

Is there such a thing as quantitative psychosocial thinking?

R. D. Laing et al. (1966) as a case study

Andy Fugard

 a.fugard@bbk.ac.uk

 @inductivestep

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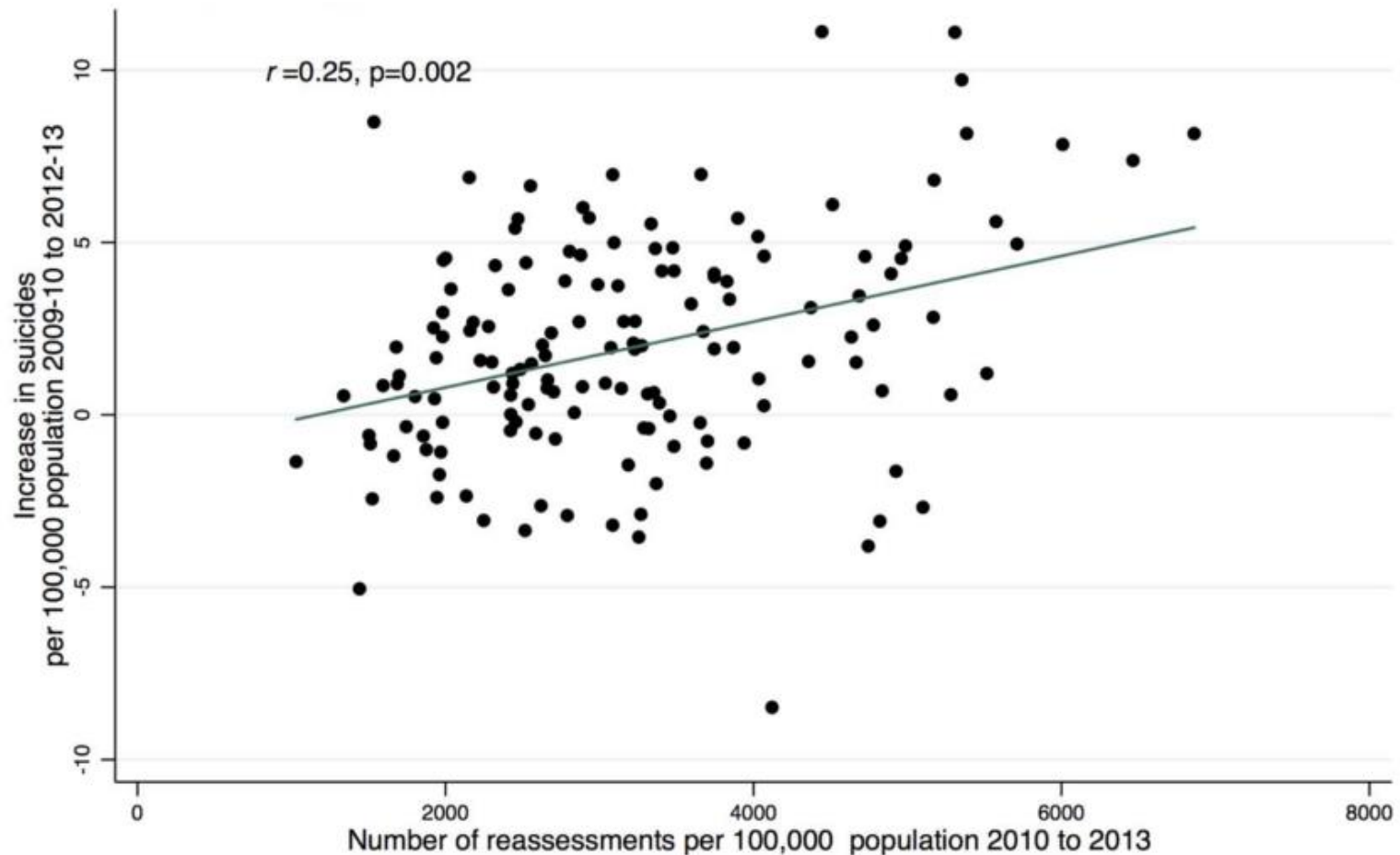
First try (Frosh, 2003, p.1556)

“... there certainly should be space for quantitative research within the domain of psychosocial studies, particularly in relation to the strategic gains they can bring in influencing social policy...”

(QED?)

'First, do no harm': are disability assessments associated with adverse trends in mental health?

A longitudinal ecological study



Something more than useful sciencey-sounding numbers to slot into papers...?

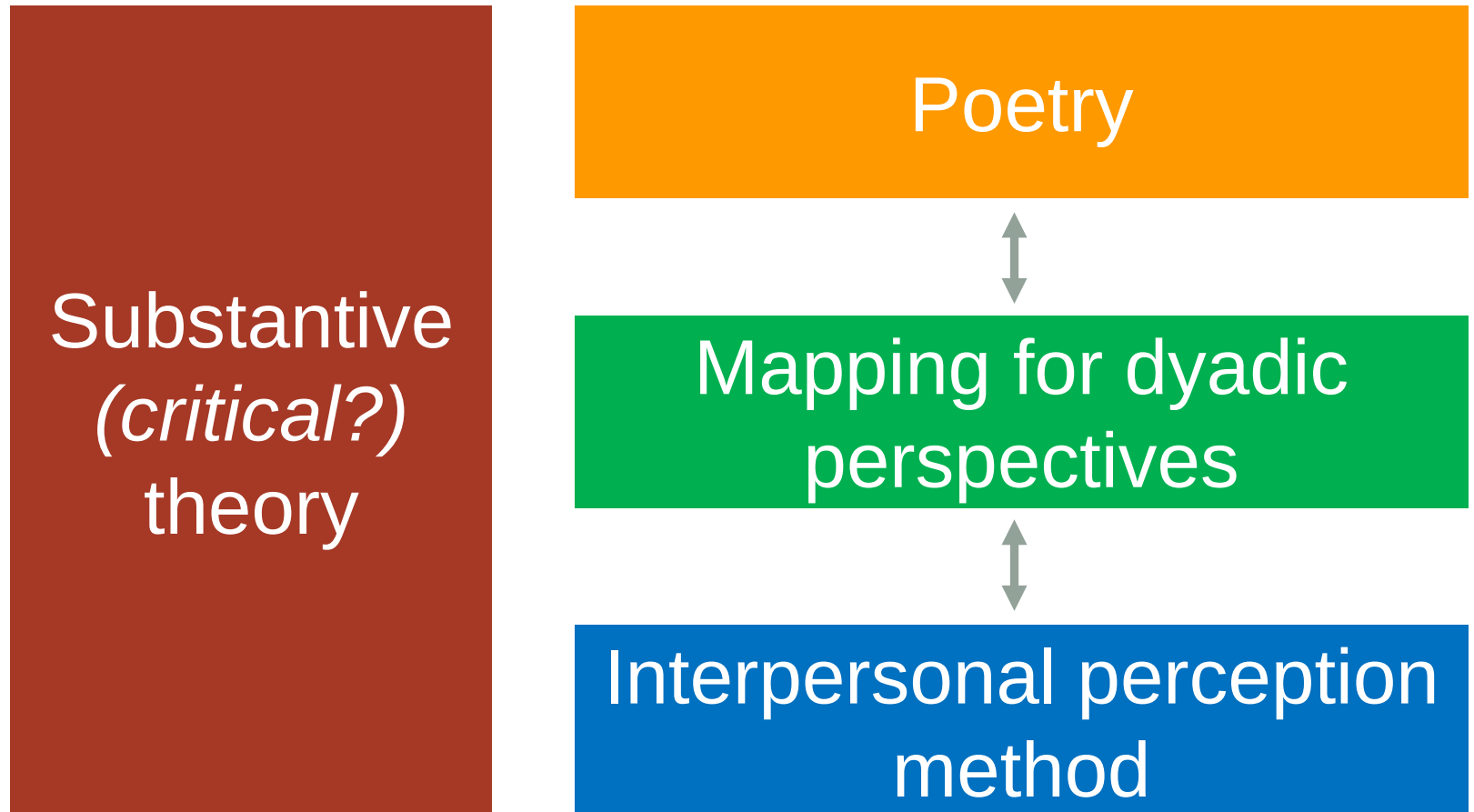
Aim for the “**strong programme**” of psychosocial (e.g., Roseneil, 2014)

