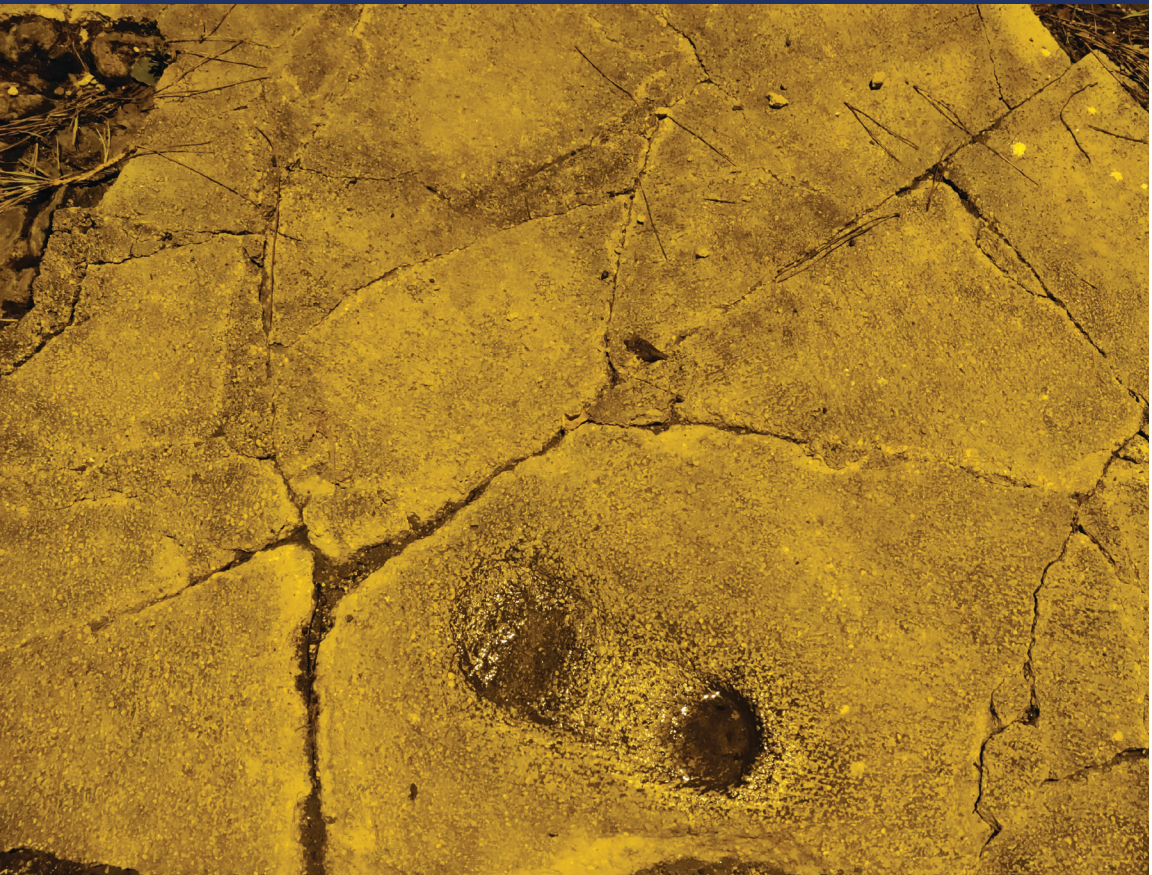


# Beyond Adaptation

The Unity of Personal and  
Social Change in Critical Psychology  
and Cultural-Historical Theory

**Till Manderbach, Johanna Ruge,  
Peter Brook, Eileen Wengemuth, and  
Sigga Waleng, Editors**



# (POST-)CRITICAL GLOBAL CHILDHOOD & YOUTH STUDIES <sup>4</sup>

This book discusses transformative approaches to psychology, social work, and education. Addressing these disciplines' entanglements with oppressive structures, the contributors aim to reconcile individual support with social justice. In current times of accelerating crises, professionals often see only few opportunities to influence the conditions of their work. Thinking and acting beyond adaptation, authors from seven countries provide inspiration for researchers, practitioners, and students who want to be more than brokers of a broken system.

