the possibilities, activities, carriers of queer activism in Turkey, the process of trans+ movement and HIV activism up to now. I will share how the trans+ movement and HIV activism changed significantly during this process, and the demands for fundamental rights and freedoms that these two movements share and differ. Finally, I will discuss the discriminatory discourses against these two movements.

Keywords; LGBTİ+, activism, solidarity, experience

Liberation at Education/Academy – Meeting I

Critical Pedagogy and Liberating Education

Burcu Ayan, Emre Çetin Gürer, Selçuk Açıkgöz (BOMOVU)[9]

Critical pedagogy is an educational method that encourages marginalized communities to question and rethink their own life experiences and the social realities they encounter. Paulo Freire defines a "banker education model" in which the teacher is the investor and processor of the knowledge, whereas the student is the passive receiver of the knowledge. In this system, education does not aim at improving the creativity of individuals in any way; information is presented one-way, and messages are accepted without questioning. Critical pedagogy, on the other hand, aims at increasing awareness and draws the individual's attention to the points which affect her/his own life. Briefly, this method aims at establishing a principle of emancipation that combats the status quo and gathers education and politics.

In order to achieve this, the three basic principles that are considered in the education are as follows: removing the age hierarchy, building alternative places and providing reciprocal - active dialogue. By means of the principles of critical pedagogy, it is aimed that individuals develop through the stages that they see as the cause of the problem, even if they are aware of the injustices they face without questioning and the problems they face, to become a critical kind of consciousness, that is, to be aware of their position in the society and to develop an alternative to oppression by being aware of how the inequalities in their lives are shaped by others.

Critical pedagogy also underlies of anti-racist pedagogy and plays an important role in empowering racialized individuals and becoming aware of the mechanisms of racism. In order to create an anti-racist space and to discuss racism; reciprocal dialogue, confrontation and courage are needed. This situation plots different routes for the subject of the racist situation, helping to overcome the identity gap experienced by racialized, mostly ethnic minorities, and to realize the contradictions of dual consciousness discussed by Du Bois. By setting the general framework of critical pedagogy, this session aims to discuss critical pedagogy and liberating education through alternative education studies (Play for Peace, Anti-Racist Pedagogy and Movement at School) carried out by the BoMoVu Association (Association for the Body and Sports Movement for Social Empowerment).

Keywords; Critical pedagogy, alternative education, individual liberation, racism

9- *iletisim@bomovu.org*

Queer Liberation – Meeting II

Causing a "Uproar": The Importance of Internet Broadcasting for LGBTI+s

İlker Hepkaner[10]

When we started publishing as Velvele ("Uproar") in 2020, our aim was to pursue a queer imagination and to create a memory space and publication resource for Turkish-speaking queers. In the past year and a half, Velvele has become a household in Turkish-language internet broadcasting where queer perspective overflows from its doors and windows to the streets. Here at Velvele, queer writers, translators and content producers write or translate texts about life, activism, culture, and politics. Stories, essays, and poems by queer writers and poets get to meet their readers. While preparing articles, translations, and poems for publication, we have the opportunity to talk to many authors and get their opinions about the platform. When we ask the platform contributors the importance of Velvele for them, their responses highlight for us the issue of creating opportunities and opening up space for liberation.

Velvele is not the first LGBTI+ focused publication, nor will it be the last. In Turkish, there are cisgay-focused websites that promote themselves as a "brand" rather than a publication or a platform. Moreover, there are very important print and Internet publications managed by NGOs, which have made great contributions to the LGBTI+ rights struggle, that regularly share news concerning LGBTI+s with the public. Our contribution to this publication ecology is that in Velvele, we prioritize pieces that are focused on the rights struggle and that are transformative. When deciding on the content to be published, we always ask ourselves "whose lives can we better and make a liberating contribution with this publication?" and we determine our editorial policy accordingly. When writers come to us with an idea or a draft, together with them we ask how we can render the main idea of their article more inclusive and how we can center LGBTI+s without interfering with the authors' freedom of expression. Our aim is that the content on Velvele always contributes to queer liberation and that the struggle we set out together moves forward.

Another editorial policy of Velvele is to open up space for LGBTI+s. We know from both our own experiences and our friends' stories that most LGBTI+s have difficulties in starting their writing and translation careers, and that they find it difficult to find a place for themselves, for their identities and ideas in a publishing landscape where cisheteronormativity and male dominance prevail. For this reason, when we imagined Velvele as a platform of queer liberation and emancipation, we established it as a place where every Turkish-speaking queer can knock on the door without doubting themselves, their ideas, and identities, and we work towards keeping it that way. Our door is open to all queers who are interested in writing and would like to express themselves. If their articles do not comply with our editorial policy, we always explain the reasons why, and except in very exceptional cases we do not close our doors to anyone. Velvele is not a platform of its editors, but a platform of the movement. As the editors, we prefer to stay in the background by determining only the editorial policy and making format changes to the content; and strive to make writers and translators the core of Velvele.

Keywords; Queer, publishing, activism, rights struggle, literature

Opportunities for Queer Liberation

Levent Pişkin[11]

This presentation was carried out as planned by the author/speaker, however the speech/study summary was not delivered to the ELEPS organizing committee during the publication process of this booklet.

10- Velvele Edebiyat Editörü, ilker@hepkaner.com

11- levent.piskin@gmail.com

Oral Presentations-3

Examining Liberation from the Perspective of Privilege

İlkay Özküralpli[12]

When a road is bumpy, you may trip, stumble, fall, and hurt yourself. But when a road is smooth, there is nothing to notice about the road other than the fact it is smooth. Isn't there? Why is the road smooth? How has it been leveled? At what cost has it been leveled? Is the road smooth for everyone? Why are you on that smooth road and others are not? Could the reason why you have been able to move ahead on that road be because it is smooth? Then again, why is the road smooth in the first place? Do we know the answers to these questions? Do we want to know the answers to these questions? I invite you to think together within the framework of the question "could facing our privileges be liberating?". Privilege could be defined as possessing disproportionate positive social value, advantages, access to resources, and power for things other people strive for due to being a member of a "superior" group. While privilege makes life easier, like the smooth road it also feels natural or is invisible; especially for those who have that privilege. Just as discrimination is first noticed and made visible by the discriminated person, being privileged works in the opposite direction. Peggy McIntosh, one of the first to associate the concept of privilege with the benefits individuals receive, likens White privilege to an "invisible and weightless knapsack". I prefer the road as a metaphor because the bag can be easily tossed away; I do not believe that privilege can be thrown away that easily. Conversely, if you abandon one road, you need to take another one. Understanding privilege this way contains the possibility of such a road, and entails being able to envision it from the very beginning. A holistic understanding of inequalities requires dealing with both sides of inequality in a balanced way, whereas oppression is often given more weight in inequality studies. However, to understand oppression and forming a meaningful alliance with the oppressed under that oppression, it is necessary to make visible the superior side of the inequality and the privileges it holds because privileges remain intact as long as they are untouched/invisible. In this sense, a struggle for inequality that excludes privilege holders blunts its potential for change.

The privilege perspective is used in a wide range of inequality studies, especially critical race studies, and studies of gender, class, disability etc. The scope of the present study is determined by masculinity studies focusing on gendered men. Today, feminist critics point out that the current theoretical bottleneck of masculinity studies needs a new perspective and a new epistemology. This would not be a "new" perspective created from scratch; it would be about (re)incorporating the already existing feminist perspective and not ignoring male agency. In this sense, one of the concepts that masculinity studies should emphasize again and again is "responsibility" which, together with the awareness of necessity, is the most basic step of liberation. Relatedly, I will argue that the perspective of privilege includes a promise for emancipation for both masculinity studies and men; a painful liberation at that…

The difficult nature of the relationship that masculinity studies seek to establish with the privilege perspective is not accidental. Because unlike the positions of "we are on the side of the oppressed" and "we are also the victims", recognizing privilege requires asking above questions. These uneasy questions can endanger feelings such as guilt, anger, fear, responsibility, but the main goal should be the actions that follow these feelings. Recognizing privileges and confronting them will undoubtedly be uncomfortable for the individual if genuine confrontation can be achieved. I can safely say that feminism is willing to undertake this unease for a fruitful alliance with masculinity studies. What is important here is what to do with and how to relate to this new uneasy epistemology of privilege once we are aware of it. At this point, I emphasize that we should treat privilege only as a given. Privilege may not be earned, you may be born with it; but in my opinion, how we relate to it should not be limited to a discourse of naturalness. Accordingly, the idea of the privilege system must necessarily include the knowledge that privilege is not only created by an innate fixed system but exists in a system that is constantly reproduced by its participants. Otherwise, we begin to render male privilege absolute. Although well-intentioned, this "sterile" attitude, which does not get its hands dirty every time and delays the opportunity to face the perpetrator's responsibility, is unfortunately a trend in demand in masculinity studies and among men. However, an effort to change a system to which you contributed and an effort to change a system that you thought you did not contribute would be different. In the latter, the position of superiority, which was the main concern from the very beginning, is implicitly maintained. Therefore, what we need is a confrontation where any gendered offender recognizes their superior position and takes responsibility; only then can we begin to speak of a free agent and thus of liberation.

Keywords; Privilege, masculinity studies, feminist critique

12- ilkay.ozkuralpli@gmail.com

Culture of Mercy (lütuf) in Individual and Community Context

İrem Sarımahmut[13]

Although the word mercy (lütuf) in Turkish, etymologically means "kindness, friendliness, kindness", the meaning analyzed in this text mostly refers to "benevolence, grace, donation". Similar to the verb form of mercy, the verbs such as to bestow, to present, to give free of charge, and to donate also have semantic similarities with "benevolence, grace, donation."

In our social structure hierarchical differences and distances between human relations are inevitable. Given this cultural norm, it is very difficult to establish the concept of equality and to adopt fair approaches. So much so that, as a result of the acceptance of "superiority" of some relations, we actually step into life from the moment we are born as "indebted" agents. The child should be connected to the mother and father (the caregivers) and to the cultural structure of society that sustains the order, as if by an umbilical cord. Otherwise, if s/he does not show devotion to them, despite their physical and social support, s/he'd be seen as disloyal, and her attitude would be perceived as a betrayal. Hence the process of individuation as an autonomous self is interrupted in starting in the family context.

The term "self" can be briefly described as "the ability to remain whole as is". According to Kohut (1996) the situations in which the person feels empty, deprived and hopeless are caused by the inadequacy of the responses of the self-objects. Therefore, he argues that passions, goals and ideals of the individual may not develop in a healthy manner.

Masterson (2010), on the other hand, considers three main factors when talking about the formation of self. These are genetic factors, environmental factors and fate. With Masterson's point of view, the concept of self can also be addressed within the framework of social psychology. Markus, on the other hand, refers to the self-schemas in order to define one's self-concept. Self-schema is a cognitive structure that comes from the past experiences of the individual and guides the processing of information about oneself in her/his social life (Markus, 1977).

Self-schemas have a significant impact on one's self-knowledge. With these schemas, cognitive structures related to the self are used to explain one's contextual behavior. In summary, the self-schema includes cognitive representations from specific situations related to the individual and the evaluation of the individual's behavior by him/herself and others around him/her. Individuals who have a clear self-schema in a particular area can make judgments about themselves very quickly, confidently and consistently in that area. Therefore, both the past feelings, thoughts and behaviors of the individuals and their predictions about the future are affected by the cognitive structures related to the self-concept (Özen, 2014).

According to Paul Tillich (2014), existence has two poles: existence as an individual and existence as part of a group or society. When both can be at the same time, it becomes valuable and self-activation is complete. However, given the assimilation of certain critical values under the pressure of hierarchical relationships, individuation or self-actualization can be challenging.

In addition, individuals build the family, family builds culture and social structure, and they altogether build the governing mechanisms that have the task of ensuring the continuity of the order. Therefore, the governing or managing structures in Turkey survive with this culture of mercy, rather than developing a social, egalitarian and people-oriented governing structure. The culture of benevolence, similarly, includes many approaches that limit the individual's freedom, take her/him away from the stage of self-actualization, and end up preventing awareness of self-activation.

In this theoretical study, I aim to explain the effects of the culture of benevolence in the individual and social context, both based on the experiences I gained in my own counseling process and based on the information I gained from the academic sources. Using Kohut's and Masterson's approach to the self, I aim to address the self-styles that are accepted in our social structure and address the points that block this path individually.

Keywords; Mercy culture, self psychology, Masterson, Kohut

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13- elifkaleli@hotmail.com

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Liberation Psychology

Decolonial Approaches to Psychology and Liberation

Tuğçe Kurtiş[14]

Six decades ago, revolutionary psychologist Franz Fanon (1961/1965) noted how prevailing accounts of mainstream academic discourse reflect and reinforce interests of domination and challenged scholars and activists with the critical task of decolonizing knowledge production as a necessary step towards a broader decolonization and global revolution. More than half a century later, one might conclude that mainstream psychological science has largely ignored Fanon's challenge. The bulk of work in mainstream psychology still reflects and promotes the interests of a privileged minority of people in affluent centers of the modern global order and marginalizes the experiences of the global majority. In this presentation, I first examine manifestations of coloniality in psychological science and describe decolonial approaches to psychology. I then focus on decolonial approaches to liberation in the context of feminist psychology. Discussion considers the implications of a decolonial feminist psychology that can liberate "liberation" and illuminate ways of being that are consistent with broader liberation of humanity in general.

Keywords; Fanon, emancipation, decolonial psychology, liberation, feminism

Liberation psychology outside its limits: Freeing ourselves from new forms of illusory freedom

David Pavón-Cuéllar

Ignacio Martín-Baró has already provided us with some details about the type of freedom that is at stake in his proposal of liberation psychology. What it is about, for Martín-Baró, is that the people free themselves from their marginalization and social misery, from the structures of political oppression and economic exploitation, from neocolonial dependence, from deceptive and alienating common sense, from conformist and submissive attitudes, and from a reality that prevents us from being what we could become. All this is evident and understandable for those who consider it from the point of view of the Latin American liberationist left, including most of Martín-Baró's followers, but not for other people and other psychologists who have other political orientations and who perhaps conceive of freedom in an absolutely different way. Outside the limits of liberation psychology, we should distinguish the freedom to which we aspire from other forms of freedom that are illusory for us. We must criticize these illusory forms, show their ideological aspect, denounce the interests they serve and explain why we must free ourselves from them in order to achieve what we understand by freedom. This is what I will do in my presentation, concentrating on six ideological freedoms: negative, individual, psychological, commodified, alienated and repressive. These pseudo-freedoms are not the only ones, but they are among the most widespread, powerful and influential in advanced neoliberal capitalist society.