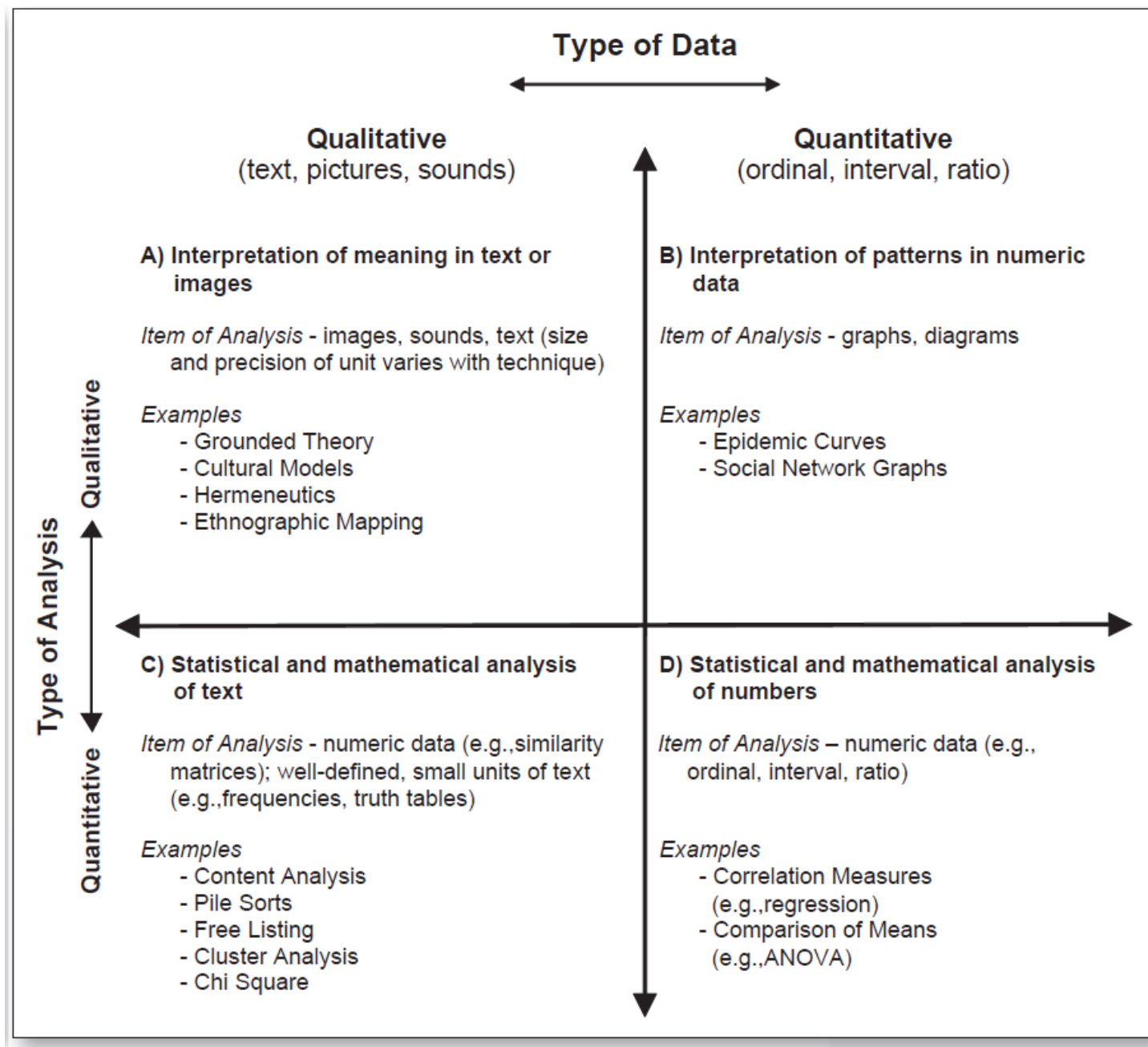
Modesty – deliberately, explicitly, with love and solidarity, bridging to other methodologies

Underpinned by **non-positivist** epistemology

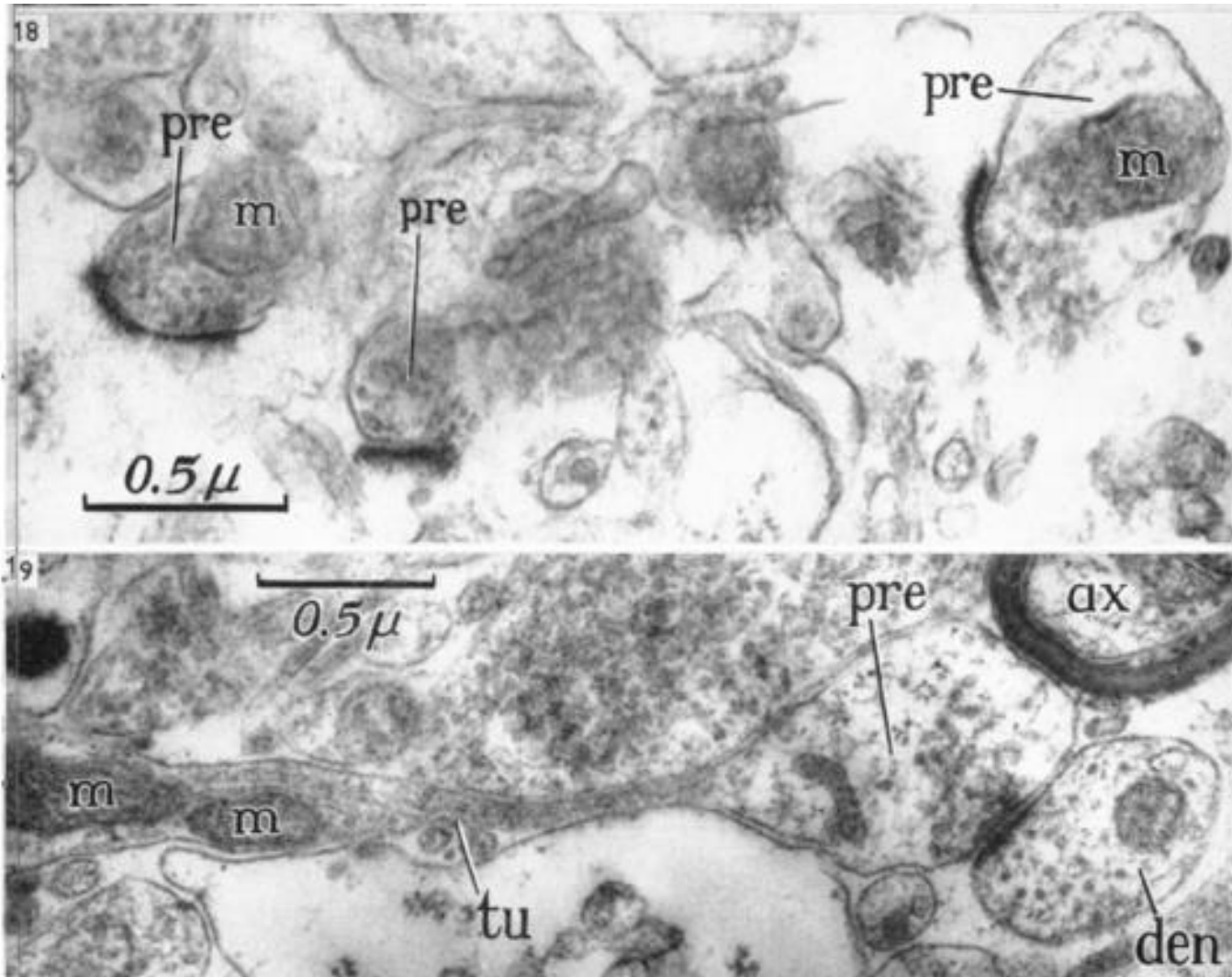
Progress aims of **critical theory**

What Laing et al. have gifted us





Qualitative natural science (Gray, 1959)



Qualitative isn't equivalent to *Verstehen*



THIS **STARVING POLAR BEAR** WAS SPOTTED BY NATIONAL GEOGRAPHIC PHOTOGRAPHER PAUL NICKLEN WHILE ON AN EXPEDITION IN THE **BAFFIN ISLANDS**.

Quantitative does not mean “objective” (Bruno De Finetti; 1906–1985)

“ My thesis, paradoxically, and a little provocatively, but nonetheless genuinely, is simply this:

PROBABILITY DOES NOT EXIST”

NOT ANOTHER
R.D. LAING BIO...