Cultural-Historical Theory is a powerful framework that can depict the dynamic of individual minds in society. Building on this, Critical Psychology has formulated an elaborate theory of human agency. Linking individual and social change needs such theorizing. This volume is a rare intellectual exchange by scholars drawing on these traditions. An alternative to both control science and abstract criticism, it inquires the capacity to act.

The editors took part in organizing the Summer School Critical Psychology in Berlin, which inspired this volume.

**Till Manderbach** has been working on the rehabilitation of individuals with mental health problems both in psychological counseling and as a research associate. He holds a M.Sc. and B.Sc. in psychology from the University of Klagenfurt, Austria.

**Johanna Ruge** works in the field of higher education research and teacher education. Currently, she is a research associate at Heidelberg University of Education. She holds a Diploma in Psychology from the Freie Universität Berlin.

**Peter Brook** is a research associate at Brandenburg Medical School, Germany, where he works in psychiatry and psychotherapy research. He holds a M.Sc. and B.Sc. in Psychology from the Psychological University Berlin and University of Hagen.

**Eileen Wengemuth** is a research associate at Brandenburg Medical School, Germany, where she works in health care research on rehabilitation. She holds a doctorate and a diploma in psychology from University of Marburg. Her doctoral research focused on critique of neuroscience.

**Sigga Waleng** researches punishment and exclusion in the school system as a PhD-student. She is M.Sc. and B.Sc. in psychology from University of Copenhagen, Denmark. She taught seminars, supervised student projects, and runs a study circle on critical psychology(ies).

ADVANCE PRAISE FOR

*Beyond Adaptation: The Unity of  
Personal and Social Change in  
Critical Psychology and Cultural-  
Historical Theory*

“This excellent work was compiled by a new generation of ingenious editors. Dialogically organized and containing chapters and commentaries by leading researchers, the book moves our focus from what happens to what is possible in developing mental life and human activity. Thoughtfully advanced and providing a fresh perspective on agency, this volume opens new ways of thinking and doing for cultural-historical and critical psychologists and beyond.”

—Thomas Teo, Professor of Psychology, York University

“This rare and important book presents contributions from the closely related critical approaches of Critical Psychology and Cultural Historical Theory in Europe and the Americas. Many chapters present research projects which throw light on ongoing changes in the social practices of research, education, social work, etc. Because the theories and projects focus on social practices and changes therein and thereof, they also offer researchers, professional practitioners and the people they serve means to comprehend such changes and to bring them about. It is, in short, a volume in support of social critique and change.”

—Ole Dreier, Professor emeritus of Psychology, University of  
Copenhagen



# Beyond Adaptation

# **(Post-)Critical Global Childhood & Youth Studies**

Márcia Aparecida Amador Mascia,  
Hongyan Chen, Silvia Grinberg and Michalis Kontopodis  
*Series Editors*

Vol. 4

# Beyond Adaptation

The Unity of Personal and Social  
Change in Critical Psychology and  
Cultural-Historical Theory

Till Manderbach, Johanna Ruge, Peter Brook,  
Eileen Wengemuth, and Sigga Waleng, Editors



**PETER LANG**

New York - Berlin - Bruxelles - Chennai - Lausanne - Oxford

Library of Congress Cataloging-in-Publication Data

Names: Manderbach, Till, editor. | Ruge, Johanna, editor. |  
Brook, Peter, editor. | Wengemuth, Eileen, editor. |  
Waleng, Sigga, editor.

Title: Beyond adaptation : the unity of personal and social change in  
critical psychology and cultural-historical theory / edited by Till

Manderbach, Johanna Ruge, Peter Brook, Eileen Wengemuth, Sigga Waleng.