Keywords; Liberation psychology, capitalism, neoliberalism, so-called liberation

Liberation in Here and Now: De-ideologizing the Current Global Context

Maria Castro Romero

Liberation Psychology invites us to engage with the community in order to understand and examine our personal and professional contexts from the people's perspective. In order to transform the community, Liberation Psychology invites us to turn the critical gaze to our profession and to understand how psychology has (and continues to be) at the service of global and local economic and cultural hegemony n (Castro Romero & Capella Palacios, 2020). However, this invitation has largely remained as a limited academic endeavor and did not de-ideologized current world events that impact communities. As Castro Romero et al., (2020, p. 301) stated, the colonization mentality can be observed in the current discourse and practices of hegemonic governments across the globe as well as within the directives of the World Health Organization Therefore, one could argue that the perspective of Liberation Psychology has failed to engage the professionals of psy- disciplines around the world in an effective process of liberation.

Keywords; Liberation Psychology, professionals, professional context

14- Prescott College, tugce.kurtis@prescott.edu

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Hospitals, Prisons and Entrapment

Lifelong Confinement

Heval Zelal Avcı[15]

In this presentation, I aim to discuss the problems faced by aggravated life convicts and their psychological problems.

Aggravated life imprisonment came into practice in Turkey in 2005, with the abolition of the death penalty in 2002. While it lasts 30 years for judicial prisoners, it is a lifelong sentence for political prisoners. According to the latest data disclosed by the Ministry of Justice in 2014, there are currently 1453 aggravated life sentence prisoners in Turkey. The answer to our inquiries to the government regarding the number of convicts sentenced to aggravated life sentences was as follows: "Information or documents about the regulations of institutions and organizations are outside the scope of the right to obtain information. This information does not concern the public and is only related to the institutional personnel and their in-house practices" For this reason, we do not know how many aggravated life-sentence convicts are currently in Turkish prisons.

The legislation applied to aggravated life sentence prisoners is specified in Law No. 5275. According to the legislation, the prisoner stays in a single room. The prisoner is given the right to go out for fresh air or to exercise for one hour a day. The prisoner may use his right to telephone, not exceeding ten minutes, with the persons specified in the law, every fortnight. The prisoner may be visited by his/her spouse, extended family, siblings and guardians once every fifteen days, not exceeding one hour a day. This isolation of aggravated life sentence prisoners coupled with other elements of the execution system can cause many problems. Many psychological, physical, economic, social and cultural problems are likely to emerge. It is known that these practices can harm mental, physical and social health. Therefore, prisoners should be routinely checked by health personnel in order to maintain both their physical and mental health.

Isolation cells is an imprisonment regime that restricts the prisoner's communication not only with the outside world, but also with other parts of the prison. The legislation that reads that *"the convict's time to go outdoors and do sports may be extended, as well as limited contact may be granted with convicts staying in the same unit with him/her, according to the risk and safety requirements and the effort and goodwill of the prisoner in the improvement and training activities"* confirms this view.

It can be seen that both the prisoners who received this sentence and their relatives are psychologically negatively affected when the legislation applied to aggravated life sentence prisoners, the letters and stories written by the prisoners, or when the relatives of the prisoners are examined. The prisoners and their families are seriously affected by the rules they are expected to abide by and the imposed living conditions during the isolation process. In this sense, a loss of motivation for life may occur both in themselves and their relatives.

Keeping a person in isolation in a cell for many years can cause psychological problems in the person. Scientific research shows that being kept in isolation in a cell for many years can cause psychological, physical and cognitive problems. The general range of these psychological symptoms are anxiety, adjustment disorder, sleep disorders, post-traumatic stress disorder, social phobia, panic disorder, generalized anxiety disorder, obsessive compulsive disorder, major depressive disorders and suicidal thoughts. Since there are no aggravated life sentences released from Turkish prisons yet, research on this subject is insufficient. Therefore, one of the conclusions I have reached is that the number of studies on the effect of lifelong confinement on human psychology is very few and needs to be increased. In this presentation, the conditions of lifelong sentenced convicts' lives, their isolation and solitary confinement, and their mental health will be examined in detail and suggestions will be offered.

Keywrods; Prison, life sentence, isolation, psychological symptom

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15- hapisteisci@cisst.org.tr

Confinement as a method of punishment and detention

Burcu Çolak[16]

There are important incidents of violence against prisoners in Turkey and those incidents are hidden from the public. On other channels, we hear every day about those who are raped and killed in prisons about those who are bullied by the "criminals" who seek power against others", and about the violent behaviors of the administrators and officials... In this context, especially in juvenile prisons, the punishments given to those who make these atrocities public, instead of to those who commit those violence acts, negatively affect the public conscience. The constant crisis in prisons is an overt indicator of how problematic the functioning of these institutions actually is. In particular, the inability of prison staff to manage the crises, and given that they are often the cause of the crises, turns prisons into the centers of evil. In many cases, a life-long imprisonment awaits one, if s/he gets imprisoned, as those who resist the unjust treatment in the prison are re-punished. Even in situations where everything goes "normal", institutional life causes a certain amount of mental and emotional retardation. This particular retardation is called "deprivation retardation". It is not only freedom that is deprived in institutional settings. Personal will, spatial control, emotional communication, financial income, being with family and relatives, heterosexual relationships, prohibited homosexual relationships, personal space, privacy need, nature, emotional attachment, life control and many other factors too many to be listed here are taken away. These deprivations do not make them individuals who are compatible with the society, on the contrary, they make them individuals who are disconnected from the society and experience experiential and developmental retardation.

Prison life, which is not sensitive to individual differences and expects exactly the same behavior patterns from every prisoner, causes social and personal damage instead of reparation, and this situation, which is often irreversible, disrupts the vital integrity of the individual. These individuals may begin to hold grudges against ordinary citizens, accept violence as a commonplace, and, when freed, deepen their relationship with "notorious criminals", move from being victims of the system to being "killers of the system" and acquire criminal skills that they knew little about before (Prison History, 2002).

The dilemma of the state and society on this issue; "Although the current state of prisons does not seem to be successful in rehabilitating prisoners, it is possible that they do manage to keep people away from crime. While the wickedness of prison life may not deter criminals themselves from crime, it can deter outsiders. Here the prison reformers face an almost insoluble problem. Carefully making prisons bad places is likely to help deter potential "criminals"; however, this makes it very difficult for prisons to achieve their rehabilitation goals. But the less bad prison conditions become, the less the deterrent effect of incarceration will be." What appears to be a dilemma is by no means a dilemma when approached morally. Torture cannot be applied to people who are in opposition with the justice system so that people outside do not commit a "crime" out of fear of prison. The existence of the prison cannot be justified. No one can be sacrificed to anyone. This so-called dilemma, which is a problematic approach even from this point of view, isolates people from society and draws them towards "crime".

It is not the fear developed against prison that will ensure that people do not commit "crimes", but the intervention in the context that leads to "crime". All "crimes" should be analyzed in the context of holistic, social and restorative sanctions. A society of people who did not commit "crimes" out of fear of imprisonment would be as harmful as a prison. Fear of prison cannot rule a person without moral inner motivation. If society consists of people who are disciplined with the fear of punishment and who do not develop morally then it becomes a very insecure place. Crime can easily be committed when a person is not afraid of going to prison, when s/he thinks s/he will not get caught, when the urge to harm suppresses the fear of jail, when s/he feels helpless, or most commonly when s/he has the means of power that will prevent him/her from ever landing in prison. In other words, prison is not a healthy and sufficient deterrent even for the people outside, who appear to be potential "criminals." This approach is one that will worsen the existing system instead of providing social repair. Because we look at crime and punishment in a personal, reductive manner, not in a contextual way, and use a primitive punishment method. And a great social contradiction is that, especially when it comes to confinement for reasons other than judicial crimes, the criminals are mostly outside, and the innocent ones are inside.

Keywords; Prison, confinement, punishment, correction, contradiction

16- bbcolak@yahoo.com

Liberation of the Mental Health Field Under the Convention

Can Feyzioğlu[17]

It has been more than ten years since the Republic of Turkey signed and accepted the United Nations Convention on the Rights of People with Disabilities. Among the important articles of this convention, especially two of them seem to be directly related to the concept of liberation for individuals with mental and psychosocial disabilities:

Article 12: Equal recognition before the law

Article 19: Independent living and inclusion in society about their rights

Article 12 of the Convention on the Rights of Persons with Disabilities is revolutionary for the mentally and psychosocially disabled, whose rights are traditionally ignored all over the world, warded and excluded from the sight of law. Article 12 means the recognition of individuals with mental and psychosocial disabilities as legal individuals with equal rights with others. It is precisely for this reason that Article 12 functions as the key to the exercise of all other rights.

The Turkish legislation system, including the Constitution, does not accept individuals with mental and psychosocial disabilities as self-governing individuals with equal rights and dignity like abled individuals.

Due to this discriminatory approach in the legislation, individuals with psychosocial disabilities are deprived of many fundamental rights and freedoms such as health, being elected, marrying and starting a family, working and living independently, and they are excluded from the protections provided by the UN, EHR, ECHR and other international conventions. RUSIHAK (Human Rights in Mental Health Initiative Association) has a mental health legislation report prepared on the basis of BMEHS, an "independent living" guide prepared with the European Independent living network, and a country report on Legal License.

These three documents will be used as a basis in the presentation.

Keywords; Human rights, disabled, discrimination, social participation

17- Ruh Sağlığında İnsan Hakları Girişimi Derneği (RUSİHAK), cfeyzioglu@gmail.com

- Day II -
23 October 2021

Borders, Immigration and Liberation

Immigrants' life-building practices, discrimination and emancipation

Şenay Özden

This presentation was carried out as planned by the author/speaker, however the speech/study summary was not delivered to the ELEPS organizing committee during the publication process of this booklet.

National Borders as a Freedom Tool

Cavidan Soykan

Is not the right of flee itself is a political act (Mezzadra 2004)? Refugees in Turkey are caught between two conflicting and sometimes overlapping regimes: Humanitarianism and securitization. On the one hand, the image of defenseless refugees waiting in front of the fence and trying to cross the border makes us to look at them from a humane but sometimes an apolitical point of view. The securitization politics and discourse impose on us a fear of the security of the existing borders and a motivation to raise the new ones. Because the immigration poses a threat to the sovereignty of the nation in its mainstream political discourse, the imagined political community is also threatened through inside/outside, and us-them dichotomies. Border control mechanisms make individuals even more vulnerable to the market by changing the legal status of them. When irregular migrants can circumvent border control (politics of securitization), they are converted into cheap labor with no rights and with the possibility of deportability (De Genova 2002, 2009).

However, the 'autonomy of migration' approach proposes to accept the agency of the immigrant as a resource used by the movement. Migration is potentially a creative social movement with the capacity to destabilize and even destroy the hegemonic n of social and political power. Regulating the movement with border controls plays a key role for changing the determinants of citizenship and deciding who can or cannot be a citizen. The autonomy of migration approach takes the movement at center. Actually, immigrants can act as citizens wherever they are. Putting the migration movement at the center of our analysis, rather than the border, nation state, and controls, shows us the priority and importance of immigrant agency and its political power. It allows us to consider them as political subjects engaged in a collective struggle against injustice and inequality. In this presentation, I will focus on the political agency of immigrants/refugees using current examples from Turkey and I will demonstrate how they have transformed the border into a means of liberation.

Keywords; Migration, irregular immigrant, border control mechanisms, nation state

Liberation with Therapy

"Made to feel Worthless": On Subjectivity, Self-Worth, and Emancipation

Özen B. Demir[18]

In this paper, a discussion of subjectivity will be conducted through the discourse of "feeling/being made to feel worthless", which is increasingly common in today's clinical psychology and psychotherapy practice. The epistemic schemes of mainstream psychology are reviewed on the axis of an understanding that incorporates elements such as positive self-regard, self-integrity and self-confidence through the concept of "self-esteem". Through various cross-readings and clinical testimonies, a socio-political horizon of emancipation and collective emancipation will be discussed for the contemporary neoliberal form of subjectivity. This is achieved using the key axiomatic attributions of the therapy craft, such as functional patterns, schemas, and patterns. In the meantime, by emphasizing the area of inter-subjective negotiations from which "value/worth"- which is also the hallmark of property relations- is derived, a "healthy" and relational self-perception of self/self in which cultural motifs penetrate into its content is advocated.

Keywords; Clinical psychology, worthlessness, self-worth, social-political iiberation

18- bltndmr@gmail.com

Liberation from/at Home & Domestic Labor

Returning Home or Eescaping: Between the Safe Home and the Uncanny Home

Meral Gezici Yalçın[19] & *N. Ekrem Düzen*[20]

Odysseus's ten-year struggle to return home, the longing for those left behind, and the desire to return to his homeland from which he was separated… An imagination that extends from home to homeland and expands from homeland to hometown…Home includes a universe of symbols with meanings expanding from a house to the larger earth in which people live. Hence, the word "home" has a content system as wide as it can be. The home is sometimes just a place of shelter (wood, adobe, concrete, nylon or tent) and sometimes it is a spatial concept which refers to, for example, homeland or a hometown. For this reason, Odysseus' epic journey can be seen not only as a returning to his home, but also as a longing for the homeland and a desire to reunite. But does everyone want to return home? For some, home can be a hearth to return to, and for others, a trap to get rid of. In fact, the same person may sometimes need to be at home and sometimes may need to go away from home. This dilemma can be traced in many figurative expressions; home can be a "safe harbor" or a "prison." According to Nurdan Gürbilek, the house reminds us of the first scenes of the fears and inner troubles that we want to get rid of as well as the images of happiness that accompany us throughout our lives: It can be an obstacle to go out and explore as well as a shelter from the outside world. If the verses of Ziya Osman Saba, who says, "The same white house I have always built before my eyes, on every mountainside," are the expressions of the constant longing for home, the dreams of Don Quixote, who left his mansion to gain fame, are the expressions of the fact that it is sometimes inevitable to get away from home. In this presentation, we will try to examine the ambivalent and ambiguous meanings of home, which spans from security to uncanny and we will refer to quotations from literary works on the one hand, social scientific investigations on the other.

Keywords; Home, belonging, home image, home dilemma

Home as a Metaphor

Aksu Bora[21]

Home may be one of the most practical metaphors ever. Home is a metaphor of being oneself, belonging to the nation, to the community, the culture, even the world. Is it because we think home is what we know best or because we are all born into a home?

On the other hand, just as the thing that represents itself describes what it represents, using home metaphor as a description of something else other than itself has a reinforcing function for the meaning of home. So much so that, when we think we are moving towards what home metaphor describes, we reaffirm our knowledge about home as our starting point. Home is belonging, sheltering and familiarity. On the other hand, home indicates confinement, and this is the opposite of freedom.

Feminist literature makes it possible to see all these practices in a new light in that it has been trying to reveal the nature of home by treating it not just as a metaphor but also as an entity in itself. So, we need to think about home again not only with a reference to the nature of the systems of ideas (and gender) but also with a reference to its literal meanings.

In this presentation, I will attempt to provide some ideas about the possibilities and limitations of using home as a metaphor in the context of liberation.