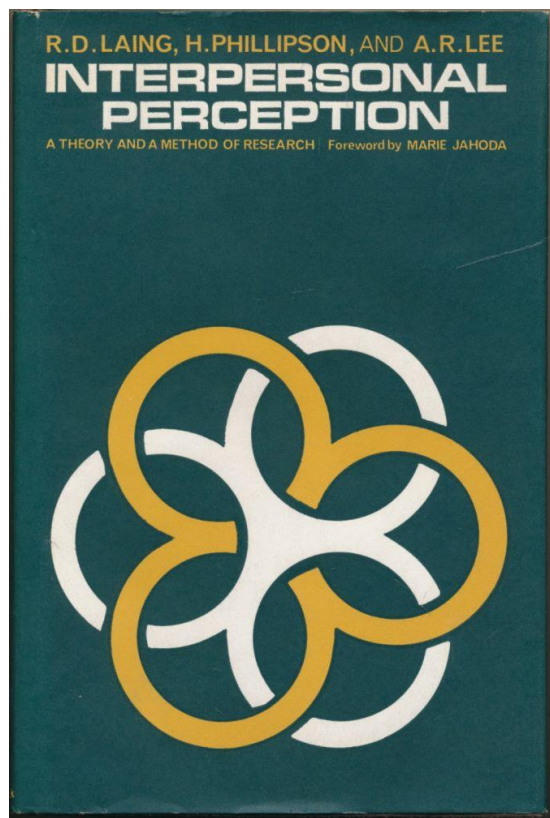




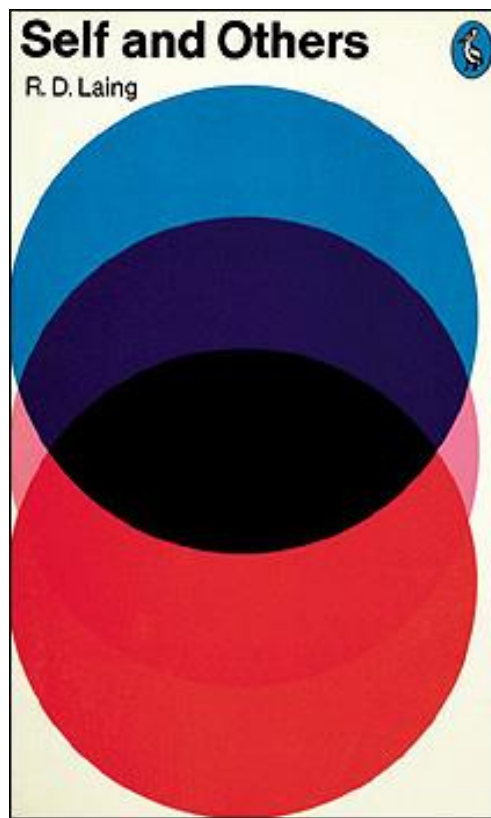
Mad to be Normal (2017)



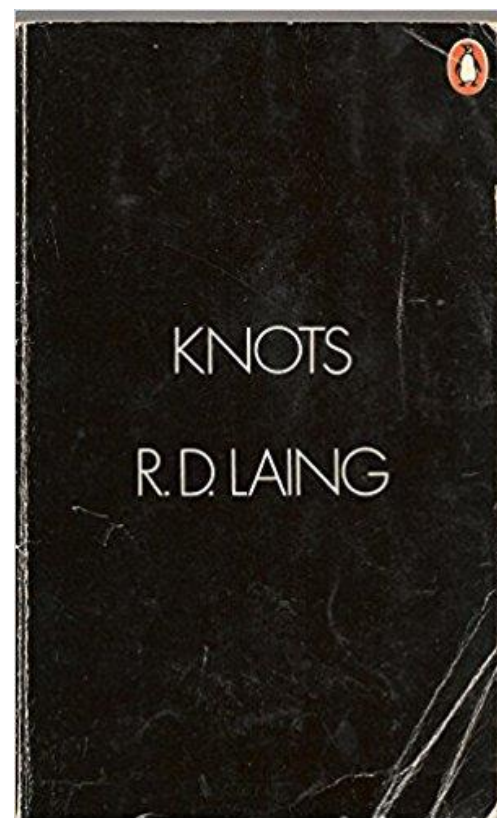
F.E.E.L. (Friends of East End Loonies)
Kingsley Hall 2017



1966



1961/69



1970

1965

Kingsley Hall

1970

1961

- *Self and Others* first edition published

1965

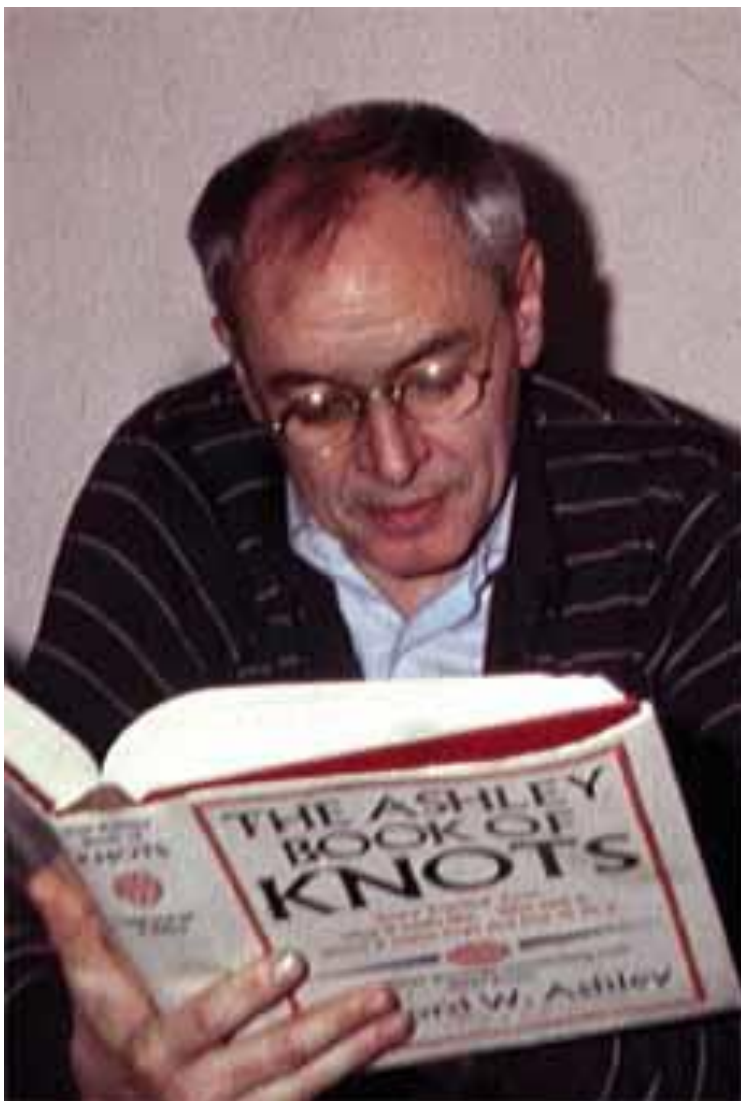
- Kingsley Hall taken over by Philadelphia Association
- Separates from Anne Hearne
- Moves into Kingsley Hall

1966

- *Interpersonal Perception* published
- Moves out of Kingsley Hall into Belsize Park with Jutta Werner

1970

- Kingsley Hall closes its doors to the PA
- *Knots* published



“The patterns delineated here have not yet been classified by a Linnaeus of human bondage. They are all, perhaps, strangely, familiar. [...]

“I could have distilled them further towards an abstract logico-mathematical calculus.”

(Laing, 1970, *Knots*)

The other says, 'I can't flatter you', hoping that p will think that he, o , means this,

$$o \rightarrow (p \rightarrow (o \rightarrow p))$$

But p thinks, 'He thinks he can take me in with that old trick', i.e.

$$p \rightarrow (o \rightarrow (p \rightarrow (o \rightarrow p)))$$

Example 5

$$o \rightarrow (p \rightarrow (o \rightarrow (p \rightarrow o)))$$

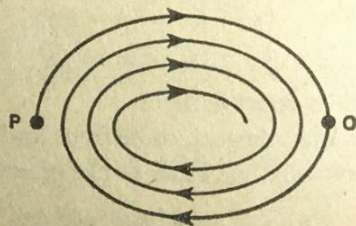
$$\underline{p \rightarrow (o \rightarrow (p \rightarrow (o \rightarrow p \rightarrow o)))}$$

A 'paranoid' man, p

His wife, o

He is convinced that she is deceiving him in order to make him jealous; but he is not letting on that he knows this. So he pretends to be jealous (although he is not) in order to find out if it is true. But he is not sure that she may not be on to this.

i.e. He thinks she thinks that she has managed to trick him into being jealous, but she (i) may not be deceiving him, she might only be pretending to be deceiving him, so (ii) he will only pretend to be jealous, but (iii) she might be aware that he is aware that she is not sure whether he really is jealous. The estrangement from direct feedback can be seen perhaps better if the following 'onion' diagram is used.



In this 'paranoid' position there appears to be a failure in negative feedback, and a sort of 'run away' into an almost infinite regress (obsessive-ruminative thinking, etc.).

We shall conclude these considerations by inviting the reader to ponder the skill of both parties in using attributions in this verbal fencing match between a husband and wife.