Description: New York : Peter Lang, [2024] | Series: (Post-)critical global childhood &  
youth studies, 2297-8534 ; Vol. 4 | Includes bibliographical references and index.

Identifiers: LCCN 2024018738 (print) | LCCN 2024018739 (ebook) | ISBN  
9781636676876 (paperback) | ISBN 9781636676852 (pdf) | ISBN 9781636676869  
(epub)

Subjects: LCSH: Critical psychology. | Maturation (Psychology) | Social change.

Classification: LCC BF39.9 .B49 2024 (print) | LCC BF39.9 (ebook) | DDC  
150.19/8--dc23/eng/20240708

LC record available at <https://lcn.loc.gov/2024018738>

LC ebook record available at <https://lcn.loc.gov/2024018739>

DOI 10.3726/b21948

Bibliographic information published by the Deutsche Nationalbibliothek.  
The German National Library lists this publication in the German  
National Bibliography; detailed bibliographic data is available  
on the Internet at <http://dnb.d-nb.de>.

Cover design by Peter Lang Group AG

ISSN 2297-8534 (print)

ISBN 9781636676876 (paperback)

ISBN 9781636676852 (ebook)

ISBN 9781636676869 (epub)

DOI 10.3726/b21948

© 2024 Peter Lang Group AG, Lausanne

Published by Peter Lang Publishing Inc., New York, USA

[info@peterlang.com](mailto:info@peterlang.com) - [www.peterlang.com](http://www.peterlang.com)

All rights reserved.

All parts of this publication are protected by copyright.

Any utilization outside the strict limits of the copyright law, without  
the permission of the publisher, is forbidden and liable to prosecution.

This applies in particular to reproductions, translations, microfilming, and  
storage and processing in electronic retrieval systems.

This publication has been peer reviewed.

---



---

## *Table of Contents*

<i>List of Figures</i>	ix
<i>(Post-)Critical Global Childhood &amp; Youth Studies: A Note from the Book Series Editors</i>	xi
<i>Introduction</i>	1
<b>Part I Conditions and Theory of a Cultural-Historical Human Science</b>	
<i>1 Double Functionality of Psychosocial Solidarity</i>	19
ATHANASIOS MARVAKIS	
<i>2 Commentary on Double Functionality of Psychosocial Solidarity</i>	37
MARTIN DEGE	
<i>3 Collective Intentionality: Michael Tomasello's Comparative Developmental Psychology and Its Significance for Critical Psychology</i>	43
MICHAEL ZANDER	
<i>4 Commentary on Collective Intentionality</i>	55
MARIA FALIKMAN	
<i>5 Subjectivity from a Cultural-Historical Perspective: González Rey's Contribution to Build a Critical-Propositional Approach</i>	61
DANIEL MAGALHÃES GOULART	
<i>6 Commentary on Subjectivity from a Cultural-Historical Perspective</i>	79
PETER BUSCH-JENSEN	

7	<i>Going beyond Criticality: Transformative Agency for Enacted Utopias in Social Movements and Grassroot Cooperatives</i>	85
	YRJÖ ENGESTRÖM AND ANNALISA SANNINO	
8	<i>Commentary on Going beyond Criticality</i>	109
	JOHANNA RUGE	
<b>Part II Practicing Cultural-Historical Human Science: Research, Education, Health and Social Transformation</b>		
9	<i>On the Challenges of Conducting Critical-Psychological Co-research in Neoliberal Academia</i>	117
	EILEEN WENGEMUTH AND SIGGA WALENG	
10	<i>Commentary on On the Challenges of Doing Critical-Psychological Co-research in Neoliberal Academia</i>	137
	EDUARDO VIANNA	
11	<i>Curriculum De-encapsulation as a Decolonial Instrument to Develop Good Living in Brazil</i>	143
	FERNANDA COELHO LIBERALI	
12	<i>Commentary on Curriculum De-encapsulation as a Decolonial Instrument to Develop Good Living in Brazil</i>	161
	JAN NIGGEMANN	
13	<i>Demedicalizing Anger and Re-politicizing Rage in Foster Care: Toward a Transformative Activist Approach to Mental Health</i>	165
	EDUARDO VIANNA AND RAFAEL COSTA	
14	<i>Commentary on Demedicalizing Anger and Re-politicizing Rage in Foster Care</i>	185
	GRETE ERCKMANN	
15	<i>Exploring the Relevance of Critical Psychology for Psychotherapy in Greece: Contrasting Practices of Psychological Support in the Free Market and in Social Movements</i>	191
	YOULI TSIRTOGLOU	
16	<i>Commentary on Exploring the Relevance of Critical Psychology for Psychotherapy in Greece</i>	213
	RAFAEL COSTA	