Keywords; Home, metaphor, feminist publishing, literature

19- meralgezici@gmail.com

20- ekremduzen@gmail.com

21- bora.aksu@gmail.com

Oral Presentations - 4

Pandemic as a Practice of Liberation from Adolescence to Adulthood

Elif Kaleli[22]

Considered as the biggest crisis humanity has experienced since World War II, the COVID-19 pandemic is a shocking experience that has evolved from freedoms gained to being an exception for today's people, who are focused on the state of being safe and the comfort of technology. Worry about the loss of the loved object, caused by the traumas of intergenerational war, has reminded itself again thanks to this 'uncanny' virus. In the COVID-19 pandemic, whose rhetoric is based on war, every individual in the world is in danger. Neither the world leaders, who are the substitute parents to replace the lost, nor the rapidly advancing technology are currently able to meet the most basic need of the individual: to survive and to be protected. The purpose of this presentation is to understand the mood of today's free people, who are the subject of the COVID-19 pandemic, through the concepts of 'orphanhood' and 'adolescence' from the perspective of the collective trauma legacy.

For today's people, the epidemic struck at a rather sudden time. With the influence of technology and modern medicine, our dreams, fantasies and projects focused on the longest human life, but with the COVID-19 pandemic, death reminded itself with its coldness. We are the children of a generation whose great-grandparents were orphans of a world war, and we still carry the social identity of a collective trauma. No matter where we were born with this identity, there is separation, abandonment and displacement in our personal history. Behind the bitter legacy we have, orphanhood, spiritually if not physically, is our kind of internalized stigma.

Unaware of wars, death, destruction, the little child inside us wants to believe that his mother or father will protect him/her from all the dangers of life. Because children gradually transform their primitive fantasies about their own omnipotence into the omnipotence of their parents. In their adulthood, they attribute qualifications to the leaders who run the world. But the fact that it's just a desire makes them vulnerable. Therefore, when omnipotence ends, that is, when the principle of "reality" comes into play, loneliness and uneasiness begin. This is a kind of be-but-not-safe state. Collective traumas are already at the root of our family trees. These roots appear in the expression of the new generation. A good example of this is the youth of the '68 Generation, who commemorate the painful memories of their grandfathers in their songs. And just like they did, the adolescent finds courage from the challenge. Every change is a threat for the adolescent whose spaces (for challenging) have been taken away. S/he is uncanny in body and soul. S/he takes refuge in what is concrete, what is visible, that is, the substitute parent. S/he did not survive his adolescence, so his adulthood will be faked.

The state of trauma caused by the COVID-19 pandemic also reminds us of our childhood losses and the process of facing reality. Moreover, it takes away our squares (our freedom) and hits us in our adolescence, which was not lived or interrupted. In fact, it is internally desired; It is the embodiment of the "enemy" in accordance with the war rhetoric established in the fight against COVID-19. Who will we fight; who will we blame? When there is something formless, we still can't believe we're locked in homes. Because maybe we're still looking for our omnipotent parent. While going through a trauma that is already shared; humanity is witnessing the betrayal of political systems, the vulnerability of walls, and the abandonment of surrogate parents or leaders with whom it identifies. Today's people, who are orphaned once again in the new world opened by the pandemic, mourn for themselves.

Using the metaphors of adolescence and orphanhood while trying to understand the mood of the world's people who are the subject of the COVID-19 pandemic; is to symbolically describe what the collective traumas of humanity leave behind physically and spiritually. Just like Melanie Klein's paranoid-schizoid baby did, we first rely on our omnipotence and want to believe it. Along with denial, helplessness and fear haunt us. But our omnipotence has a great deception: nothing will happen to us". Our entire psychic investment is in escaping pain and anxiety. At the same time, our desperation takes possession of us, and we invoke our savior. Therefore, we listen to those who promise, 'Nothing can happen to us', and we want to believe. Substitute parents are the ones who say, 'Nothing will happen to us', just as we want to hear. But at the end of the day, the virus, which is a black humor representation of the fact that the borders closed as a savior do not work, made millions of people sick and caused the death of hundreds of thousands of people.

The leaders of countries in almost all of Europe and America have met this virus, which is predicted to start from China and spread to the world, with the same indifference. For the man, caught between his childish omnipotence in bewilderment, first took refuge in denial. Maybe that's why conspiracy theories are so widely accepted. Even our most dissident believed that the global order would overcome everything so much that the collapse of this order to the ground like an airplane shot down by a sling left us all alone with a sense of abandonment. The virus, which

22- elifkaleli@hotmail.com

spread rapidly to the shelters and nursing homes of the homeless, has undoubtedly changed the game. The losses of this social trauma that we have been through will of course be passed on to future generations. Just like the echoing voice of a dictator whom the young Chomsky heard when he was hearing Hitler talk in a radio is parallel to the Mr. Chomsky stating now, that the lack of the most important treatment device in the pandemic, the ventilators, is the cruelty of capitalism.

Scenarios for the past and future of the COVID-19 pandemic are diverse. But the "here and now" of this epidemic should not frighten humanity like the child who closes his eyes in the bloodiest scene of the movie. Humanity must be able to see, accept and mourn its losses. But it is not the pandemic that is dooming humanity right now, but -in Chomsky's words - the neoliberal plague stalking "now" and in the future. One would like to gain humanitarian values in the pandemic, but the negative indicators that the winner will not change again are unfortunately undeniably intense. Apple and Google announced that they are collaborating on a software program that will detect people who have the disease and understand who they are in contact with. This development promises to replace the sick privacy of modern humans with isolating customs from the Black Plague era of the Middle Ages, and to replace the working class with robots without the risk of getting sick. Because increasing automation demands are reported as news in the American media. In addition, it seems highly probable that totalitarian systems will gain strength in this process. Because maintaining the "state of exception" caused by the pandemic as a management paradigm provides a very useful area for totalitarianism-inclined governments.

The COVID-19 pandemic, which still continues with its uncertainty, is a social trauma with very heavy losses shared by all humanity. We have seen that the "lucky" part of the world's population is confined in their homes. But there are also those who remain outside of the safety zones. The homeless, the poor, the uninsured, health workers who work without life insurance, and thousands of people who do not have access to vaccines… The "outside" world, that is, the adolescent square, is now a haunted place in silence, darkness and loneliness. And it seems that the only remedy for humanity orphaned in the pandemic is an 'orphans alliance'. This is an alliance between insiders and outsiders. An alliance in which the question of what kind of world we want to live in after the pandemic will be answered together. Will our world be besieged once again in the name of so-called security by even higher walls, where a tiny virus can easily infiltrate, or will the planetary population pursue the possibility of a new life as victims of the same injustice and inequality? So, as fake adults, will we continue to bow to our substitute parents, or will we reclaim our lost adolescence and return to our public fields? This is the dilemma that the pandemic has given to all humanity.

Keywords; COVID-19, pandemic, liberation, collective trauma

Intergenerational Resistance: the Saturday Mothers

Orhan Kaya[23], *Yasemin Gülsüm Acar*[24], *Fergus Neville*[25], *Celal Cahit Ağar*[26],

This study focuses on the actions of the Saturday Mothers, who have gathered for a half-hour sit-ins every Saturday since 1995 in Galatasaray Square in Istanbul so as to seek justice for enforced disappearances and political murders in Turkey. This demonstration, which started with a group of about 30 people, has expanded over the years and included thousands of participants. Increasing awareness about state-sponsored violence and militarism in Turkey, opening state archives to the public so that political murders can be illuminated, amending the Turkish penal code to lift the statute of limitations on political murders and enforced disappearances, preventing impunity by prosecuting criminals, and Turkey's signing of the "International Convention on the Protection of All Persons from Enforced Disappearance" are among the main demands of the Saturday Mothers initiative.

The first actions of the Saturday Mothers/People came about when a group of mostly mothers of the disappeared took to the streets and staged a sit-in. Relatives, friends and people who have no ties to the missing or their family participated in the protests in the last 25 years. In these demonstrations, which continued almost uninterruptedly for 25 years, different generations were formed. Some of the mothers who were the first activists lost their lives, and some of them got old or tired. In this case, the next generation, second degree relatives, started to continue the action process. Later, third generation activists filled the Galatasaray Square. However, it is seen that people from different parts of the society are now involved in these protests. Therefore, while the action continued, the participants have changed over the years and the activity has been transferred to next generations.

23- Sapienza University, orhankaya21@gmail.com

24- Dundee University

25- St. Andrews University

26- St. Andrews University

Collective action research has generally focused on three main factors that motivate participation: social identity, perceived injustice, and effectiveness (for example, van Zomeren et al., 2008). More recent research has brought into question other relevant factors, including emotions and moral obligations. However, most of these studies were conducted in minimal 'at-risk' contexts; studies investigating potential risks to participants have shown that these factors are not always sufficient to explain participation (Acar & Uluğ, 2021; Ayanian et al., 2020).

How intergenerational participation in collective action can emerge and how it can be a motivating factor on its own is an area that has not yet been adequately explored in the context of relevant studies. A recent study in Chile (Gonzalez, 2019) attempted to bridge this gap by examining how the protest was discussed at home with parents participating in protests under the Pinochet dictatorship, and years later with their own children participating in student protests. This study tends to examine how norm formation affects children's participation.

The relevant literature and recent studies do not examine the way identity is shaped around protest participation. In the example of the Saturday Mothers, the children grow up in a household where the household gathers once a week at a specific location and takes collective action. These children then grow up participating in the actions and over time take the place of other participants and take over the action from the previous generation. This process, which unfolds over the years as the action continues is unique and worth examining. Accordingly, another important point of the study is how the special area chosen for the action in the Galatasaray Square as a symbolic space, on the very busy Istiklal Street in the center of Istanbul affects participation.

In the study, the results of the interviews conducted with 20 people from different generations from the Saturday Mothers/People movement will be shared. In these interviews, we focused on a few important themes such as the main motivation sources in the transfer of the collective action, the transfer process in the family, the relationship of the action with the space and the contribution of the symbols used in the actions to the transfer process. This work develops a foundation for future research that will expand the importance of specific areas as symbolic representations of collective action and resistance, as well as the importance of intergenerational as a factor in mobilization and continuity.

Keywords; Resistance, Saturday Mothers, intergenerational, action

Women's Liberation – Meeting I

The Istanbul Convention and Thereafter

Canan Arin[27]

President Recep Tayyip Erdoğan announced suddenly last summer that Turkey withdrew from the convention titled as Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence, which was abbreviated as the Istanbul Convention as it was signed in Istanbul.

It was an arbitrary decision that had nothing to do with the rule of law. Erdoğan wanted to demonstrate that we should consider him as the absolute judge who could easily play with the lives of millions of people as he wishes. There were three main reasons behind his maneuver:

1) Narcissism as a personal orientation.

2) Bringing sharia to Turkey and ending secularism as a political ideal.

3) Silencing women's opposition: One of the most influential and oppositional movements in Turkey is women's resistance despite all forms of oppression of the government. Erdoğan wanted to cope with this movement, so he decided to increase the pressure to silence them. Particularly, Erdogan aimed at:

- Defending the traditional and medieval patriarchy;
- Neutralizing Turkish Civil Code by encouraging early and forced marriages;
- Regaining the lost votes from the religious sects, sheikhs, and from the defenders of patriarchy;
- Avoiding the control of GREVIO (Group of Experts on Action against Violence against Women and Domestic Violence), which is the control mechanism of the Council of Europe;
- Manipulating and opening the labor market in favor of men and restricting the mobility of women in social and economic life;
- Using women as incubators.

So, what can be done:

- First of all, we have to try very hard to get rid of the AKP and its mentality, in order to become a civilized country again and to take back what we have lost. There is no other way.
- We have to become again a party to the Istanbul Convention We have to activate and support services provided by the Istanbul Convention to women, for those who have been subjected to violence.
- We should not give up, strengthen our solidarity, and increase our resistance against this patriarchal tyranny.

Keywords; Women's rights, Istanbul Convention, AKP, law, resistance

Identifying Individual and Societal Violence Through the Practice of Disclosure

Tülinay Kambur[28]

Comprehensive studies are carried out on disclosure, both in the feminist and LGBTI literature and in the psychological literature. In practice, in recent years, we can see the effects of disclosure both locally and globally and following theoretical debates.

In this presentation, two different perspectives that are for and against disclosure will be discussed with a comparative fashion drawing from the perspectives of feminist, psychological and LGBTI literatures. The emphasis will be on understanding the social and individual repercussions of disclosure based on clinical experience. In order to understand disclosure, it's meaning, types and purposes will be discussed.

Disclosure means revealing, spreading and going viral, all of which emphasize making something hidden visible. Violence, on the other hand, is the actions that harm a person's physical or mental integrity, mostly fed by secrecy,

27- mevhibe12arin@gmail.com

28- tulinaykambur@gmail.com

and includes the effort to justify the violent act of the aggressor. For this reason, violence that goes unrevealed, untold and unnamed can add up to the burden of survivors in various ways. Exposing violence means revealing, naming the act of violence and telling how it happened as well as sharing and disseminating the information about the story of violence in the public sphere. Depending on whom the disclosure calls out to, it may be considered as individual or public. Individual disclosure may be sharing the experienced violence with family, close circle, relevant institutions or neighborhood. The purpose here seems to be revealing or naming violence. An example of public exposure can be announcing an experienced act of violence by means of social media. Besides naming violence, disclosure also has the purpose of spreading that it happened. The exposer can choose to reveal or keep their identity. The positive and negative aspects of both options will be discussed.

Whichever method is used, disclosure can ultimately be considered to have three purposes. First purpose can be thought of as providing justice and opening the case for trial, second one is trying to protect oneself and others; third one includes a call for support and solidarity. All three purposes can be considered as necessary steps for the recovery of the survivor. Essential steps for recovery such as individual's easy access to justice, punishing the perpetrator, stopping violence by protecting the survivor and those concerned, and implementation of supportive mechanisms should be provided to the survivor by the system. However, when people who are exposed to violence cannot reach these mechanisms or are left unanswered in their attempts to do so, they may try to create their own systems by means of disclosure.

In addition to these, this presentation will take a brief look at the women's movement in Turkey and give examples of groundbreaking or familiar occurrences of disclosures. How disclosures are used in different ways by activist groups will be explained. For example, some groups act by putting the exposer in the center, that is, by asking their opinion at every step while some groups act independently of the exposer by turning disclosure into a public cause for themselves.

Finally, the main point of the presentation will be about how disclosure affects women, the healing effects of disclosure on violence as well as the possible traumatic consequences. The aspects of disclosure which protect against identification with the aggressor will be emphasized. The two aspects of disclosure, one that leads to empowerment and another that carries risk for the exposer, as well as things to consider before disclosure will also be mentioned. At the end, a consideration will be given to the importance of organizing, standing in solidarity and using disclosure as a method of ensuring justice.

Keywords; Exposure, violence against women, women's movement, solidarity, justice

Oral Presentations - 5

The Street and The Mass in Social Psychology from Past to Present

Mete Sefa Uysal[29]

Since the 19th and 20th centuries, although the masses are the main actors of change at the social level, they have been portrayed as pathological, devastated by violence, and destroying everything without borders, through the lens of political power (Kayaoğlu, 2003). From this point of view, the masses and mass movements have been seen for a long time -and perhaps even today- as a threat to the social order and its established values and have been treated with a counter-advocacy arising from this point of view, both politically and scientifically. When it comes to mass in social psychology, the views have long been fed by two basic theoretical approaches: One is based on the views of LeBon, who uses McDougall's "group mind" thesis (1908) to interpret mass behavior, and the other, in line with Allport's (1924), is the tradition of "individualistic" psychology that he pioneered.