SHE: I love you, darling, you know I do.

$$p \rightarrow o \quad o \rightarrow (p \rightarrow o)$$

HE: ... and I love you too, dear

$$o \rightarrow (p \rightarrow o) \equiv p \rightarrow o \equiv o \rightarrow (p \rightarrow o)$$

SHE: I love you, but you think I'm silly.

$$p \rightarrow o \not\equiv p \rightarrow (o \rightarrow p)$$

HE: That's projection

$$p \rightarrow (o \rightarrow p) \not\equiv o \rightarrow p \text{ but: } p \rightarrow (o \rightarrow p) \equiv p \rightarrow o \\ \text{or: } p \rightarrow p \equiv p \rightarrow (o \rightarrow p)$$

SHE: That's nonsense. You *do* think I'm silly.

$$o \rightarrow (o \rightarrow p) \not\equiv o \rightarrow p \quad p \rightarrow (o \rightarrow p) \equiv o \rightarrow p$$

HE: I never said anything of the kind.

etc.

SHE: You just said I was.

HE: I said you were projecting.

SHE: That's what I'm saying; you don't respect me.

HE: That's not true, my dear, you *know* I respect you.

SHE: Don't tell *me* that I know you respect me. I know that you don't. You always think you know my own mind better than I know it myself.

HE: But you don't know your own mind. That's why you're seeing a doctor, and that's why you're ill. I am trying to help you; can't you see that?

THE BASIC SCHEMA OF THE IPM

First level

H→(HH)	and	W→(HH)
H→(HW)		W→(HW)
H→(WW)		W→(WW)
H→(WH)		W→(WH)

or H→(HH) ←W
 H→(HW) ←W
 H→(WW) ←W
 H→(WH) ←W

Second (meta) level

H→W→(HH)	and	W→H→(HH)
H→W→(HW)		W→H→(HW)
H→W→(WW)		W→H→(WW)
H→W→(WH)		W→H→(WH)

or H→W→(HH) ←H←W
 H→W→(HW) ←H←W
 H→W→(WW) ←H←W
 H→W→(WH) ←H←W

Third (meta-meta) level

H→W→H→(HH)	and	W→H→W→(HH)
H→W→H→(HW)		W→H→W→(HW)
H→W→H→(WW)		W→H→W→(WW)
H→W→H→(WH)		W→H→W→(WH)

or H→W→H→(HH) ←W←H←W
 H→W→H→(HW) ←W←H←W
 H→W→H→(WW) ←W←H←W
 H→W→H→(WH) ←W←H←W

(Laing, Phillipson, & Lee, 1966, *Interpersonal Perception*)

How true do you think the following are?

1. She understands me
2. I understand her
3. She understands herself
4. I understand myself

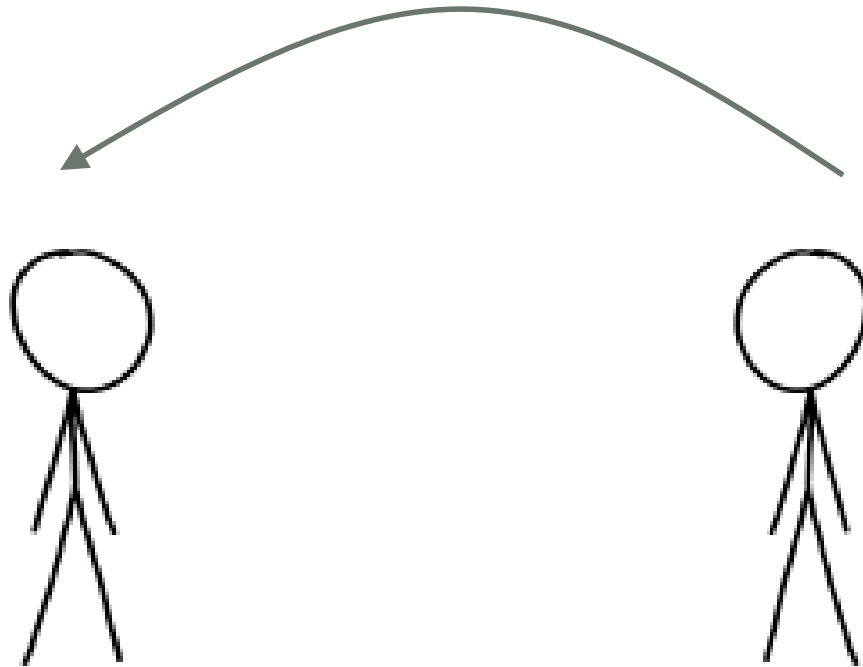
How would SHE answer the following?

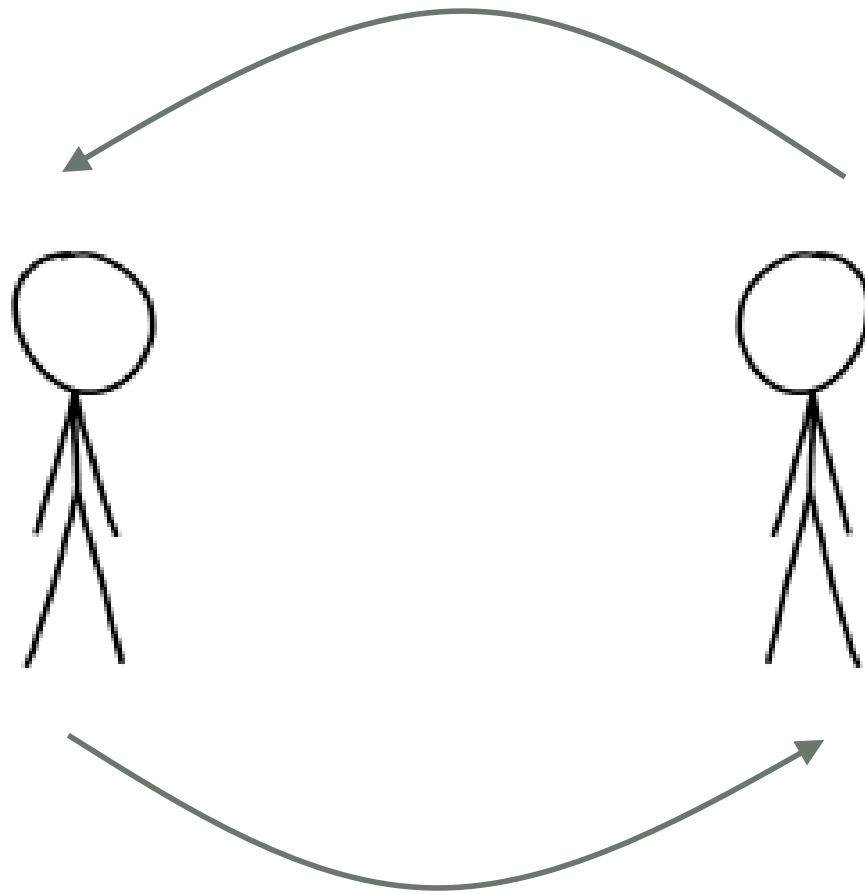
1. “I understands him”
2. “He understands me”
3. “I understand myself”
4. “He understands himself”

How would SHE think YOU have answered the following?