<i>17 Work, Mental Health, and Rehabilitation. Going Beyond the Reductionism in Neoliberal, Postmodern, and Social Democratic Accounts: A Critical Psychology Perspective</i>	217
TILL MANDERBACH AND LEONIE KNEBEL	
<i>18 Commentary on Work, Mental Health and Rehabilitation</i>	235
YRJÖ ENGSTRÖM AND ANNALISA SANNINO	
<i>Biographical Information of Editors and Authors</i>	241
<i>Index</i>	251





## *List of Figures*

Figure 7.1.	The emergence of transformative agency by double stimulation	90
Figure 7.2.	Wilson using the paint roller in an action against a bank	94
Figure 7.3.	Wilson using the paint roller to cover the bank windows with La PAH posters	95
Figure 7.4.	Interactive map showing the locations of residence of the members of the Cooperative	99
Figure 7.5.	Dialectics of emergence of transformative agency in the two case examples	103



## ***15 Exploring the Relevance of Critical Psychology for Psychotherapy in Greece: Contrasting Practices of Psychological Support in the Free Market and in Social Movements***

YOULI TSIRTOGLOU

### ***The Restructuring of Capitalism in and through Social Practices: From Revolutionization to (a Psychologized) Adaptation?***

During the financial crisis in Greece, governments and experts have embarked on a wide range of reforms, focusing on the disciplining and the devaluation of the working class, by restructuring the free market in terms of competitiveness. As a consequence, two traditionally antagonistic (Levine, 2013; Reicher, 2014) social practices, the *radical left/ antiauthoritarian/ anarchist/ feminist socio-political movement*, known in Greece as *Chóros* (Kitis, 2015; della Puppa, 2016) and *the free market for the provision of psy-interventions* (PsyMarket) (Avdi, 2011; Dafermos et al., 2006; Stylianidis, 2019; Weiner, 2019) as “sets of interrelated and diverse, local social contexts of action” (Dreier, 1999, p. 7), were enhanced.

Chóros<sup>1</sup> was formed in the late '70s by anarchists and anti-authoritarians as a “new collective identity” pitted against the Right as well as the Left parties and linked to a radicalized politicization of everyday life (Souzas, 2015). Between 2008 and 2012 Chóros' social subject has broadened by including (mainly young) left wing subjects (Tsirtoglou et al., 2023) seeking radical outlets for political organization, expression, and socialization (Siapera, & Theodosiadis, 2017), on the grounds of the unprecedented intensification of the autonomous politicization and revolutionization in everyday life<sup>2</sup> across the country. The triggering events were the social uprising of December

2008 (Theodosiadis, 2015; Vasilaki, 2017) and the development of feminist and queer politics (Eleftheriadis, 2015) through quieter practices (Kouki & Chatzidakis, 2021) and autonomous groups (Daskalaki & Fotaki, 2017; Kanaveli, 2016; Tsomou, 2020).