Gustave LeBon (1895/1947) considered group behavior as a primitive and irrational form of social behavior. According to LeBon, as a result of massification and the 'group mind', individuals think, feel and act differently than they would think, feel and act when they're alone. LeBon attributes this change of individuals within the mass to three basic reasons: anonymity, contamination and suggestion. In modern social psychology, the approach in which LeBon's views are most strongly felt is the deindividuation approach, in which Festinger, Pepiton, and Newcomb (1952) reinterpreted the concept of anonymity. One of the most well-known theses following this approach is Zimbardo's (1969) thesis that anonymity in a particular group increases anti-social behavior.

By the 1970s, classical approaches to mass behavior along the lines of Lebon (1895/1947) and Allport (1924) began to come under serious criticism. One of the first theoretical perspectives to consider the mass outside the pathological approach is the emerging norm theory put forward by Turner and Killian (1972). This theory, which is highly influenced by the work of Muzaffer Sherif, emphasizes the lack of a formal organization and the fact that the norm for mass behavior is highly situational.

The most influential criticisms of traditional theories came within the framework of Social Identity Theory (Tajfel & Turner, 1979). Researchers from this tradition have defined mass movements as a collective strategy to achieve positive self-image. Despite its strong position against traditional views, Social Identity Theory has also been criticized and strengthened by current approaches. In the Elaborated Social Identity Model (ESIM), proposed by Reicher et al. (Drury & Reicher, 1999; 2000; Reicher, 1996; Stott & Reicher, 1998), self-categories could not be positioned as the product of a given social reality, defined as structures and processes that produce new social realities. Social identity has been considered as a model that should be considered as a person's position in the network of social relations within the set of actions that he or she deems appropriate and legitimate (Drury & Reicher, 2000). From this point of view, social identity should be understood in terms of actions rather than characteristics and attributions. This is why social relations and identities are subject to change, as are actions that are subject to change.

Drury et al. (Drury and Reicher, 1999; 2000; 2005; Drury, Reicher, and Stott, 2003) tried to bring an inclusive intergroup approach to mass movements by adapting ESIM's basic assumptions to the encounters between activists and police. According to Drury and Reicher (2000), the police can often be seen as a representative of the system as a whole and seeing the police's actions as illegitimate will result in seeing the system as a whole illegitimate. The presence and illegitimate actions of the police is often a factor that pushes the average (not yet politicized/radicalized) individuals in the mass to listen to more radical individuals politically, which will eventually lead to radicalization of the mass. When the police treat the entire crowd as they treat radicals, it creates a new context and social network in which radical actions can be seen as legitimate and normal. Such radicalization may mean that the activist identifies with a different opposition group. The person's understanding of the social network of relations and the place where s/he positions him/herself in that network may change and s/he may feel close to the opposition groups in a broader sense, apart from their actions. Thus, the group can expand its boundaries and acquire a much more inclusive supra identity. This change in group boundaries has been associated with the concept of "empowerment" because one can now experience a common sense of destiny with more and different groups. It has also been found that with this increased process of radicalization and/or enlargement of group boundaries and solidarity, the power of protesters to rebel against the police and other authorities increases (Drury and Reicher, 1999; Stott and Drury, 1999).

Beyond presenting a historical and theoretical summary, I plan to put forward a discussion on current studies addressing mass and collective action in the light of the first findings of a systematic review I am currently working on which examines how non-normative collective actions are handled in social psychology studies conducted after

29- Friedrich-Schiller-Jena University, Social Psychology, metesefauysal@gmail.com

2010, and which social psychological variables are used to explain participation in such actions. In this framework, I hope to be able to discuss what social psychology can offer, theoretically and practically, to the effort of developing an inclusive understanding of the contexts of struggle in different geographies that experience/experiment different states of action against increasingly intensified state and police oppression.

Keywords: Social psychology, masses, social identity, collective action

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Blurring the Boundaries: Towards a Queer Ecology

Yunus Kara[30]

The concept of ecopsychology is derived from the biophilia hypothesis of Edward O. Wilson (1954), who suggested that there is an instinctive link between the human self and other living systems. This hypothesis was later theorized and conceptualized that humans have an emotional attachment to nature. Ecopsychology brings together the principles of ecology and the principles of psychology. It aims to help people become aware of their inner connection with nature and to repair the broken bond. There is increasing interest in ecopsychology in order to rectify the destructive relationship that exists between people in industrial societies and the world. Nowadays, this interest reveals itself in more and more various forms. Different fields of study such as ecotherapy, nature studies, nature-based therapy and green psychology have emerged with the ideas based on ecopsychology. Queer theory, on the other hand, questions the concepts of self and the other in a society that adopts heterosexuality as a norm, defending that gender cannot be shaped and fixed in a single context, and attempts to reverse and transform the heterosexist approach that extends to the fields of law, economy, art, etc. with changing social conditions. Queer theory is informed by second and third wave feminism, especially Judith Butler's questioning to what extent gender is 'natural'. Also, it has foundations based on the critical work of Michel Foucault on "History of Sexuality". Scholars of Queer theory argues that individuals' identity is not fixed or deterministic, especially in terms of gender, gender identity, sexual orientation and/or sexuality. Feminist epistemologies have offered a foundation for a critical and transformative methodology by entering many fields such as border policies, psychology, immigration, national-

30- yunus.kara@altinbas.edu.tr

ism, and especially LGBTI+ policies. Although queer theory has been shaped by the effects of the feminist and LGBTI+ movements, it offers a framework for every individual who is exposed to discrimination and marginalization due to their culture, language, ethnicity, race and class. Queer theory criticizes and problematizes existing identity theories, methods and practices related to the issues mentioned. Queer theory does not draw clear lines between personal, political, social, and ecological concepts. It blurs boundaries, questioning for expressed boundaries (for example, between heterosexuality and homosexuality, or between self and ecosystem). By employing the concept of ecopsychology as a different framework than normative psychology, Queer theory can offer a perspective on the relationships with all living and/or non-living beings rather than the relationship between human and nature.

Ecopsychology has the potential to re-discuss the boundaries of human-nature relations, and it is possible to bring these discussions to the agenda within the framework of issues such as identity, geography, and the self with the questions produced by queer theory. The post-modernist structure existing in queer theory can provide a different perspective for ecopsychology, in order not to describe nature from the human perspective but to gain an insight in the context of past, current, and future attempts of description. Benefiting from experiences such as indigenous land/regional formations, community gardens, queer areas can have an important place in struggling dualistic mentalities such as human/nature, heterosexual/homosexual, woman/man. In addition, queer theory's inquiries into sexual orientation and gender identities remind ecopsychology that nature contains many examples to reevaluate these categories.

While queer theory criticizes the great focus on human in the relationship between human and nature, it can offer us the theoretical framework that will enable us to integrate with non-human living and/or non-living things. The exclusion of non-humans and the limiting position of non-human "entities" in nature is something that should be considered in terms of ecopsychology. While queerizing ecopsychology and bringing the concept of eco-queer to the agenda, concepts such as "human", "humanity" and "humanization" need to be questioned, rethought, and struggled. At the end of this struggle, it is likely that a connection with the so-called queer ecology/eco-queer mind and broader social and ecological relations will be established. Fair and sustainable food production and distribution, a world without violence, the formation of spaces of liberation that reject social and ecological domination are important in terms of establishing alliances in the context of eco-queer.

In many ways, the eco-queer movement represents a non-hierarchical "total network". In both rural and urban areas, there are many constructs (heteronormativity, sexism, racism, etc.) that regulate bodies, minds, and culture. It is possible to say that these areas need a queer perspective and the eco-queer perspective points to the discontinuity of spatial boundaries. The eco-queer movement invites us to expand our relationships and experiences with nature, and to question and open to discuss the tendencies of domination and control. In this study, it is aimed to blur the boundaries between ecopsychology and queer theory, and to review the concept of eco-queer, by emphasizing the possibilities that queer theory can provide to ecopsychology.

Keywords; Queer theory, ecopsychology, queer ecology

Women's Liberation – Meeting II

Moving Away from Male Violence: Feminist Mental Work

Leyla Soydinç[31]

In the field of mental health, mainstream teachings constructed a reality in which women's experiences were rendered invisible, excluded, and at times distorted theoretically and practically. These teachings determined the gender politics of the field until the intervention of feminists became visible. Especially after the 1970s and with the rise of the second wave feminist movement, the state of affairs in theory and methods in the field of mental health has been critiqued. The second-wave feminist movement found it insufficient to discuss the inequality and discrimination experienced by women just in public sphere and they suggested policy changes. They for example revealed the male violence that women were/are systematically exposed to at home, which is considered a "private space". The successive studies carried out by women in the field of mental health were organized in this atmosphere: They revealed that the traumatic events are experienced not only by men in wars, but also by women at home. With the intervention of feminists, the experiences of women as subjects were started to be included in the field of mental health research. The aim was not to ignore the existing traditional theories, but to change and transform the existing knowledge by adding the missing social and political dimension.

The transformation in the theoretical debates was also reflected in the practice, particularly the therapy room. Feminist psychotherapists argued that traditional psychotherapy methods are insufficient to explain the point of violence and discrimination against women, and that these traditional approaches should be reconsidered together with the feminist method. As a result, feminist psychotherapy is not considered as a primary method of therapy or a theory; it is considered as an approach that the mental health worker can take and integrate into their work practice. All the issues addressed in feminist psychotherapy are handled, analyzed and studied within the context of the person's gender, power relations, and power system. The dynamics, social and political context of male violence is analyzed, especially in studies focused on violence with women. For example, talking about the dynamics and systematics of male violence, the cycle of violence, the myths about violence and the effect of violence on women are important parts of feminist psychotherapy in the mental health work carried out with women who have been subjected to violence. This is achieved by making space for women's experiences and the issues related to their gender, asking questions especially about how power relations affect them. Talking about violence in this context opens a safe space for women to make sense of the violence they experience and to talk about feelings such as guilt, helplessness, shame and hope. One of the most important issues in feminist therapy is the quality of the relationship between the client and the therapist. Although it is not realistic to completely destroy the hierarchy created by the client-therapist relationship, hierarchy is always problematized in feminist psychotherapy and the power relation between therapist and the client is reflectively kept on the agenda. In addition, sharing important information about social and legal resources and rights that are typically not accessible to the client is an important practice in feminist psychotherapy. Feminist psychotherapy is also unique among mental health studies in that it focuses on both personal and sociopolitical change.

As a result, the feminist movement has questioned, analyzed, and proposed various methods for transforming all areas of mainstream mental health practice. In addition, this approach opens up an important space for us in solidarity with oppressed women and offers a perspective for their liberation and a lasting political transformation.

Keywords; Feminism, psychotherapy, mentality, violence against women

Working and Non-Working Experience of Turkish Women: Freedom or Increased Exploitation? An Evaluation in the Context of the Accumulation Regime and the Patriarchy Relationship

Gülnur Elcik

Contrary to the rising trend in the world average in the last 20 years, female employment in Turkey draws attention with its low level. The labor force participation rate, which has increased by only about 5 percent with official figures in the last 20 years, reversed due to the pandemic. Considering the significance of the debates on economic growth which has come to the fore in the government's economic discourse, the course of women's participation in labor for the last 20 years becomes even more remarkable.

31- Mor Çatı Women's Shelter, soydincleyla@gmail.com

In general, the economic regime of the Justice and Development Party overlaps with the dynamics of authoritarian neoliberalism. Women's participation in work life, similarly, stands right at the intersection of authoritarianism and neoliberalism. Some researchers defend the idea that the patriarchy and neoliberalism always overlap and the tensions between these two ideologies or doctrines are interpreted as the agility of our current socioeconomic system. The example of Turkey in terms of women's participation in work life offers an enormous space to understand the dynamic relationship between patriarchy and neoliberalism and how it changes according to geography and time.

In this presentation, I will discuss the actors and policies that hinder women's participation in labor by critiquing the gendered regime of capital accumulation, in the specific context of the dynamics of capital accumulation in Turkey. I will interpret the issue of women's right to work, which is rarely discussed in in the context of Islam and neoliberalism, within the framework of key feminist concepts such as freedom, liberation of women and empowerment. Based on my interviews with 50 female participants with different economic and social backgrounds in Turkey, I will summarize the views of women on paid vs unpaid work as well as on the political and social issues of women's work life in Turkey.

Keywords; Women employment, neoliberalism, capital accumulation, AKP

Critical Perspectives on Liberation

'Triangle of "No Freedom": Apathy, Instrumental Reason, Anxiety

Toros Güneş Esgün[32]

When emancipation is conceived not as an individual goal to be reached but a collective process, it can only be considered as contingent to society. Therefore, emancipation should be considered in the context of the dialectical relationship between individual and society, private and public, autonomy and heteronomy, and in the context of the possibility of changing existing conditions. Accordingly, Adorno proposes to conceive of emancipation from situations where there is no freedom, that is, from what he calls "non-freedom". "Unfreedom" can be defined as a kind of foresight, powerlessness, immaturity, and passivity to change alienating conditions. What perpetuates "unfreedom" is the conditions in which people are reified, life ceases to be life and social existence is forgotten. It is manifested not only in individuals one by one but also in the collective as "apathy", "instrumental reason" and "anxiety." These three concepts are also the main causes of the various symptoms of "unfreedom", such as poverty, sexism, racism, speciesism, and authoritarianism. In this presentation, I will discuss how "apathy", "instrumental reason" and "anxiety" can be reckoned with and how this reckoning could lead to liberation. It will be argued that it is important to transform "unfreedom", as it is nothing but the will to death and it only becomes instrumental in destroying others for the sake of domination, manipulation and self-preservation.

Keywords; Freedomlessness, dialectics, Adorno, dominance, critical theory

Emancipatory Needs and "Identity Politics"

Volkan Çidam[33]

The global rise of authoritarian populism revitalized a familiar and misguided form of materialist leftist critique, which presents identity politics as a diversion and distraction from the politics of class and attempts to explain the ascendancy of reactionary politics merely in terms of an inadequate political response to economic backlash. Critical Theorists of the Frankfurt School frequently challenged this false dichotomy between class-based and identity politics, between economics and culture, between the "struggles of redistribution" and "struggles of recognition." While decentralizing the role of class in emancipatory struggles, Critical Theorists often pointed to a common universal emancipatory interest, which will bring together and coordinate between the different standpoints of the oppressed groups. In this paper, I discuss Marcuse's attempt to define emancipatory interest as a struggle to develop a "new sensibility" by means of an aesthetic self-education of human subjects. The generation of a new sensibility – a notion, clearly inspired by Schiller – leads to the discovery of emancipatory needs, which have to replace the dominant, repressive societal needs and values. I argue that Marcuse's materialist approach with its ability to capture the moral imagination of the New Social Movements in 1970s, can still contribute to the contemporary Habermasian paradigm of emancipation, which stipulates a "societal-moral learning-process" as the emancipatory interest that mediates between the struggles of the oppressed.