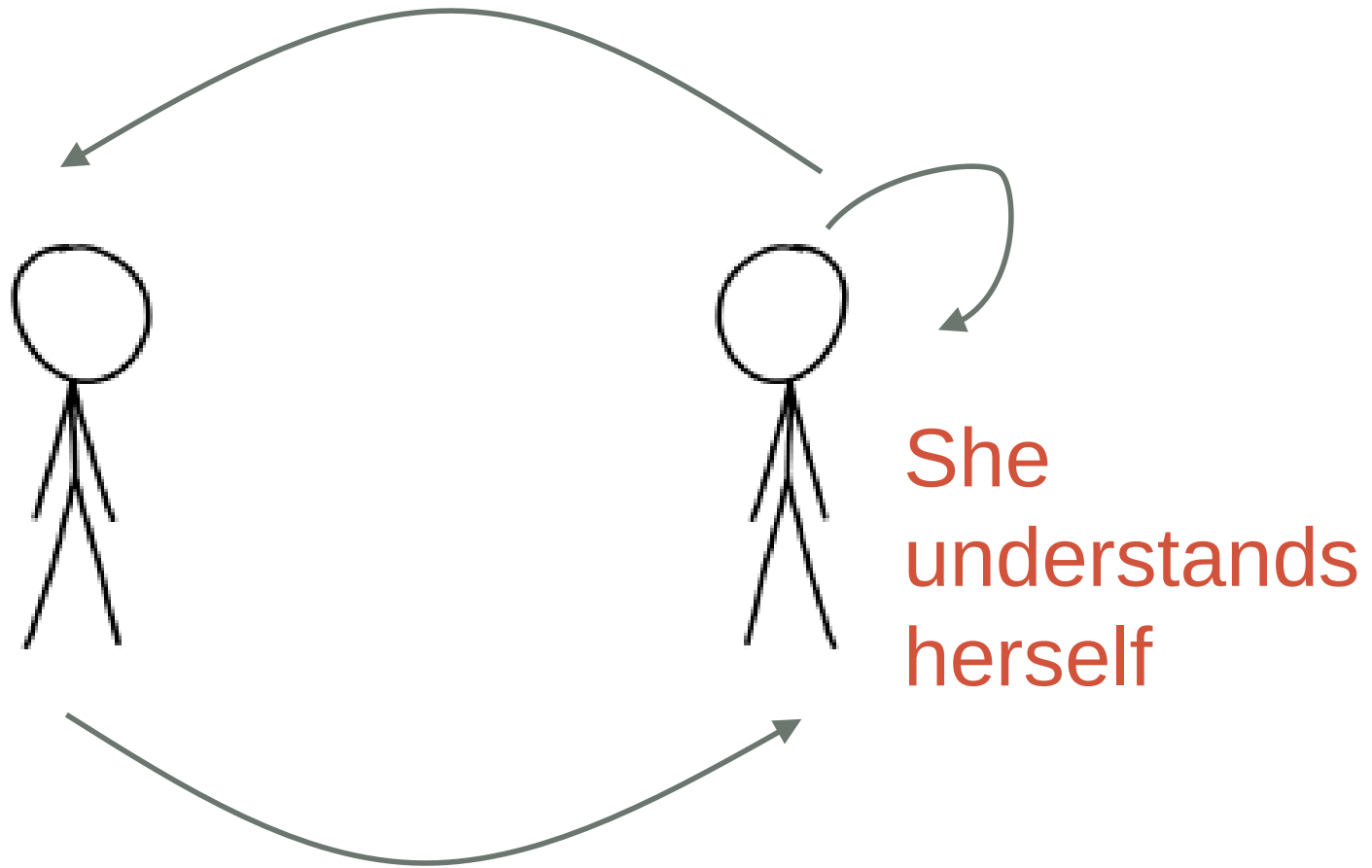
1. “She understands me”
2. “I understand her”
3. “She understands herself”
4. “I understand myself”