In parallel, participation in the PsyMarket,<sup>3</sup> i.e. the context of everyday activities where professionals and clients participate by (re)producing, supplying, and demanding psy-interventions—with a broad educational, clinical, or popular appeal—was set in the '80s (Avdi, 2011; Triliva & Marvakis, 2019) and progressively increased since 2008, especially for the young (Vavvos & Triliva, 2018) working-class subjects, in the context of the following conditions: (a) the requests for psychotherapy increased rapidly (Pomini, 2017), and “adjustment disorders” (Triliva & Marvakis, 2019) became a widespread diagnosis, (b) precariousness prevailed in mental health State or NGO(sized) services (Triliva & Marvakis, 2019) and private enterprises boomed (Avdi, 2011), (c) the culture of psychocentrism (Rimke & Brock, 2012) was established, and the psychologization of the financial crisis (Marvakis, 2014; Stampliakas, 2014) along with the psychologization of the insurgents (Argyriadis, 2013; Papanikolopoulos, 2012) became a dominant discourse, (d) the working rights of graduates from the psychology departments of private universities were legally recognized in 2010 with the number of psychiatrists increasing rapidly between 2011–16,<sup>4</sup> and (e) psychologists “easily baptized themselves as psychotherapists” (Dafermos et al., 2006).

This social dynamic was exploited by Syriza (Papanikolopoulos & Rongas, 2020), the party which quickly attracted the revolutionized social subject (Siapera & Theodosiadis, 2017), offering the prospect of state mediation of its demands (Stavrakakis, 2015). The electoral rise of Syriza, through an “inclusionary populist profile” (Salloum, 2021, p. 3) was a process parallel to the weakening of the social impact of the uprisings (Theodosiadis, 2015; 2008–2012.net, 2019). In particular, the promotion of NGOization and Social Economy (Daskalaki et al., 2019; Varvarousis & Tsitsirigkos, 2019) along with gender mainstreaming (Kambouri, 2015; Syriza, 2015) in Syriza’s policies were an opportunity for the assimilation—albeit in the sense of a high-tech precariat (Dedes & Tsirtoglou, as cited in Triliva & Marvakis 2019)—of a large part of Chóros’ subjects, who traditionally used their often high-level knowledge in social sciences for the needs of the movement, refusing to integrate into mainstream society.

In 2015, the government’s ignoring of the referendum result (67% in favor of Grexit) was a turning point for the Chóros’ subjects’ disillusionment (Maltezou, 2015) who had participated massively. As a consequence, they started orienting themselves at the PsyMarket searching for individualized

ways for “coping with (the stress of) oppression” (Williams, et al., as cited in Phillips et al., 2015). Chóros and PsyMarket were dialectically intertwined. The intersubjective “exclusion, suppression, negation and disregard” (Holzkamp, 2013a, p. 333) that Chóros’ (della Puppa, 2016) and PsyMarket’s (Stylianidis, 2019; Weiner, 2019) subjects were (re)producing, on the grounds of two “centred perspectives” (Holzkamp, 2013a) concerning the adjustment in or the revolutionization against the dominant conduct of everyday life, were gradually assimilated. This dialectical connection constituted for me as a participant in both social practices the necessary social condition for approaching my knowledge interest in developing the (emancipatory) relevance of CP.

That said, I will present participation in these social practices, from the “first person perspective” (Holzkamp, 2013a, p. 285; Schraube, 2014) I developed by conducting a practice research<sup>5</sup>—as a qualitative “bricoleur” (Denzin & Lincoln, 1994; McLeod, 200, as cited in Mackrill, 2009)—consisting of various “cooperative introspections” (Nissen, 2000) with various subjects (clients, friends, comrades, colleagues) on various settings (e.g., sessions, encounters, political assemblies) of my personal social practice, diary notes, and self-learning activities. My goal is to make *comprehensively understandable* (Holzkamp, 2013a) my subjective reasons for action, i.e., “what the world means for human subjects (as I) and their possibilities and necessities to act” (Schraube, 2014). Considering, though, that the “world is always present in scenes of everyday life conduct” (ibid. 274), the presented data consist of self-reflections in relation to those scenes which for me proved to be relevant with the development of CP as an *across-contexts and intersubjective comradely therapeutic practice*.