Keywords; Authoritarian populism, Frankfurt School, Marcuse, class, new social movements

32- gunesgun@gmail.com

33- volkancidam@gmail.com

Oral Presentations - 6

Integration, Citizenship and Spatial Identities in the Context of (New) Mobilities: The Construction of Greek Migrants' Identity in the European Cities

Anastasia Zisakou[34] & *Lia Figgou*

In an era of 'extreme'/ 'controlled' mobility, national/ transnational/global connectivity and 'superdiversity', city becomes the main neuralgic point for the transformation of one's sense of place and identity. This 'new' mobility era is creating spheres of transnational, national and virtual spaces which enclose the construction of particular place identities which intersect with an amalgam of both static/fluid elements and concepts. The current presentation aims at documenting Greek immigrants' representations of integration in European cities, through exploring their urban experiences and the way in which they relate these experiences to citizenship entitlements and rights.

Social psychology has a long-standing tradition in the research of migration and integration especially through the establishment of the acculturation models. Integration is not only a political strategy in the field of policymaking but also an institutional and everyday tool which imposes to migrants a series of prerequisites in order to become 'tolerable' in the new state. But how do Greek immigrants cope with the supposedly guaranteed European citizen status and freedom of mobility? What are the urban realities, difficulties and spatial identities emerged in this (new) mobility era?

Space and place research gives the possibility to reconceptualize identity and see the way in which migrants act, perceive and position themselves. Migrants in liminal positions can open a wide range of possibilities to live, move, socialize, hope, dream and seek new identities and forms of becoming in the cities, negotiating the term immigrant or European citizen and casting experiences that uphold or dispute their privileges as Europeans. These possibilities show how integration is constructed, reconstructed or deconstructed through the bottom-up 'grounding' discourse of Greek immigrants creating new meanings and definitions on 'migration' and 'integration', changing the main subject of integration (from the non-European immigrant to the western-European immigrant) and focusing on the spatial aspects of it, through the urban bottom-up politics of everyday life.

In this presentation it is proposed to approach immigrants' integration through their own discourse and experiences and especially through new tools and interdisciplinary methods of research which can offer to social science a more 'grounded' and bottom-up character of the construction of terms like integration, citizenship and rights. This theoretical framework is based on an under-construction virtual ethnography, interviewing Greek immigrants and exploring their publications of significant places in social media. Also, participants were encouraged to send their own photographs of their favorite or meaningful places and keep a one-week-diary with their city routes, emotions and experiences.

The analysis put emphasis on the assemblage of both material-semiotic and discursive elements which construct integration and citizenship definitions when agents talk about and map their living experiences in the urban space. The presentation will focus on 15 virtual interviews generated through the participation of Greek immigrants living in European cities. Discussion will be on the subversion of institutionalization of displaced people's life through official integration rhetoric, prioritizing integration as a field of negotiation related to urban citizenship, spatial identity and ius domicili principle. Finally, this study, focused on a local level, can provide rich, agent-centered accounts of individual and collective experiences, transnational bonds and trajectories into the complex interactions between the immigrants' agency and capacity for autonomous action and the structures and power relations.

Keywords; Integration, urban citizenship, social psychology, virtual ethnography

Discourse Analysis of Transsexual Laws and Treatment Guidelines in Poland

Dan Lockwood[35]

This work will present a discursive analysis of legal and psychological treatment guidelines for transsexuals in Poland. In 1991, the legal change of one's sex was allowed in Poland. While on the surface the law seems progressive,

34- anzisakou@gmail.com

35- lockwooddm@gmail.com

particularly in a deeply Catholic country, upon further examination the steps that must be taken in order to change one's sex are problematic at best.

Not only must the individual be diagnosed according to the ICD-10 and receive two letters from an appointed psychologist and psychiatrist; they must also, amongst other things, sue their parents (or if their parents are not present a court appointed officer), divorce if they are married (even if their partner is in agreement, same sex marriages are not allowed in Poland), and undergo some form of irreversible change mainly consisting of hormones and chest reconstruction (both of which cannot cause permanent sterilization whereas surgeries such as vaginoplasty and phalloplasty are not permitted). After meeting the conditions, they can then legally receive a new identification card. However, they do not and cannot receive a new birth certificate. Beyond that they are offered no legal protections from discrimination, except via the labor code's gender equality measures.

Poland's law, at first glance seems tolerant. I propose that, while it does allow for some gender affirming procedures and an identification card, the law perpetuates not only a sexual binary and heteronormative but also the hierarchies inherent within these systems. It also serves to prescribe and define, within strict parameters what it means to be a man or woman. Further, while allowing for some procedures and disallowing others, it dictates what individuals can do in regard to their most intimate decisions, namely not allowing gender affirming surgeries such as hysterectomies, vaginoplasty or phalloplasty because they would result in permanent infertility. In relation to religious morals, that I argue are inherently at play in anti lgbtqi+ laws, how do these laws and the treatments they require systemically serve to define and perpetuate notions of sex and gender? Homophobia? And gender equity?

With populism on the rise in Poland, anti lgbtqi+ rhetoric has also been on the rise and legal protections do not exist. As mentioned, even those who do transition under these conditions are not protected from discrimination or hate speech. They become targets because there is no legal remedy for changes on any other official documents, aside from the identification cards and sometimes a reference on their birth certificate therefore, these individuals are forced to live in flux, somewhere between their assigned gender and their self-defined gender with no legal protection from the discrimination that flourishes in such grey spaces.

While, for transsexual individuals the ability to have legal access to gender affirming treatment allows for essential personal freedom, what problems does it simultaneously pose? For example, does the way in which male and female is defined by the medical, legal, and governmental institutions stem from the need to reify the binary and disallow those who identity as gender queer or queer to negotiate the terms of their self-identification or personal freedoms by translating it into a more palatable template which reifies heterosexual gendered norms. That is, is the freedom afforded based on notions of personal liberties or simply institutional mechanisms to define and prescribe male and female bodies and sexuality?

Further, do these policies and their continued support despite a rise of populist leadership indicate a reification of homophobia by "allowing" a way for those who disrupt the greater social narrative a way to "assimilate" and disallowing those individuals whose narrative does not neatly fit into the boxes ready to be ticked on birth certificates, identity cards, passports and marriage licenses. While in the not-so-distant past gender came about as an effective way of speaking of individual sexed identities beyond those assigned at birth on a spectrum, it was a spectrum dictated by two distinct points, masculine and feminine, he or she. Without civil protections, as would be afforded to those who identify as male or female post-surgery and hormones, what issues do those whose identities do not neatly fit into this binary further underline the complicated and at times problematic legalization of gender affirming treatments? By analyzing the laws and treatment guidelines in regard to transsexuality, what can be inferred in regard to the treatment of the greater queer community? Finally, what can be gleaned about the continuance of gender inequalities based on the meta narrative told by structural institutions and the adherence to the heterosexual norm and gender binary?

The greater purpose of this work is to contest, contextualize and create a space in which transgender identities can be discussed in tandem with societal norms, notions of morality (implied or explicit), homophobia, and who really defines what it means to be a man or woman. Finally, while an in-depth comparison is beyond the scope of this work, I will briefly draw upon my previous work on transsexuality in Turkey to give a broader context through which to think about these questions.

Keywords; Transsexuality, gender, transgender, queer, LGBTQI +

Struggles and Attempts towards Liberation in German Urban "Problem Neighborhoods": Young People's Experiences of Unequality and Dealing with (Psychological) Suffering

Grete Erckmann[36]

For people growing up in so-called urban "problem neighborhoods" in Berlin, Germany, experiences of discrimination, difference, and/or exclusion of various kinds are part of everyday life -as well as individual and collective attempts and struggles towards liberation from these oppressive conditions. Many families and young people living in so-called "problem neighborhoods" have a migration or flight (family) biography as they are descendants from Turkish "guestworkers", from Palestinian and Lebanese refugees, or "new" refugees from Syria, Romania or Afghanistan.

In my ethnographic-biographical research project, I first of all pursue the general question of how young people reflect their lifeworld in biographical narratives, which power and domination relations and structures they mention and how they deal with them. With this special focus -through the life stories of socially marginalized young people and through field research in so called "problem neighborhoods"- it is possible to analyze different power structures and attempts towards liberation in their interconnectedness from the perspective of those affected. In the tradition of Critical Psychology (Holzkamp, Markard), a subject science in the Marxist tradition, the basic assumption is that people do not only live "under" conditions but are also able to change and relate to them. How and why they do what they do – and how this is related to processes in society as a whole is the basic focus.

This still ongoing PhD project is designed as a participatory research project – although due to the Corona pandemic, the opportunities to conduct collaborative research have been very limited until recently. It is based on empirical-reconstructive research methodology, in particular biographical and ethnographic research methods such as biographical-narrative interviews with youth, participant observation at key locations in the neighborhoods, group discussions and expert interviews with stakeholders in the lifeworld of marginalized young people growing up in so-called urban "problem neighborhoods". Through the methodological approach of biographical and ethnographical research, it is possible to gain insight into the "small lifeworlds" (Schulze) that means, into the social milieu of a family, a cultural minority, a community. The "societal general" -such as gender, ethnicity, age group, nationality, religion- is transformed in concrete life situations into the "special general" (Schulze).

In this conference presentation I would like to interpret transcript excerpts of racialized and migrantified Other German (Mecheril) young people with a racism- and gender-critical lens and discuss first preliminary theses. What facets of experiences of suppression are addressed by those affected? How do young people from these urban "problem neighborhoods" experience the different dimensions of inequality (e.g., class, race/ethnicity, gender) and how do they deal with the individual and collective (psychological) suffering? Which attempts, collective and individual struggles towards liberation from these oppressive conditions are reflected upon in their biographical narratives and in group discussions.

Keywords; Dimensions of social inequality, marginalized youth, German critical psychology

36- *grete.erckmann@gmail.com*

Liberation at Education/Academy – Meeting II

Using the Power from Education: Educational Studies of Solidarity Academies as a Practice of Emancipation

Emine Sevim[37]

Speaking at the "2019-2020 Academic Year Opening" event jointly organized by Solidarity Academies (DA) and Eğitim-Sen, Füsun Üstel said that academics who were expelled from the academy did not break away from the academy, and that the academy went beyond the walls of the university[38]. Moreover, she stated that Academics for Peace (BAK) brought the academy together with its historical mission because the academy is a non-university organization. The dimension Solidarity Academies brought to the pursuit of learning through activities such as lectures, workshops, seminars etc. is an indication that the academy-university distinction, summarized by Üstün, has deepened in the period after the emergency law in Turkey.

Educational activities, which initially developed as an effort to continue the courses of academics who were purged from universities, continued with joint workshops where each DA came together to be aware of each other's work and to create the pedagogy, methods and opportunities of "another academy". While DAs developed practices suitable for the characteristics of their locality and the subjects that make up the group, they claimed to create 'another academy' around collective discussions. In this framework, "the Campusless" have produced course partnerships in areas such as the social history of capitalism and gender; Eskişehir School conducted solidarity classes in fields such as law, literature, biology, gender, and migration; Kocaeli Solidarity Academy (KODA) organized trainings with a large-scale project such as "the Life Studies School," Ankara Solidarity Academy (ADA) created courses and academic programs in areas such as labor studies, cultural studies and social studies; Izmir Solidarity Academy (IDA) produced programs such as immigration school and city school.[39] Shortly after their establishment, DAs needed institutional structures in which legal, formal relations could be established (eg, giving lectures regularly, applying for funding, etc.) in order to continue their work. When DA members' struggles for survival were added to these needs, a significant portion of them became education-research associations (KODA, ARAMIZDA, Eskişehir Okulları, İDA, BIRADA) or education cooperatives (ADA) within almost a year following their establishment. It is possible to see the organization of DAs in institutional structures as the link established between maintaining critical knowledge production and producing common solutions to vital needs.

Odman describes all these activities of BAKs and DAs as "advocacy and founding collective experiences" (Odman, 2018). Özinanır, who supports the view that universities are 'hegemony laboratories' (Havien, 2018; cited in Özinanır, 2018), evaluates BAK and DAs as 'commons' established outside the laboratory (Özinanır, 2018). However, by drawing attention to the distinctions between union organization and commoning practices, s/he proposes to mobilize own resources instead of dependency on funds and to put into practice a counter-hegemony organizational perspective. Ünal and Özsoy, on the other hand, look at learning processes from the perspective of "emancipatory education" and reveal the way of experiencing "another academy imagination" (Ünal and Özsoy, 2020: 112-113). Accordingly, they put forward that education has emancipatory qualities, provided that it is conducted with methods based on the principle of collective solidarity rather than competition; when knowledge-power relations are problematized; when the processes of producing and sharing knowledge are independent of exploitation and domination; and when critical scientific thought is produced (128-132). Emphasizing the transformative qualities of scientific-intellectual production, Bakırezer and Koçak, in their articles about KODA, draw attention to the claim of intervening in institutional politics as an academic organization (Bakırezer and Koçak, 2017: 42).

In this study, I will consider the educational work of DAs as a practice of struggle and liberation. I will be looking to find answers to broad questions such as 'What kind of functions does education have as both a method used in the struggle against injustice and as a means of connecting with the masses? What changes occur in educational

37- eminesevim062@gmail.com

38- https://www.facebook.com/EgitimSenGenelMerkez/videos/946440472399418/

39- Apart from the DAs I have listed here, the solidarity academies of Dersim, Antalya, Mersin, Istanbul, Ankara Sokak Academy and Praksis Academy, and the Gender Studies Association BİRARADA have organized events in Turkey at certain times. In addition, when Kültürhane, which was established as a company in Turkey; TİHV Academy, which was established under the Human Rights Foundation of Turkey; and the Human Rights School, which was developed as a project within the Human Rights Joint Platform, are taken into account, a picture of non-university activities emerges. Along with all this, Academics for Peace established various associations and organizations in North America and Europe: for a review on this subject, see. Sertdemir Ozdemir, S.; Mutluer, N. and Özyürek, E. (2021). Exile and Pluralism in Neoliberal Times: Turkey's Academics for Peace, Society and Science, Issue: 156, p. 116-138. Finally, the Off-University in Germany enables academics under pressure to conduct lectures on an international online platform.

environments organized with political goals? What are the possibilities and limitations of educational studies in terms of creating a social movement? Is it possible to produce solutions and create change through education for the problems of democracy and freedom?" and specific questions such as "Can the educational work of DAs be seen as part of the academics' struggle for rights and freedom of expression? What are the educational studies of DAs, what qualifications and claims do they have?" I will try to look for answers to questions and such.

Being an active participant of the Solidarity Academies, and developing a perspective from within the movement, provides certain advantages in terms of accessing the necessary information at first hand. However, there are also difficulties in establishing the analytical distance with this kind of research, as I am questioning an experience, I have been the subject of and felt responsible for. Therefore, making observations at the intersection of ethnography and self-ethnography in research; creating and reviewing an archive of DA educational activities; I will apply critical and self-reflective methods to analyze the information I have gathered from social media accounts.