She understands me

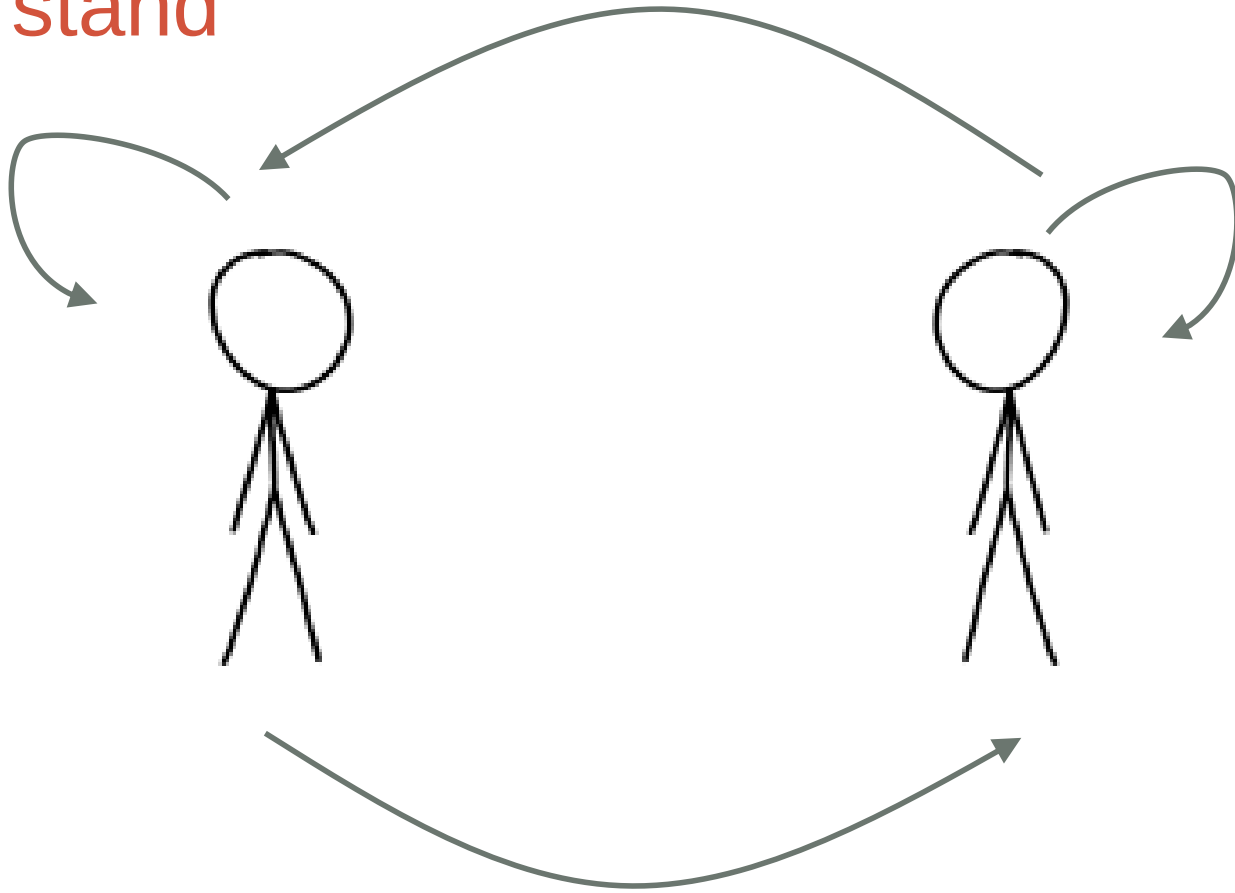


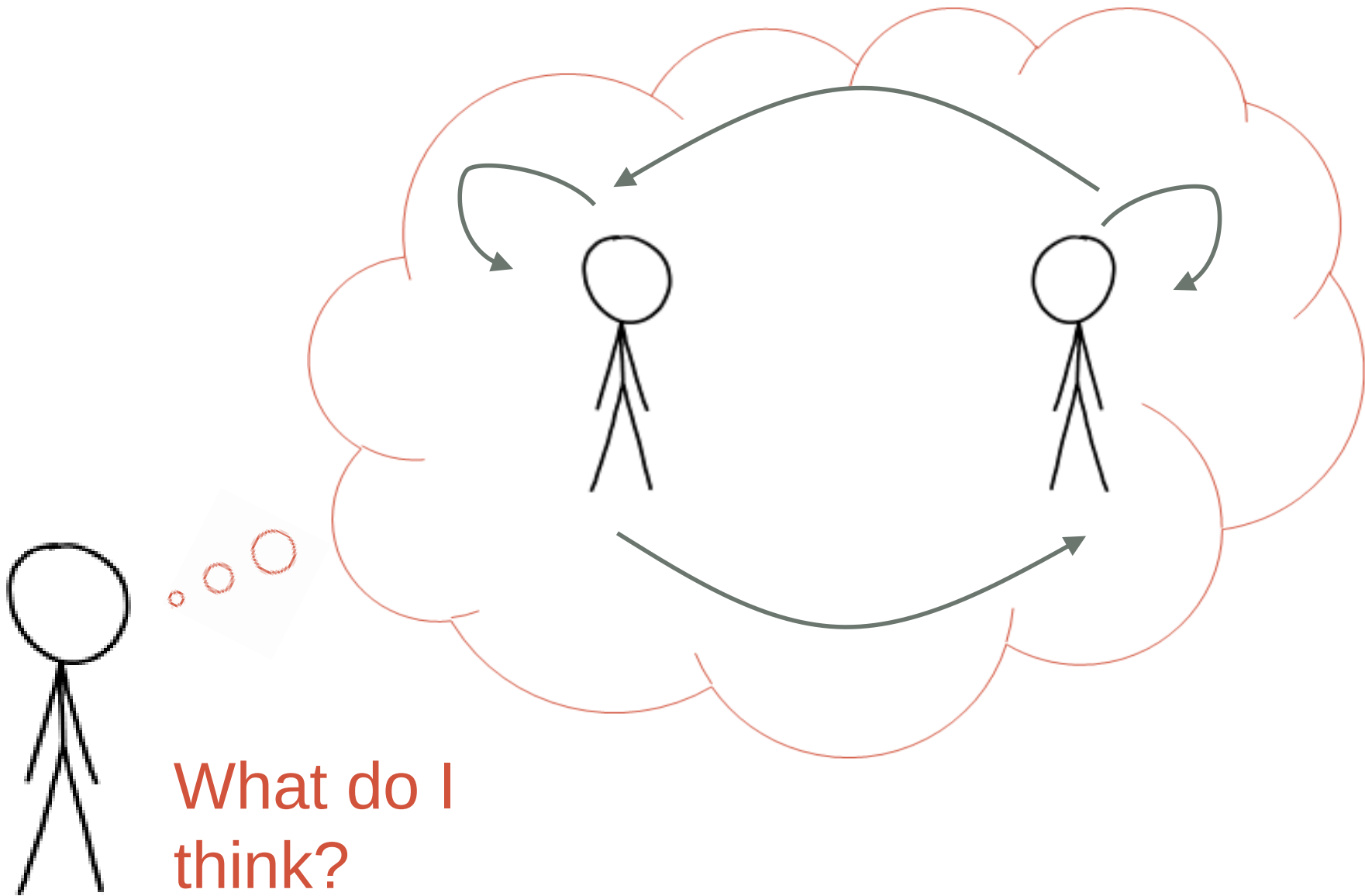


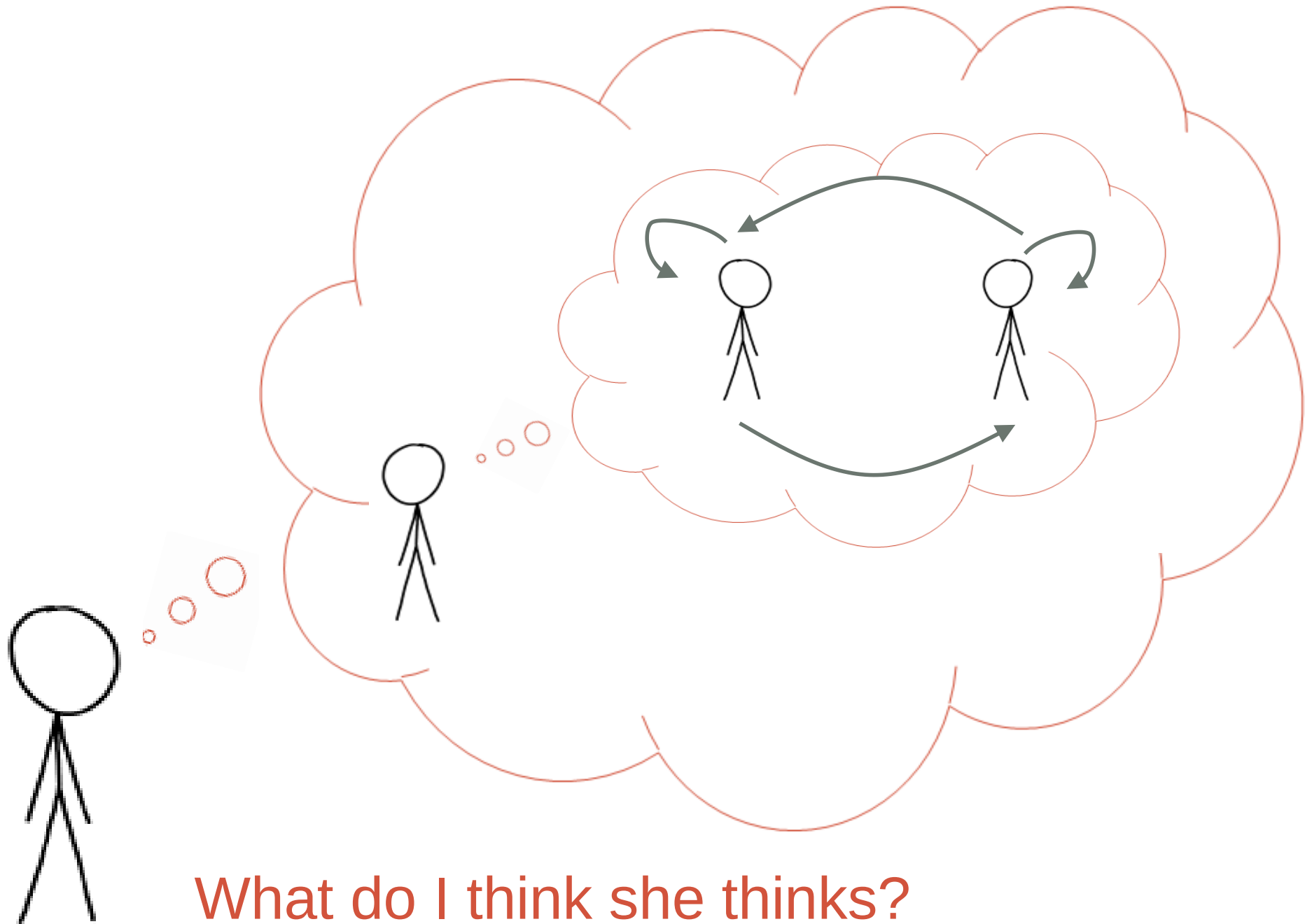
I understand her

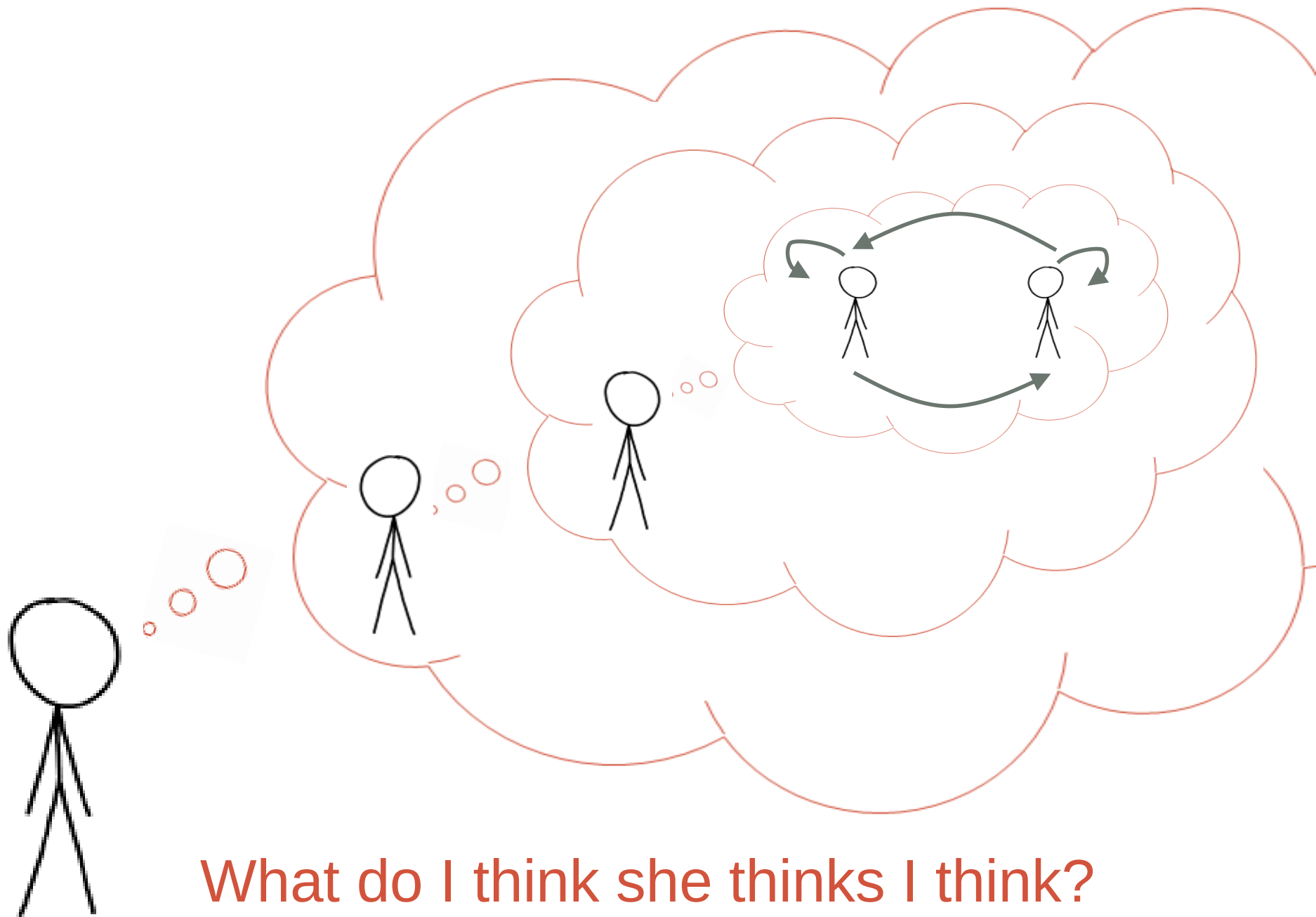


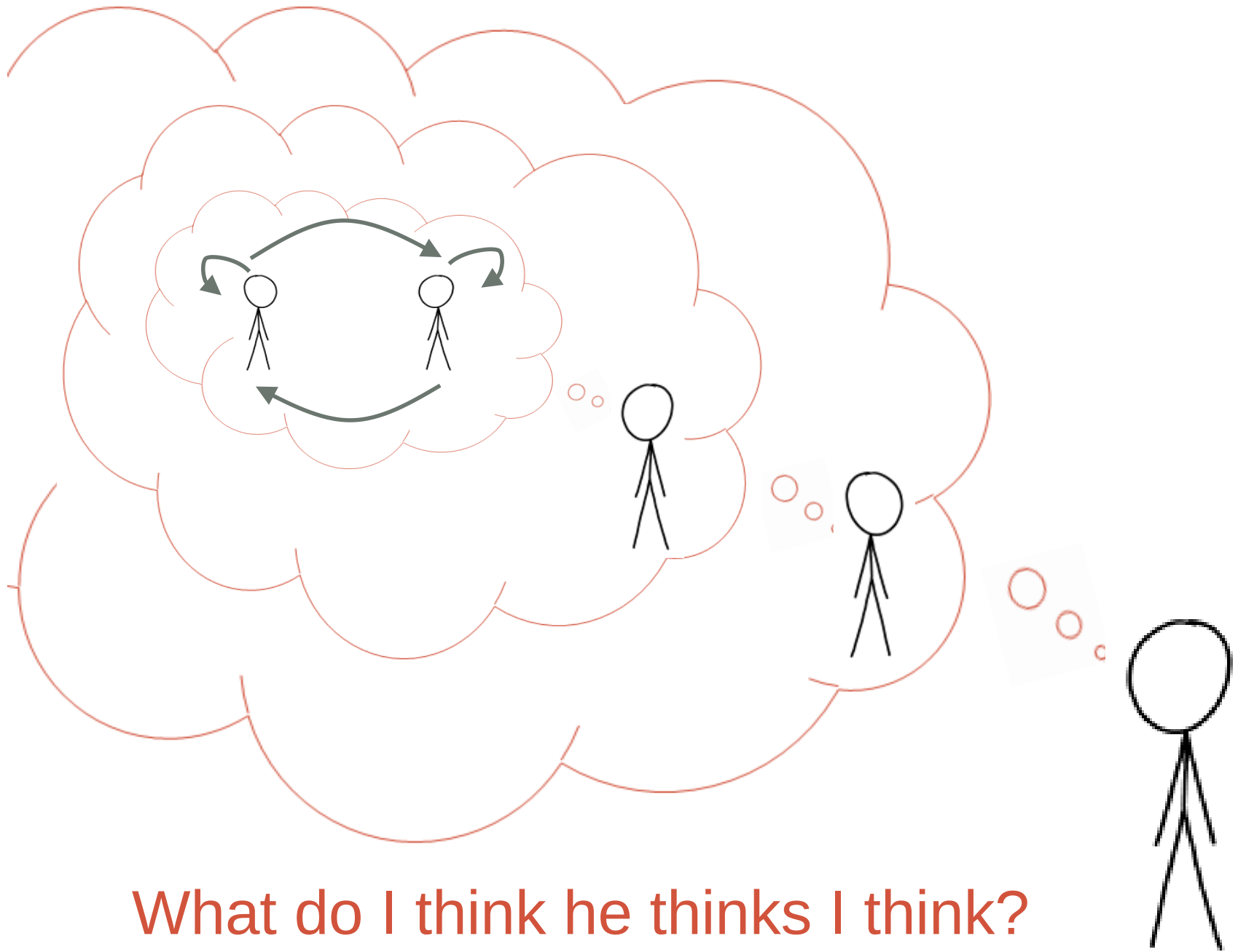
I understand
myself











H	W	H	(HH)	W	H	W
H	W	H	(HW)	W	H	W
H	W	H	(WW)	W	H	W
H	W	H	(WH)	W	H	W
Meta- meta	Meta	Direct		Direct	Meta	Meta
3	2	1	(X)	1	2	3

(Gulp)

IPM Chart: The Joneses

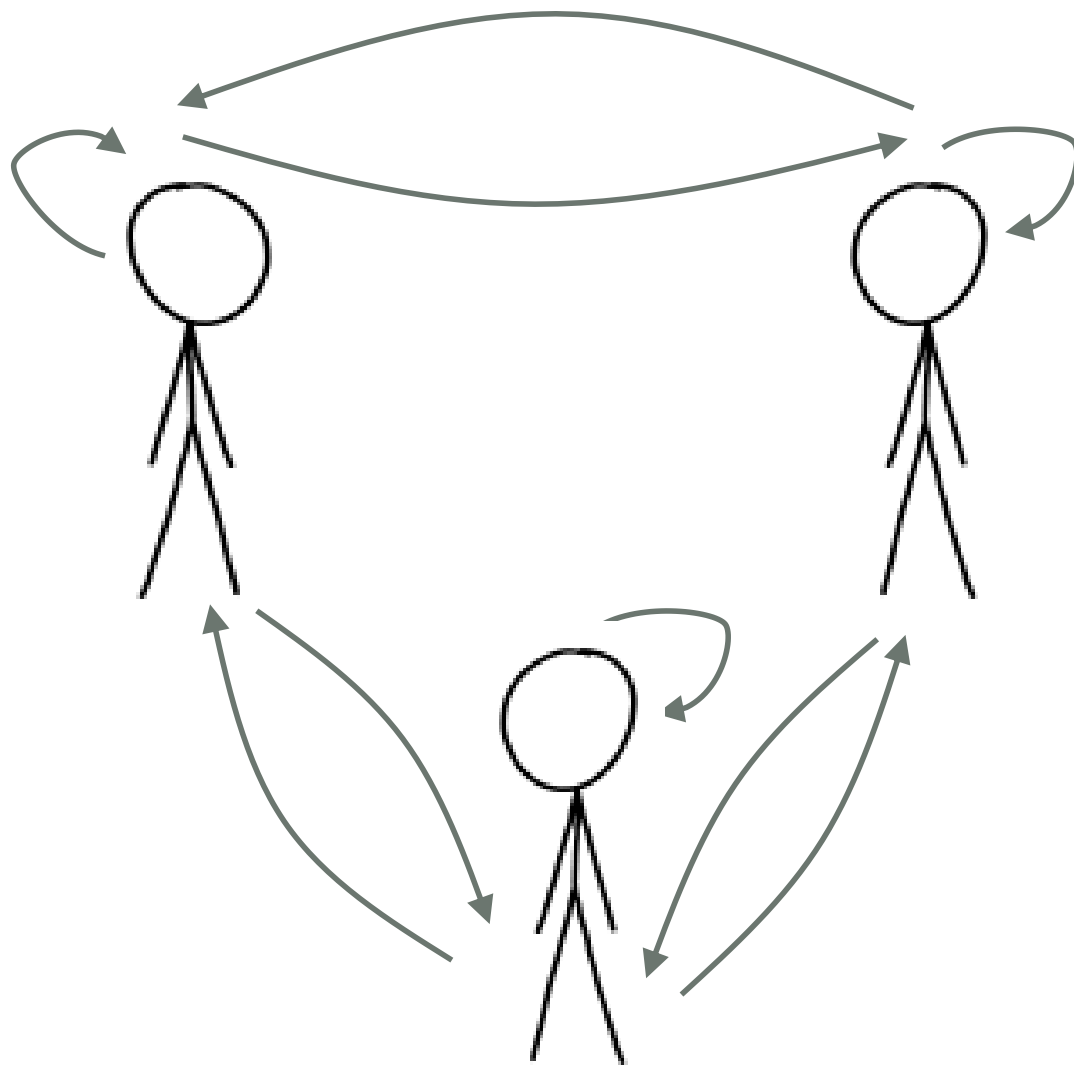
IPM Chart: The Joneses		H (HW) W														
		F	R	M	D	A	H	W	H	W	A	D	U	M	R	F
A	1 Understands	(P)	M			A	+	+	+	+	+	A	U			F
	4 (Depends on)	(P)	M			D	+	+	+	+	+					
	6 Takes seriously	(P)	M			D	+	+	+	+	+					
	12 Respects	(P)	M			D	+	+	+	+	+					F
	15 Loves	(P)	M			D	+	+	+	+	+					F
	19 (Takes responsibility for)															
	21 Lets be self	(P)	M			U	A	+	+	+	+	A	U			
	28 Is honest with	(P)	M			D	+	+	+	+	+					
	36 Can face conflicts	F	M			D	+	+	+	+	+					
	40 Thinks a lot of	(R)	M			D	+	+	+	+	+					
	45 Readily forgives	(R)	M			U	A	+	+	+	+	A	U			
	53 Believes in	(R)	M			U	A	+	+	+	+	A	U			
A-	11 Is afraid of	(R)	M			U	A	+	+	+	+	A	U			
	35 Worries about	(R)	M			U	A	+	+	+	+	A	U			
	44 Has a warped view of	(P)	M			A	+	+	+	+	+	A	U			F
B	4 Depends on	(P)	M			A	+	+	+	+	+	A	U			
	9 Takes good care of	(P)	M			D	+	+	+	+	+					F
	19 Takes responsibility for	(P)	M			D	+	+	+	+	+					F
	34 Is good to	(P)	M			D	+	+	+	+	+					R
	37 Is at one with	F	M			U	A	+	+	+	+	A	U			F
	43 Likes	(R)	M			U	A	+	+	+	+	A	U			
	60 Is kind to	(R)	M			U	A	+	+	+	+	A	U			
B-	14 Is mean with	(P)	M			D	+	+	+	+	+					F
	22 Couldn't care less about	(R)	M			U	A	+	+	+	+	A	U			
	30 Analyzes	(R)	M			U	A	+	+	+	+	A	U			