### ***Participation in Dialectically Intertwined Social Practices***

Participating in social practices requires performing a series of everyday “concerns” (Hybholt, 2015), i.e., “socio-cultural self-evidences” (Schraube, 2013a, p. 281) as *taken for granted and/ or meaningful (ab)normalities* (see also, Krzyżanowski, 2020). Therefore, *adjustment* to given social conditions in relevance with the practices’ (tacit) rules and restrictions is also required. Correspondingly, subjects may try to *resist, disobey, and revolutionize* against the same given conditions, in relevance with their subjective reasons for action in the context of dynamic nexuses of interrelated social practices (Dreier, 2019).

Activities for a *better life*<sup>6</sup> are a major concern both in Chóros and PsyMarket. However, historically there were irreconcilable differences

between these social practices' "ends and means" (Nissen, 2000, p. 165) for the conduct of a better life and the legitimization of participation in each one. These differences could be objectified as *normalities for the revolutionization against or the adaptation to the dominant conduct of everyday life*.

On the one hand, participating in Chóros as a *normal* comrade<sup>7</sup> required:

<sup>8</sup> [...] *cohabitating in old, cheap, hippy or creepy houses, in specific neighbourhoods of the metropolitan centre, coping with cops and riots, showing disobedience, be keen on subculture, socializing with other participants or cliques, looking conflictual and anti-conformist, staying informed about current affairs, studying Chóros' publications, participating frequently in public or collective political actions, approving of individual abnormalities and micro transgressions, working as a wage employee and striving for a living, being free to freak out, using slang, resisting to commercialization, scientific expertise and academic life, tolerating and adapting to implicit hierarchies, (re)producing anti-capitalistic, interdisciplinary, grass-roots knowledge, and resisting the psychotherapeutic culture.*

On the other hand, participating in the PsyMarket as a *normal* psychotherapist required:

[...] *living alone, as a wife, or mother even better, of a nuclear heteronormative family in a nice house in a good area, attending seminars, trainings, supervisions, psychotherapies, practicing PR, self-improvement and self-promotion, careering, maintaining a well-looking office in a peaceful, cultured or bourgeois area, looking content, calm, well-tempered, beautiful, formal, intellectual, scientific, peaceful and diligent, being a successful entrepreneur, forming a scientific opinion on popular current affairs, neutralizing my political perspective and talking quietly using psychologized clichés, excluding politics from sessions, being suspicious about meanings or intentions, disclosing scarcely, being in control of relationships, and freaking out secretly.*

Reflecting critically with my colleague Electra Anagnostopoulou (Tsirtoglou & Anagnostopoulou, 2013) on the everyday arrangements for the overcoming of social inconsistencies and restrictions between such social practices, I realized that

[...] *living a not-fragmented personal social practice and realizing subjective life interests as an agent in collectively dynamic contexts also demanded: multi-measuring routines, constant reorganization of my psychological budget, suspending intersubjective linkages, tolerating gaps in the everyday meaning making processes and actions, or tolerating compelling intersubjective antagonisms.*

However, such individual adaptation strategies for *rearranging the criteria of participation* left me with

*[...] a remnant feeling that consistency was attained on the basis of a tolerated but not always appreciated intersubjective mediateness and that the attained consistency was no more identical with my initial subjective ends.*

Adjusting was *like striving through alienation for an emancipated living* where *self-censoring, guilt and restricted transparency, autonomy, or commitment* in both practices served as *the freedom strategies of a goldfish*—i.e. strategies so that the fish “keeps imagining that it swims in the Atlantic as long as it manages to swim without touching the sides of the fishbowl” (Holzkamp, 2013b, p. 26).