Keywords; Solidarity academies, liberation studies

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The Boğaziçi Resistance/Experiene

Can Candan[40]

This presentation was carried out as planned by the author/speaker, however the speech/study summary was not delivered to the ELEPS organizing committee during the publication process of this booklet.

40- can@cancandan.net

- Day III -
24 October 2021

Fanon, Kurds and Liberation from Colonialism

Colonial Grabbing Devices and Fear of Emancipation in Kurdistan

Sabahattin Şen[41]

The Kurdish question in Turkey is fundamentally a question of colonization and it has historical, political, cultural, social and symbolic aspects. Defining the Kurdish question as a colonial issue means that the geography of Kurdistan is a colony and the Kurds living there are also colonial subjects. These multidimensional and complex aspects of the Kurdish question as a problem of colonization have been largely ignored within academic discourse. Colonization can be considered as a snatching device: a process and a set of practices which creates a particular subjectivity and identity among the people. In this presentation, I will try to explore how state snatching devices of colonization permeate subjectivities in the context of Northern Kurdistan. In other words, I will argue that the state as a colonial snatching device and the movements of religious conservatism and neoliberal capitalism determine the fear of liberation in Kurdish subjectivity. The snatching devices in Kurdistan influence Kurdish subjectivity towards the illusion that his/her subjectivity is not a colonial one This illusion, however, moves Kurdish subjects away from the ideal of freedom and a radical emancipation.

Keywords; colonialism, snatching devices, subjectivity

41-sensebahattin65@gmail.com

Emancipatory research in the psy-disciplines: A contradiction?

How do Neuroscientists think about criticism of their field?

Eileen Wengemut[42]

Neuroscience as a discipline has been faced with criticism from various different fields, including philosophy, sociology, psychology as well as from neuroscience itself. Points of criticism range from criticism of methods to the questioning of implicitly underlying philosophical or sociological assumptions. On the other hand, neuroscience is a flourishing research field with a lot of resources and is often considered to have a strong impact on the development of psychology as a science.

For the first part of my dissertation project, I have conducted a literature analysis to give an overview of the points of criticism have been made. For the second part, I have interviewed neuroscientists to tackle the question of how they view different points of criticism, what they themselves would criticize about their field and of how this view is related to their understanding of science in general. For conducting as well as analyzing the interviews, I have used a grounded theory approach in combination with the critical-psychological approach of praxis research. In my presentation, i would like to show that neither criticism of neuroscience as well as neuroscientists' view on different points of criticism can be understood without taking into account the working and research conditions in an economized academic system.

Keywords; Neuroscience, critcism, interview, grounded theory

Participatory Practice Research on Emancipatory Action Potential of Behavioral Therapy

Leonie Knebel[43]

Since its beginnings, behavioral therapy has been accused of being a social technology for the production of desired behavior. An emancipatory psychology wants to contribute to self-enlightenment about societal dependencies which is a prerequisite for improving one's own situation. The research project pursues the aim of exploring the possibilities and contradictions of a behavioral therapeutic practice with emancipatory intent. The study involved psychotherapists as well as patients with depressive suffering. Over the course of one to two and a half years, six outpatient psychotherapies were accompanied by problem-centered interviews. The interviewees had the opportunity to participate in the evaluation, in each case the results were made available and discussed. The interpretation of the material followed a subject-science approach (Markard, 2018). This presentation is limited to the results from a therapeutic perspective. It was possible to reconstruct a typical possibility space for emancipatory interventions in behavioral therapy with three dimensions: these include attitudes that promote human development as a sensual activity, diagnostic tools that connect societal conditions with mental health problems and an understanding of therapeutic goals as strengthening personal agency without personalization. Despite the therapists' critical claim, collective opportunities to change restrictive living conditions play a marginal role. This points to a limitation of the isolated therapeutic work in private practice, in which an exchange is only established for medical purposes. In order to fully develop the emancipatory potential, a cooperation of public-organized psychotherapy care with social workers, user-initiatives and social movements is proposed.

Keywords; Behavioral therapy, psychotherapist, liberative intervention, interview

42- PhD. Candidate at Marburg University, eileen.wengemuth@uni-marburg.de

43- Erkner / Almanya'da Psikoterapist, Doktor, knebel@zedat.fu-berlin.de

Sexual Liberation

Personal Boundaries in Sexual Life

Gizem Onay[44]

The Sexual Revolution movement, a political movement that started in the early 1960s, opposes the reduction of sexuality to marriage, monogamy, heterosexuality and reproduction, in general. This movement also reframed sexual freedom on the basis of pleasure and desire, and it started a very critical process for sexual liberation. The movement questioned the norms of behavior regarding sexuality and sexual relations, and it was founded on eliminating the guilt or judgments related to sexual life. Although there is still a long way to go, thanks to the Sexual Revolution movement that paved the way for sexual liberation, sexuality is not as a taboo subject today as it used to be. However, although it is a very important development for individuals to live their sexual needs without judgment and and guilt, it is not enough on its own.

Another concept that we need to internalize in order to live sexuality freely is sexual boundaries. For sexual freedom, we need more than just being able to make love as we wish, and this includes knowing our limits, being able to express our needs and desires and all without shame or guilt and being able to say no/yes/I changed my mind. In order to achieve these, we need to be in touch with ourselves, we need to be aware of our needs, and maybe do a lot of inner work or receive therapeutic support. Here are some questions we can ask ourselves about our boundaries:

- Do we know what our sexual preferences and limits are? Have we thought about these?
- If we know, can we draw boundaries clearly on these issues?
- How do we draw that border?
- Do we find it difficult to set and express our boundaries?
- What compels us to set our limits? What is prohibitive?

It is very important to determine our preferences and develop our capacity to express them. But for many, these are not easy abilities.

Early childhood traumas, our sense of security and our belonging to the social world directly affects our choices and the way we express them.

We can assume that the vast majority do not currently have access to freedom of choice and expression. Cultural pressures prevent the possibility of open communication. Trauma, fear, shame, and habits put our bodies and systems in freezing mode and weaken our expression.

For example, we have quite a bit of experience with unwanted touch. As children, we learned to tolerate and endure hugs, head/cheek touching, kisses, cheek pinching, even forceful tickling. We were forced to finish the food on our plates by suppressing our bodily wisdom. We live in a world where domestic violence is mostly normalized. Sexual violence is almost the same. Bad sex is something we see and normalize even more often. We have learned to endure and endure. We forgot how it feels to be able to say 'yes', 'no', or 'maybe'. Once you get used to this negative habit, it is not that easy to break free and express your emotions and thoughts. "Enduring/tolerating" sexual experiences is unfortunately very common in our culture.

To conduct research on consent with our sexual partners and ourselves, we might ask:

- Am I safe enough to observe and monitor my instantly changing bodily sensations? Because that's the only way I can notice the bodily reflections of such 'yes, no and maybe's.
- And when my 'yes, no, maybe' situation changes, can I talk about it with my partner?
- Is this action something I would like to offer or something that I deeply desire? Is it for me? Is it for them? Or is it for us? Do we communicate and agree on who this action is for?
- But do I feel comfortable and safe enough to say "I've changed my mind" when I no longer enjoy something that we agreed on or something I wanted when we were in the middle of an action?
- This is actually pausing for a moment and feeling from the heart. How does this sound to me? How do I feel?

We need to learn to talk about our own realities and needs and to express our demands in our sexual relationships.

Keywords; Sexuality, sexual revolution, personal borders, partners, relationships

44- iletisim@yuvaluna.com

Panel 1/2 - An Issue That Tends to Be Forgotten in Psychology Studies in Turkey: The Kurds

Reading the Relationship between Society and Psychology through the Kurdish Issue

Aydın Bayad[45], *Ercan Şen*[46], *Kenan Alparslan*[47], *Ümit Eser*[48]

The interaction between society and psychology is very decisive in both theoretical, methodological and practical areas; because non-social psychology has survived various crises (Faye, 2012) and thus many new research areas have emerged (Pettigrew, 1998). However, in Turkey, psychology in general and social psychology in particular remained indifferent to social problems (Uluğ & Çoymak, 2017). In this study, the reasons for this general indifference will be examined in the context of the historical path of psychology through the Kurdish issue, one of the most important social problems of Turkey.

Although the history of psychology in Turkey started with the educational aid in 1915 (Kağıtçıbaşı, 1994), unique historical traces can be found in the 1870s (Batur, 2003). However, developments such as Turkey's membership in NATO and participation in the Korean War in the 1950s turned Turkey's face to the west; with the Fulbright program within the Marshall plan, the psychology community was channeled to North American psychology, which became the center of mainstream psychology (Batur, 2012; McKinney, 1960). In addition to these, the top-down modernization of the republic disciplined the psychology departments and led to the elimination of dissenting views. Thus, the discipline of psychology in Turkey has been used as a social discipline tool for the education reform of the modernization of the republic (Güçiler, 2006; Kılıç, 2016). Although the 1970s were the years when social transformation accelerated in Turkey, social issues did not find enough space in the psychology community in this period either. The remote stance of the Turkish psychology community towards social issues became more evident with the 1980 military coup, which affected all social layers and deeply affected the lives of millions of people. Besides social problems such as unemployment, poverty and environmental pollution, with the accelerating increase in migration from rural areas to cities, armed conflicts have emerged in the regions where mostly Kurds live, and the intensity of state violence has increased. In the 1980s, although some studies were carried out on social problems such as Turkey's modernization and cultural characteristics, family structure and value systems, gender roles and socialization processes, a very dominant silence and indifference prevailed regarding the Kurdish issue and social problems that can be addressed in the context of this issue. Göregenli, 2010; Vassaf, 1982).

The Turkish academy entered the nineties with the institutionalization of the YÖK (Council of Higher Education), which was established after the military coup, resulting in keeping the state universities in check on one hand and in the spread of foundation universities by allocating public lands and funds to foundations on the other hand. As a result of the privatization of higher education, there has been a rapid increase in the number of students enrolled in psychology departments, and as a result on the neoliberal understanding, universities have turned into institutions that train psychologists working in applied fields focused on market economy (Namer, Hünler, & Layout, 2015). Turkey entered the 2000s with the power of the Justice and Development Party (AKP), which came from a different sociological and ideological background, and various reform movements (Aytürk, 2015). For example, the state of emergency regime, which had been in effect since 1987 in cities where Kurds were concentrated ended in 2002. This situation reflected positively on the field studies on the Kurdish issue and for the first time started to form the basis for the production of academic knowledge outside of non-governmental organizations (Scalbert-Yücel and Le Ray, 2006). This period also led to an awareness in the field of psychology and critical psychology studies accelerated (Batur & Aslıtürk, 2006). For example, the Association of Psychologists for Social Solidarity (TODAP), which prioritizes social problems, was established (Kayaoğlu and Batur, 2013), and criticism began to rise within the academy about the silence of psychology on civil society in general and the Kurdish issue in particular (see Göregenli, 2010). Developments such as the AKP's enactment of authoritarian practices since 2011 and its departure from the EU accession processes have adversely affected both social and academic life (Yılmaz, 2016).

As can be seen from this short historical review, academia in Turkey in general and psychology in particular can/does not grow independently of historical developments, social structures and relations with them. These changes in Turkey's political history provide a good opportunity to analyze the relationship of psychology to social and political structures in Turkey in the context of the Kurdish issue. On the other hand, a systematic evaluation in the field of psychology, of the disregard of the Kurdish issue, which is overshadowed by political and mostly military

45- Bielefeld University, Institute for Interdisciplinary Research on Conflict and Violence, aydin.bayad@uni-bielefeld.de

46- Independent Researcher, Social Psychology PhD Student

47- Muş Alparslan Üniversitesi, Psikoloji Bölümü

48- Istanbul University, Social Psychology PhD Student

strategies, has not been made yet. Starting from this shortcoming, the main purpose of this study is to conduct a critical discussion about the relationship of psychology with social problems and to examine the relationship of psychology discipline with social structure in Turkey in the context of the Kurdish issue.

Keywords; Kurdish Issue, psychology, Kurds

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The Place of Kurds in Turkish Psychology: A Descriptive Analysis Study

Kenan Alparslan[49], *Aydın Bayad, Ercan Şen, Ümit Eser*

Although Kurdish question is a subject f in many different disciplines of social sciences due to its sociohistorical relevance (Beşikçi, 1969; Bozarslan, 2005; Şen, 2019; Van Bruinessen, 1992; Yeğin, 2006; Zeki, 2014); community of psychologists in Turkey closed their eyes to this issue for many years (Göregenli, 2010). Starting from this shortcoming in the field of psychology, in this study, we present a systematic examination of the Kurds and the Kurdish issue's invisibility within the psychology community. For this purpose, we discuss the changing landscape of knowledge production in the discipline of psychology, based on a descriptive analysis of theses (from 2000 to 2009) available at the Higher Education Council's National Thesis Center (YÖKTEZ) on Kurdish question in psychology.

Descriptive analyses were conducted t in three stages: In the first stage, theses written in the last 20 years were screened in line with the basic criteria of 'Psychology department' and 3952 theses were reached. In the second stage, a data set consisting of a total of 3895 theses was obtained, which was then classified by two researchers on the basis of year, title, abstract, keywords, advisor, department, type of university and city. In the third and final stage, 3895 graduate theses were scanned by two referees according to their contents. At the end a total of 33 graduate theses on Kurds or the Kurdish issue were reached.

It can be seen that the first two studies on the Kurds were conducted in 2002. The third study was carried out in 2009 and another one in 2011. With the Peace Process, a significant increase has been observed in the number of theses on the Kurdish issue, and it has been determined that 13 postgraduate studies (approximately 40%) have emerged in the 2013-2015 period. Despite the termination of the Peace Process, three theses were carried out each year between 2016-2018, and this number increased to six in 2019. However, while the word "Kurdish" was used in approximately half (46%) of the theses written between 2013-2015, this rate drops to one-quarter (26%) in the theses written between 2016-2019. When we examine the number of participants in the theses about the Kurds, the total number of participants for qualitative studies is only 99, and for quantitative studies it is 2621. Par-

49- Muş Alparslan University, Psychology Department, kenoalp@hotmail.com

ticipants in the studies are mostly university students, and data are collected from metropolitan areas of Turkey or through online sites, rather than from Kurdish-dominated areas. Although the Kurdish issue is a multifaceted social problem that may concern many subdisciplines of psychology, it is seen that the theses were mostly conducted in departments of social psychology (60.6%). Theses are mostly composed of quantitative studies (60.6%); however, they are only conducted in order to test a specific psychological hypothesis without problematizing anything about Kurdish question (60.6%) or without mentioning the political and historical background of the issue (60.6%).

As can be seen from this brief assessment, studies on the Kurds and the Kurdish issue are in a symbiotic relationship with the socio-political context they emerge from. Both theoretical and methodological frameworks of these studies are overshadowed by ideological and mainstream epistemological commitments and thus this epistemic orientation prevents the social and psychological causes and effects of the Kurdish issue from being properly investigated and understood. These findings are informative for current studies in terms of revealing how the intricate issue in question has (and not) been studied.