	50 Is detached from	F	M			U	A	+	+	+	+	A	U			
C1	18 Torments	(P)	M			U	A	+	+	+	+	A	U			
	20 Finds fault with	F	M			U	A	+	+	+	+	A	U			
	27 Mocks	(R)	M			D	+	+	+	+	+					F
	32 Blames	F	M			D	+	+	+	+	+					F
	42 Belittles	(R)	M			D	+	+	+	+	+					F
	51 Makes a clown out of	(R)	M			U	A	+	+	+	+	A	U			
	54 Humiliates	(R)	M			D	+	+	+	+	+					F
C2	7 Is disappointed in	(R)	M			D	+	+	+	+	+					F
	23 Pitties	F	M			U	A	+	+	+	+	A	U			
	24 Doubts	F	M			D	+	+	+	+	+					F
	32 Lets down	(R)	M			U	A	+	+	+	+	A	U			
	33 Expects too much of	F	M			U	A	+	+	+	+	A	U			
	42 Has lost hope for future	(R)	M			D	+	+	+	+	+					F
	55 Is sorry for	(R)	M			U	A	+	+	+	+	A	U			
C-	46 Puts on a pedestal	(R)	M			U	A	+	+	+	+	A	U			
D	5 Can't come to terms with	(R)	M			U	A	+	+	+	+	A	U			
	8 Can't stand	(R)	M			U	A	+	+	+	+	A	U			
	10 Would like to get away from	(R)	M			D	+	+	+	+	+					F
	16 Tries to outdo	(R)	M			U	A	+	+	+	+	A	U			
	17 Fights with	F	M			D	+	+	+	+	+					F
	26 Gets on nerves	F	M			D	+	+	+	+	+					F
	29 Hates	(R)	M			D	+	+	+	+	+					F
	47 Is bitter towards	(R)	M			U	A	+	+	+	+	A	U			
E	25 Makes contradict. demands on	(R)	M			D	+	+	+	+	+					F
	41 Deceives	(R)	M			D	+	+	+	+	+					F
	48 Creates difficulties for	F	M			U	A	+	+	+	+	A	U			
	52 Bewilders	(R)	M			U	A	+	+	+	+	A	U			
	59 Gets into a false position	(R)	M			D	+	+	+	+	+					F
F	2 Makes up mind for	(R)	M			D	+	+	+	+	+					F
	3 Is wrapped up in	(P)	M			U	A	+	+	+	+	A	U			
	13 Makes centre of world	(R)	M			D	+	+	+	+	+					F
	31 Treats like a machine	(R)	M			U	A	+	+	+	+	A	U			
	38 Won't let be	(R)	M			U	A	+	+	+	+	A	U			
	56 Makes into a puppet	(R)	M			U	A	+	+	+	+	A	U			
	57 Spoils	(R)	M			U	A	+	+	+	+	A	U			
	58 Owes everything to	F	M			U	A	+	+	+	+	A	U			

[illegible][illegible][illegible]

IPM Chart: The Joneses

	H						(HW)						W					
	F	R	M	U	D	A	H	W	H	W	H	W	A	D	U	M	R	F
A 1 Understands	(F)		M			A	-	+	+	+	-	+	A		U			F
4 (Depends on)																		
6 Takes seriously		(R)	M		D		+	+	+	-	+	-		D	U			F
12 Respects		(R)	M		D		+	+	+	-	+	-		D	U			F
15 Loves		(R)		U	D		+	+	+	-	-	-		D	U			F
19 (Takes responsibility for)														D	U	(R)		
21 Lets be self		(R)		U		A	+	+	+	+	+	+	A		U		(R)	
28 Is honest with		(R)	M		D		+	+	+	-	+	-		D	U		(R)	
36 Can face conflicts	F		M		D		+	-	+	-	+	-		D	U			F
40 Thinks a lot of		(R)		U	D		+	+	+	-	-	-		D	U		M	F
45 Readily forgives		(R)		U		A	+	+	+	+	+	+	A		U		(R)	
53 Believes in		(R)		U		A	+	+	+	+	+	-	A		U		(R)	
A- 11 Is afraid of		(R)		U		A	-	-	-	-	-	-	A		U		(R)	(F)
35 Worries about		(R)		U	D		+	+	+	-	-	-		D	U		(R)	
44 Has a warped view of	(F)		M			A	+	-	-	-	+	-	A		U			F
B 4 Depends on	(F)		M			A	-	+	+	+	-	+	A		U			F
9 Takes good care of	(F)		M		D		-	+	+	-	+	-		D	U			F
19 Takes responsibility for		(R)	M		D		+	+	+	-	+	+		D	U			F
34 Is good to		(R)	M		D		+	+	+	-	+	-		D	U		R	F
37 Is at one with	F			U		A	-	+	-	-	-	-	A			M	(R)	F
43 Likes		(R)		U		A	+	+	+	+	+	+	A		U		(R)	
60 Is kind to		(R)		U		A	+	+	+	+	+	+	A		U		(R)	
B- 14 Is mean with		(R)	M		D		-	-	-	+	-	+		D	U			F
22 Couldn't care less about		(R)		U		A	-	-	-	-	-	-	A		U		(R)	
30 Analyzes		(R)		U		A	-	-	-	-	-	-	A		U		(R)	
50 Is detached from	F			U		A	+	-	+	+	+	+	A					F

	H						(HW)						W					
	F	R	M	U	D	A	H	W	H	W	H	W	A	D	U	M	R	F
	(F)		M			A	-	+	+	+	-	+	A		U			F
		(R)		U		A	+	+	+	-	+	-		D	U			F
		(R)		U		A	+	+	+	-	+	-		D	U			F
	F			U		A	+	+	+	-	-	-		D	U		(R)	
		(R)		U		A	+	+	+	-	+	-	A		U		(R)	
		(R)		U		A	+	+	+	-	-	-		D	U		M	F
		(R)		U		A	+	+	+	+	+	+	A		U		(R)	
		(R)		U		A	+	+	+	+	+	-	A		U		(R)	
		(R)		U		A	-	-	-	-	-	-	A		U		(R)	(F)
		(R)		U	D		+	+	+	-	-	-		D	U		(R)	
	F		M		D		+	-	-	-	+	-	A		U			F
		(R)		U		A	+	+	+	+	+	+	A		U		(R)	
		(R)		U		A	+	+	+	+	+	+	A		U		(R)	
		(R)		U		A	-	-	-	-	-	-	A		U		(R)	
	(F)		M		D		+	-	+	+	+	+	A					F



Knots

They are playing a game. They are playing at not playing a game. If I show them I see they are, I shall break the rules and they will punish me. I must play their game, of not seeing I see the game.

it hurts Jack

to think

that Jill thinks he is hurting her

by (him) being hurt

to think

that she thinks he is hurting her

by making her feel guilty

at hurting him

...



Using brutal and high-octane choreography and the insightful writings of psychoanalyst R.D. Laing, KNOTS takes us through a series of passionate physical and verbal confrontations as it tries to unravel the twists and turns of life with someone else.

Critical theory – how does this all help?

Karl Marx (1843): “self-clarification of the struggles and wishes of the age”

Nancy Fraser (1985): should “shed light” on oppression

Sally Haslanger (2012): “arise out of social activism”; should take a position and respond to situations which are “straightforwardly unjust” or make the injustice obvious



Recovery in the Bin

A critical theorist and activist
collective.

User-led group of
mental health survivors
and supporters who are
critical of the neoliberal
'recovery' model.

What do they describe and theorise as
“straightforwardly unjust” & interpersonal?

Critical
theory

Performance
(*Verstehen*)



Qualitative mapping



Quantitative analysis
(*Erklären*)

Action

Thank you!



a.fugard@bbk.ac.uk



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