Keywords; Psychology, Turkey, Kurdish Question, thesis, descriptive analysis

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Syrian Psychologists

Crossing The Borders to Be Free: What Should Psychologists Know about Their Clients?

Bayan Naya Hakki [50]

'I do not need to know about the background, revaluation, conflict or the context. All I need to know is the symptoms...'

With these words commented one of the psychologists who work with Syrian refugees in Turkey. The Syrian context after 2011 and even before has been very complicated and includes several human rights violations that caused thousands and millions of Syrians to leave their homes. These factors have been playing a big role in determining the well-being of Syrians. In order to understand their suffering and provide help it is very important to understand the story and context for those who crossed borders running from oppression and seeking freedom. Understanding one's well-being through the symptoms and using pure clinical terms ignores the most important side of the suffering, the violation of human rights. Similarly, this kind of approach ignores the traumatic events that heavily affected the well-being of Syrians in the past, their ongoing psychological effects and currently emerging traumas through human rights violations.

Keywords; Therapy, Syrian Refugees, trauma, life context

Mental Health Services Provided by Refugee Psychologists in the Context of Asylum and Psychological, Personal, Legal, Professional and Contextual Challenges Faced by Refugee Psychologists in Serving Refugee Counselee

Salaheddin Lekkeh

What are the difficulties that stand in the way of Syrian psychologists in providing psychological services?

The challenges specific to be an expert from the same community:

Imagine listening to stories like the ones you or a relative of yours have experienced, or that you witness every day, are the subject of your conversations or follow the news... It is often difficult to draw professional boundaries between Syrian mental health workers and their counselees. Because when people talk about their pain, they also step on your wound. We all experience this in different ways. Other challenges to mental health services include refugees' living conditions, assessment of their competence and skills, insecurity, and fear of entering a new environment, anxiety about uncertainty. Another is the language barrier that many Syrians, including psychologists, struggle with.

Professional, academic and historical challenges of psychology in Syria:

The mental health field is considered new in Syria and is not yet in the place it deserves. The number of people working in this field is very small. Before 2011, there were 120 psychiatrists against the population of 21 million in Syria. In other words, one psychiatrist for every 175,000 people. There are no statistics on the number of psychologists. There are 3 psychiatric hospitals in Syria. Universities have counseling departments as well as psychiatry and psychology. Government interest in services and workers in this area was limited. With the migration of Iraqis to Syria after 2003, international and local institutions focused on mental health programs and increasing the capacity of Syrian psychologists.

Legal challenges in Turkey:

Most of the Syrians living in Turkey are subject to travel restrictions as they are under temporary protection. Intercity travel depends on government permission, and you need to convince government agencies to get this permission. Opportunities for Syrian psychologists to provide external services in humanitarian organizations have decreased as official authorities have made working conditions more difficult. Another obstacle is the difficulty of obtaining work permits for Syrians under temporary protection.

Challenges in the humanitarian context:

Communication between Syrians and Turkish society and institutions is still very difficult. Apart from children and

50- bayanhakkı@gmail.com

university students, the fact that Syrian adults do not speak Turkish is a fundamental obstacle to integration. This obstacle also affects the equivalence of university degrees. Advanced knowledge of Turkish is a prerequisite for psychology and counseling education at Turkish universities. For example, one and a half years after I sent my diploma and other documents to YÖK for equivalency, in the reply I received it was still expected to fulfill some conditions. These conditions were that I need to take at least 2 courses in the psychology department of a university in Turkey and pass a comprehensive written exam in Turkish. I can't do that now or in the foreseeable future.

Difficulties in licensing, equivalency and doing their job for Syrian psychologists:

There are currently around 100 psychologists/psychological counselors in Turkey who graduated from universities in Syria. We know each other from communication groups. Only one person out of 100 has an equivalency degree; he took it before the decision that required to pass the Turkish exam to get equivalence. The curricula of psychology and psychological counseling departments in Syria are very close to each other, but different in Turkey. Although Syrians have a high need for mental health services, according to unofficial information, only 20 out of every 100 diploma holders work in this field.

Difficulties experienced for refugees in need of psychological support:

There are psychiatrists and Arabic translators in state hospitals in Turkey. The number of patients that doctors need to see on a daily basis is very high. This means much less listening to a patient speaking a foreign language. And we know that it's easier to get a clinical history of someone who speaks the same language and is from the same culture. Likewise, the client needs trust and acceptance. And often because this person is already scared, distressed or confused, the counselee needs time to think and focus on the problem. We can add that translators are generally unfamiliar with the job and concepts. Many translators working in the field has low communication skills and are not university graduates. Many translators in this situation work in hospitals, in migrant health centers established by the EU to support the Turkish healthcare system. For example, some of my colleagues working in such centers have described how some interpreters communicate with counselees in inappropriate ways, sometimes adding or subtracting statements or asking curious questions about the client's privacy. In this way, refugees head to a suitable address that understands them and does not have difficulty in describing their distress so as not to suffer more while seeking mental health services.

Instead of Conclusion:

The decrease in quality mental health services to Syrians has driven an increasing number of mental health workers to seek employment in EU countries. I know 3 people who work in this field and go to European countries, and there are many people who want to go.

Notes and suggestions:

1. Thank you for being with you, for your generous hospitality, and for allowing me to express myself.

2. The definition of 'refugee', 'displaced' or 'alien' is legal or political, not humanitarian.

3. When looking at Syrians or refugees from a holistic perspective, regardless of their situation, a perspective that considers that they are human at first is required. Every person has a past, present and future expectations; it has a cultural, civic, cognitive, human, moral and scientific heritage; this person has relationships and a role in life.

4. No matter how long the political borders, conflicts, and war last, the most important thing is the human relations and respect that people always carry in their hearts and pass on from generation to generation.

5. Mental health is part of health. According to the World Health Organization, every $1 spent on mental health and treatments saves $4 for society.

6. A formula must be found to provide legal protection to Syrian mental health workers. Social benefit should be provided from their knowledge and experience. They should be legally allowed to serve their communities after they have their diplomas validated and completed the required courses.

7. For Syrians in need of psychological support not to feel distress and pressure, it should be advocated that those who receive or continue their education in psychology/psychological counseling at Turkish universities can work as volunteers/interpreters in clinics in Turkey.

Keywords; Syrian psychologists, mental health service, integration, Turkey, limitations.

Panel 2/2 - An Issue That Tends to Be Forgotten in Psychology Studies in Turkey: The Kurds

Kurds in Psychology Theses: A Thematic Analysis Study

Ümit Eser[51], *Aydın Bayad*[52], *Kenan Alparslan*[53], *Ercan Şen*[54]

Kurdish question and Kurds in general are problematic in the Turkish academy (Scalbert-Yücel and Ray, 2006). Similarly, Kurdish question is largely ignored by the psychology community. (Göregenli, 2010). In a recent descriptive study, we showed that this indifference is closely related to the political atmosphere in Turkey (Bayad, Şen, Alparslan, & Eser, in publication). Therefore, in addition to the clear deficiency in psychology, it is important to investigate the language and discourse of the studies in question and reveal the power and knowledge relationships (Vergin, 1999) in this particular context.

From this point of view, we subjected 33 psychology theses related to Kurds to thematic analysis in order to examine how psychology in Turkey handles and defines the Kurds and the Kurdish issue (Braun & Clarke, 2006). In the analyses we conducted, we observed that these 33 theses occupied a larger volume in the period called "Peace/Solution/Opening Processes in Turkey" and the topics they covered in this period differed significantly. For this purpose, first we selected 13 theses for open coding, 2 representing the theses written before this period, 5 representing the theses written within this period, and 6 representing the theses written after this period. Besides, instead of focusing on the whole thesis; we examined the *introduction* as the information about the general purpose of the research was included in this section, the *historical background* as the references were given about the historical journey of Kurds, *the literature review a*s the research question was problematized, and finally we examined *the method* section as participants or sample information contained definitions about the Kurds.

At the end of the first stage, one of the authors determined 23 codes with open coding method; in the second stage, the codes obtained as a result of discussions with other authors were classified and we agreed on a code book consisting of 15 codes, 10 sub-themes, 9 themes and 2 categories. In the last stage, other authors who were not included in open coding evaluated the remaining 20 theses using the closed coding method based on the code book obtained. According to the results of the thematic analysis, in these theses, the Kurds were mostly discussed around the categories of 'Kurdish issue' and 'Defining Kurdishness', respectively. The Kurdish issue category consists of the themes of Turkish-Kurdish relations, conflict-violence, Kurdish issue and state oppression, respectively. In the category of 'Defining Kurdishness', it was observed that Kurdishness was defined using different categories such as non-Kurdish, ethnic minority, cultural minority, social identity and Kurdish, respectively. It can be argued in the light of the language they use and the scope of the social problems they describe, that the Kurds are limited to the Kurds from Turkey and living within the borders of the Turkish nation-state, and they compose a problem in terms of social cohesion in Turkey. During this presentation, we will summarize sub-themes and examples, and information will be offered about how the themes have changed in time with changes in government policies. The findings will be discussed with a reference to the relationship between power and academic knowledge in the political context of hegemonic Turkish state ideology.

Keywords; Psychology, Turkey, Kurdish Question, thesis, thematic analysis

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51- Istanbul University, Social Psychology PhD Student; umiteser30@gmail.com

52- Bielefeld University, Institute for Interdisciplinary Research on Conflict and Violence

53- Muş Alparslan University, Psychology Department

54- Independent Researcher, Social Psychology PhD Student

Ten Years of Social Psychological Quantitative Research on the Kurdish Question (2011-2021): A Meta-Analytic Compilation Study

Mete Sefa Uysal[55], Ercan Şen, Elif Sandal Önal, Yasemin Gülsüm Acar

In this meta-analytical compilation study, which we started with the belief that determining what social psychological studies on the Kurdish issue say and taking a snapshot of the current situation can guide us in understanding the current situation, we aim to create a roadmap in order to overcome the current problems, by determining the political, theoretical and methodological situation in social psychology studies on the Kurdish issue. For this purpose, the current research basically focuses on how the Kurdish issue, Kurdish identity and Kurds are handled in social psychology studies. We tried to examine how the political, cultural and historical contexts in the Kurdish issue were evaluated. In summary, we aim to reveal which social psychological variables and subjects these studies mostly focus on, and how the relationships between these variables appear.

For these purposes, we searched certain databases (eg, PsychINFO, Web of Science, PubMed) with a large list of keywords that would enable us to find social psychology studies on the ongoing Kurdish issue in Turkey. After pre-selecting the 373 articles we accessed within the framework of certain criteria, we identified 54 quantitative and 28 qualitative research articles focusing on the Kurdish issue and/or Kurdish identity, written by social psychologists or from a social psychological perspective, and collected data from Turkey. The meta-analysis for this study was carried out on 54 quantitative articles. The fact that nearly ten years of scientific knowledge consists of a pile of knowledge far from being a systematic knowledge has revealed the necessity of conducting a series of meta-analyses in order to determine whether there is a common conclusion, lack or roadmap that we can draw from these studies. When we examined these 54 articles in detail, we saw that the two frequently studied social psychological themes are ethnic/national identity and intergroup contact. We identified three social psychological variables with which the relationship of these two roof themes was most frequently studied: attitudes towards outgroups, perceived discrimination, and support for minority rights/multiculturalism. Based on these groupings, we conducted seven meta-analyses to analyze seven basic relationships that social psychological studies focusing on the Kurdish issue frequently examine: i) attitudes towards contact and out-group; ii) contact and perceived discrimination; iii) support for contact and minority rights/multiculturalism; iv) contact and identity; v) identity and out-group attitudes; vi) identity and perceived discrimination; and vii) support for identity and minority rights/multiculturalism.

All meta-analyses were performed with the MAJOR package over the jamovi program. Of the 22 studies (N = 5624) that focused on intergroup contact and outgroup attitudes, the data of only seven studies were collected from Kurdish samples, as social psychology studies in Turkey mostly sought an answer to the question "Is it possible to improve the attitudes of Turks towards Kurds through contact?" We think it paves the way for making a preliminary inference. According to the meta-analysis, we can say that the social psychology studies carried out in Turkey in the last ten years and centered on the Kurdish issue reveal a very strong relationship between contact and attitudes towards the outgroup (rz = .42). In addition, the regulatory analysis revealed that the ethnic origin of the sample did not significantly change this influence. That is, for both Kurds and Turks, frequent contact with the outgroup resulted in developing more positive attitudes towards the outgroup.

The second meta-analysis, which focused on the relationship between contact and perceived discrimination against Kurds consisted of 8 studies (N = 1567). The results of the meta-analysis show that studies on this subject reveal inconsistent findings. Studies show a weak and insignificant negative relationship between contact and perceived discrimination (rz = -.06 (95% CI [-.199, .088]). Periodic studies have shown that while intergroup contact is associated with a lower perception of discrimination among Kurds, this is not true for Turks (e.g., Bikmen & Sunar, 2013; Çelebi, Verkuyten & Smyrnioti, 2016). In another example Bağcı, Stathi and Piyale found conflicting results on imaginary contact and perceived discrimination in two different studies. They showed that imaginary contact and discrimination were positively correlated when perceived discrimination was measured at the individual level (2019a), while there was no significant relationship when measured at the group level (2019b). At what level is group status and discrimination conceptualized and measured? More studies are needed to reveal the distinctive role of the child.

Meta-analysis findings from 11 studies (N = 2431) examining support for contact and minority rights/multiculturalism show a moderate and significant relationship between these two variables (rz = .22). The regulatory analysis revealed that this relationship is quite different for Kurds and Turks. Accordingly, while there is a significant and strong relationship (rz = .35) between contact and support for minority rights for Turks, this relationship does not exist for studies conducted with Kurds. As a matter of fact, when the results of the first three meta-analysis studies

55- *Friedrich-Schiller-Jena University, Social Psychology, metesefauysal@gmail.com*

are considered together, it can be said that it is possible to see the traces of the criticism directed at intergroup contact studies in the social psychology literature that contact is a method that -usually- only produces positive results for advantaged group members, as seen in studies focusing on the Kurdish issue.

The meta-analysis findings of 19 studies (N = 4636) studying the relationship between identity and contact show that there is a significant but weak negative relationship between ethnic identity and intergroup contact (rz = -.13). However, the regulatory analysis conducted points to a methodological moderator for this relationship. While the significant relationship between identity and contact was valid only for studies working with a student sample (rz = -.18), such a relationship was not found for studies collecting data from a general sample.

The meta-analysis findings of 17 studies (N = 4189) focusing on the relationship between ethnic identity and outgroup attitudes show a moderately negative relationship between these two variables (rz = -.19). For both Turks and Kurds, high levels of ethnic identification are associated with more negative attitudes towards the outgroup. Finally, the meta-analysis results of 10 studies (N = 1797) examining ethnic identity and perceived discrimination against Kurds were weak and insignificant (rz = .10 95% CI [-.132, .339]), reflecting inconsistent findings on this issue. Regulatory analysis points to the determining role of ethnicity as well as group status. For Turks, there is a strong and negative relationship between ethnic identity and perceived discrimination against Kurds (rz = -.34); For Kurds, this relationship is positive (rz = .30). In other words, as the identification with ethnic identity increases for Turks, the discrimination experiences of Kurds become increasingly invisible.

Keywords; Meta-analysis, Kurds, psychology, academy

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Critical Approaches on Liberation

Re-reading Marx for Psychology, e.g., Alienation

Athanasios Marvakis[56]

""... to achieve a psychology of liberation
demands first that psychology is liberated. ...
It must break out of its own enslavement..."
(Martín-Baró 1994, s. 25)

A first question one may ask is probably: Why re-reading Marx? Isn't there enough said and written about Alienation, Psychology and Marx – and in all variant combinations of these three signifiers? For the second half of the 20th century alienation seemed to be an attractive, suitable catchall word for collecting complains about the ill in (capitalist) society. Isn't there not enough stuff to be used and referred to?

The answer is quite easy and at the same time quite difficult. The usual, dominant view and practice concerning alienation in social sciences is similar for all social phenomena: The dominant approaches are confining their work, their perspective on interpreting, examining (testing, measuring) the (cognitive, emotional ...) "state" of concrete subjects and are labeling certain perceptions, feelings, practices, etc. as (aspects or levels or ... of) alienation – offering potential "cure" for these individual states of alienation. Certain odd but common premises and interpretations are repeatedly at work here:

- The basis for these dominant approaches is a supposed dualism, a dichotomy between alienation and non-alienation
- The individuals – the subjects – are conceived as "carriers" of some states or traits.
- The social scientist has the function of a judge (who is looking from the outside) about what kind and/or how much alienation can be diagnosed at other people (or not)
- Inverse to the tendency of the falling profit rate in the process of capitalism, we can seemingly record a tendency of a rising alienation rate
- The more alienation one discerns, one diagnoses, the more psychology seems to be needed; is this a therapeutic self-misunderstanding of psychology, of social sciences generally, is this an occupational disease or is this a job-related perversion?

Consequently, we can pick out a second question: What are we talking about exactly when we are talking about alienation? At this point, it appears reasonable and promising to push the re-start button. Going forward to somewhere like the beginning seems to contain hope.

The period called "Young Marx" offers us an opportunity to grasp the whole system of the program Marx is establishing; he is collecting the "seeds" (dialectic, historicity, relationality) for his methodology, which will later become "trees", and this will have great consequences for the social sciences. Marx – following Hegel - conceives of humanity as the result of its own work, and therefore alienation develops with the development of labor. Alienation is a developing social relationship – as is emancipation/liberation. Young Marx adds the necessity to historicize nature and human essence. Humanity is open to transformation, it consists of potentiality, it is not confined to factuality. Alienation (or emancipation/liberation) is not an "object", a "thing" to be achieved or even owned. First of all, it is praxis or practice; it is simultaneously an articulation of a social, a material relationship within particular societal conditions and relations; it is a particular social positioning, a concrete practice on the social battlefield called class struggle articulating and contributing to a "regime of alienation-emancipation". "Liberation" is not a final or ultimate thing or state, nor is it a (religious) salvation or healing ('psychology as medicine', as cure); Liberation is praxis, is process, and liberatory practice produces (historically) new alienation/oppression.

Keywords; Marx, estrangement, praxis, social positioning

56- *marvakis@eled.auth.gr*

Liberation in the Form of "Emancipation from all Domination" through Different Lenses of Critical Theory

Melanie Melis Büyük[57]

MIn Critical Theory (CT), human liberation takes central stage as the theory posits that all social struggles can ultimately be traced back to certain forms of domination. For example, Max Horkheimer equated liberty to "emancipation from all kinds of domination" (1937) and focused on forms of economic domination in particular. Later strands of critical thought have set or added different foci, such as Feminist Epistemology (gender domination/ the patriarchy) and Critical Race Theory (racial domination).

All of these theories posit that we as individuals experience social problems not so much because of individual leaders (such as certain politicians at certain times) but rather because of systemic inequalities which stem from social and political domination. According to most strands of CT, this systemic 'violence' as well as our place in the system of privileges of society, then alters the way we act in society, and should therefore be taken serious in the field of psychology as well.

In my presentation, I would like to focus in the first part on the topic of liberation (and the other side of the coin, domination) through the lenses of three strands of CT: Frankfurt School (with a particular focus on Horkheimer), Feminist Epistemology and Critical Race Theory. The guiding questions will be: What is liberation according to this theory? From what is liberation needed? And how is liberation achievable?

In a second part then1[58], I will draw from a specific phenomenon of racism, which is the racist attitudes of the Turkish citizens living in Germany towards the refugees in Turkey. I will try to explain this phenomenon based on different strands of CT and explore how it is possibly different from "mainstream racism" of White Germans. Hence, I will make a case for the inclusion of systemic conditions and personal history into psychological inquiry as seemingly the same phenomenon – racism – can be understood in fundamentally different ways when lenses of Critical Theory are employed.[59]

Keywords; Frankfurt School, domination, critical theory, mainstream racism, Turkish refugees

57- Boğaziçi University, Master's Student, bueyuek.melis@outlook.de

58- This part is not directly connected to liberation but rather serves illustration purposes to make the link to Critical Psychology and will show how a different standing in society might account for different actions or a different assessment of certain actions. I will essentially argue that the racism purported by migrants in Germany in the last years differs in many ways fundamentally from the racism purported by White Germans. However, this part can be omitted if too long or not directly topic related.

59- This is although it is certainly not to be evaluated in a more positive way.

Child Liberation

Children's Rights in the Pursuit of Children's Emancipation

Hatice Göz[60]

The prevailing perception of children is that they are "passive, needing to be manipulated, ignorant, innocent..." recipients. They are not considered as persons; they are treated as living creatures attached to adults. Hence children, who occupy a very large space in social life are not seen as individuals. Children cannot take part in decision-making mechanisms, have a say in administration or vote; and they do not have the right to speak about their own living conditions. They are the people who are not allowed to interfere with the conditions of the family and are considered the "property" of the family as well as the state. Therefore, they are seen as objects, not active agents.

While children are not accepted as individuals in the society, they are actually affected by everything they experience, and they indirectly influence them. Children also share the inequalities and lifestyles produced by their social class and their families. The fact that every child passes through the same childhood developmental stage does not make all children equal. Not all children are born into the same social conditions. The social issues of labor, abuse, education, health, mother tongue are important political determinants of quality of life for children.

There is a "naturally" asymmetrical relationship between the adult and the child, which can only be changed with a conscious attitude and policy. The distorted perception of children deepens the distance between the adult and the child and stands as an obstacle in front of children's liberation. For a world and society where children live equally and freely, there is a need for a rights-based, holistic child policy which puts the child at the center. The most important part of this policy will be children's rights.

Children actually have the right to spend this childhood freely and equally. The United Nations Convention on the Rights of the Child, which is the convention signed by most states across the world, considers all people under the age of 18 as children and recognizes their rights. Just because the majority of world states have signed this convention does not mean that the rights of all children in the world are protected and that they live equally and freely. In fact, the situation is quite the opposite.

Although the Convention on the Rights of the Child is not sufficient on its own and some sections of the Convention need to be renewed, it is the most important reference point for children's rights. It is also the most instrumental document for the struggle of children's liberation. The four fundamental principles of the Convention are the right of all children to live and develop; to be free from discrimination; consideration of the best interests of children and to participate in decisions.

Liberation of children is possible only if they are accepted as subjects, allowed to express themselves and participate in decision mechanisms. For this reason, the right to participate is an essential part of emancipation. Children can only become subjects in environments where they can speak, express themselves, object, and are listened to. Only then will a democratic life in which children are equal and free will be possible. Within this framework, we can say that the recognition of children's rights, their implementation and development without reservations are indispensable for a society where children are free and flourish.

Keywords; Children, children's rights, right to participate

Discussing the Liberation of Children in an Adult World

Alper Yalçın[61]

The definition of childhood and society's perceptions of childhood have constantly changed over the ages. When we look at the historical development of the concept of childhood, it is possible to see that there are many representations, from the traces of original sin to the representation of purity and innocence[62]. According to Aries, "childhood was formed in the bourgeois family. There are two reasons why this kind of childhood does not occur among the lower classes: (1) Since the child death rate is very high in poor families, the child is not seen as a permanent entity. (2) Since children in these families start working very early, they enter the world of adults very early, so they meet institutions such as factories and police stations very early" (Cited by Darıcı, 2009). The class differences that

60- haticegoz7@gmail.com

61- alperyalcinn@gmail.com / alperyalcin@rengarenkumutlar.org

62- For more information on this subject: "Childhood Through the Ages", Prof. Dr. Mine Tan: http://dergiler.ankara.edu.tr/dergiler/40/511/6276.pdf

Aries mentions, the different understandings and experiences of childhood, the beginning of institutionalization of childhood with the emergence of nation states, have all contributed to a common understanding of childhood.

In addition to the establishment of nation states, the period when the understanding of childhood and the meanings attributed to children created a universal framework date back to the establishment of the League of Nations, today the United Nations (UN), in the 20th century. Children's rights declarations were published in 1924 and 1959. Although these declarations are very important in order to prevent the human rights violations experienced by children in all wars, today they include a protective approach for children. However, human rights discourse would be widely used in the political arena only with the 1970s, so human rights declarations could only be limited to presenting an understanding for a while. The United Nations (UN) Convention on the Rights of the Child (CRC), published in 1989, was a convention signed by 196 states meeting on a common ground during the periods when the idea of human rights found a wide place in the political arena. Unlike the children's rights declarations published in 1924 and 1959, the CRC adopted the right of children to participate as an umbrella principle and drew a framework for children's freedom of expression and freedom of association.

Today, examined in the context of children's rights, it is possible to see that states, societies and political movements are much more sensitive to the protection of children, while it can be observed that they lag behind and even reject children's participation in politics as citizens. At this point, it would be useful to open the concept of politics for discussion and to evaluate politics in a wide range from what we eat and drink to the way of government of the country, regardless of the private and public spheres. In this context, the places where children can find themselves in crises such as war, natural disasters or in daily life, for example, in a park, have not gone beyond representing objects of victimization or sympathy. While it is of course important that the grievances of children are visible, children are kept out of the process at the threshold of any struggle or decision-making, because decision-making is the job of adults. The roles assigned to children by adults in history are limited to playing games, going to school, reading books, etc. This memorized point of view manifests itself from organizations that declare to be libertarian to right-wing conservative movements. Discussions about children's participation in Turkey have started to take place in the last 15 years, but there is still a strong resistance that argues that children should not be involved in politics.

Discussions about the fact that children are the subject of social struggles are based on the actions of Kurdish children in 2006 and 2008. For the first time, children, who were already in the field of social struggle, gained visibility for the first time. However, in that process, while children were a political actor until they were arrested, they were only treated as victims after they were arrested, making their political demands invisible. In Darıcı's study (Darıcı, 2009), one of the children expressed the problems they experienced in the political arena as follows:

"...for example, we see this at the party as well. When a child speaks you cannot see the grown-ups caring, but when a grown up speaks, they are all ears. So, when I grow up, I will attend meetings, where my words will be heard, where I will get what I want. Because children's words do not pass easily. The grown-ups think they know better."

Expressions and actions of children reveal that they are not only victims of social struggles, but also subjects. For this reason, it is necessary to insist on the participation of children in a peace table that will be established tomorrow, even if it is perceived as a radical demand by adults. On the other hand, there are different examples of these studies in the world. In places such as Uganda, Sarajevo, Guatemala etc., children published memorandums in which they discussed their demands while peace processes were being carried out.[63] For adults today, a child's definition of peace as "playing a game" may sound sympathetic to adults, but an adult who does not think about peace may be astonished, just like a child, when s/he first hears this question. But maybe for some kids it really just means playing. Envisioning peace and trying to produce ways and methods is a very difficult process in a country like Turkey, which does not confront the past and where political violence is still widely used. Therefore, doing in-depth studies on peace with children, just as with adults, is one of the prerequisites for participating in these processes.

Children's participation in peace processes is essential, but a few questions need to be raised: which children? If this is a peace table, does having children from the same politics mean children's participation? Is the participation of only boys or girls sufficient to achieve equality in terms of gender identities? Does the participation of children with only one ethnic identity make sense? Also, truth and reconciliation commissions created by adults, compensation processes, in other words, will the mechanisms produced for transitional justice have a meaning for children, will it be child-oriented? Most importantly, what kind of process will the children propose? It is possible to multiply these questions, but the only thing that is essentially needed is the will to discuss these questions sincerely.

Keywords; Childhood, children's rights, political participation, the Peace Process

63- As an example, the momerandum published by children in Sarajevo: https://resourcecentre.savethechildren.net/node/7822/pdf/thematic_evaluation_childrens_memorandum_b-h.pdf

A Prerequisite for Children's Emancipation: A Holistic and Rights-Based Child Policy

Emrah Kırımsoy[64]

The world of children is unilaterally objectified, digitized, standardized, instrumentalized and otherwise dominated by the priorities, relationships and expectations of adults. In the history of human rights movements, reaction to this unacceptable domination and demand for change are the cornerstones of the struggle. From the perspective of basic human rights, "all human beings are born free and equal in dignity and rights, and they are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." This statement defines the principle of "equality" and the prohibition of discrimination in order to achieve inclusiveness, diversity, participation, etc. One of the areas that prioritizes, strengthens, protects and opens up space for its subject is children's rights. The main reference document in this field is the *Convention on the Rights of the Child created by the United Nations* in 1989.

Turkey, like other states, is a party to the *Convention on the Rights of the Child*, and it has committed to the survival and development of every child without discrimination, participating in decisions about them and to serving their best interests. This commitment assures the fulfillment, protection and development of the human rights of children for their self-actualization and dignity. This defines the minimum norms, between entitled children and duty bearers, i.e., adults, and structures (the state), which are still created by adults. It is envisaged that these minimum norms will be transformed into an approach, a roadmap, in other words, a policy that is reflected in the systems of thought, legislation, organizations and actions that regulate relations in social life, and lay the groundwork for positive changes in the lives of children. It is expected that such a policy will have features in which "what is" and "what should be" about children's rights are examined, steps are planned to fill the gaps, implementation processes are phased and a cycle that has capacity of constant self-evaluation is created.

Unfortunately, in Turkey, the need for a holistic and rights-based child policy frequently manifests itself in many areas. While each violation leaves irreparable damage and sometimes irreversible traces on children, it also points to the gaps in the systems established regarding the child. Therefore, it is a necessity that protective-preventive studies and their related components (health, education, child protection, juvenile justice system, etc.) should be strengthened together with and by opening up space for children, so that the violations that have been experienced are not repeated and that they are not lost in the culture of impunity.

In the presentation, using case studies which demonstrate the need for a holistic and rights-based child policy in Turkey, policy arrangements for the creation of such a policy will be discussed and suggestions will be presented.

Keywords; Child rights, Turkey, child policy, case study, political suggestion

64- Social Worker, Child Rights Activist, emrahkirimsoy@gmail.com

ASSOCIATION OF PSYCHOLOGISTS FOR SOCIAL SOLIDARITY