However, in the context of the State’s “counter-revolution” (Ta paidia tis Galarias, 2018, p. 61), Chóros’cognitariat (a few psychologists among them) became routinely interested in *(new) normalized concerns*:

*[...] gender issues, social media, over socialization, smart drugs, (alternative) well-being, selfcare, feminist (care) ethics, denouncements of gender violence, political correctness, and queer life [...]*

Soon, *new kinds of adjustment problems* appeared while psychologized interpretations of Chóros’ subjects traditional uncompromising habits and deviances from mainstream culture (Kitis, 2015; Krzyżanowski, 2020)—i.e. (ab) normalities widespread and popular in terms of neoliberal subjectivities (Beattie, 2019)—were routinely (re)produced in personal discussions and public political events,<sup>9</sup> due to reasons of interpersonal or collective understanding.

*FOMO, ghosting, gaslighting and mansplaining or depression, panic attacks, insomnia, ADHD, eating disorders, addictions, and traumas. If I don’t use these words nowadays I can hardly communicate my/ our problems with my comrades. I am exhausted and it often feels like I am “burning out.” All the multitasking, the violations, the constant conflicts and demands, personal and political, sometimes drive me crazy. I don’t rebel enough. It doesn’t make sense. I need to figure out what the hell is wrong with me and I can’t do it.*

Often, on the background, there was a (post)feminist need for an emancipated individual subjectivity (Rutherford, 2018) not easily practiced in the implicitly patriarchal context of Chóros.

*[...] sometimes I shut up (often at assemblies) for fear of saying something that isn’t political enough. It’s also the pathogenicity of our processes (implicit hierarchies, shaming, trashing, denouncements, etc.). But how could I talk about all of that? There’s also the gossip that I can’t stand.*

As a consequence, psychotherapy (or the thought of it) *became either an inevitable routine secret or a trendy subject* for comradely interpersonal

connection, combined, though, with a *fear of a restricted comprehensibility between political subjects and psy-experts.*

*[...] I'm thinking of going to therapy. Besides, several comrades<sup>10</sup> are thinking about it or are already doing it, secretly or not. But who will be able to understand the life I live?*

On the other hand, a new generation of working-class mental health experts also participating in the Chóros became aware of their interest in answering the traditional CP question of “how to practice CP” (Nissen, 2000, p. 156).

*[...] It is obvious that the problems are social and political, and I want to work with CP. But I'm not even allowed to say it and I don't even know how to practice CP so that I can survive as a psychotherapist.*

Some of them attempted to challenge explicitly the PsyMarket's limits<sup>11</sup> concerning theory or public discourse rather than professional therapeutic practice (Tsirtoglou et al., 2023). For me, also,

*[...] working therapeutically with CP—having no other resources than academic international CP books and papers (rarely focusing on the psychotherapeutic practice)—was a highly restricted process reduced to the occasional and fearful use of CP concepts during the sessions, which rarely promoted the therapeutic alliance, or any other CP developments,*

Taking these restrictive conditions as possibilities for action, I reconceptualized my knowledge interest in developing CP as a possibility for *sociable* CP intersubjective everyday action beyond the individualized, self-contained, and intellectual “skilful manoeuvring” (Holzkamp-Osterkamp, 1991) I was normally used to as a psychotherapist.

Following a “dialectical perspective” (Kousholt & Thomsen, 2013, p. 375) and with the interest of “legitimizing [myself as an] agent” (Nissen, 2009), I focused on rearranging the conditions of my everyday life by choosing: (a) to quit mainstream psychotherapeutic studies, (b) to achieve a relevant financial independency from freelancing by working in parallel as a waged full-time employee in the public sector, (c) to found a Social Cooperative Enterprise<sup>12</sup> with other psychotherapists interested in CP and Chóros, and (d) to systematize my political participation by organizing in *Autonomia*.<sup>13</sup> I realized these conditions served as sine qua non determinants for approaching my initial end i.e., developing CP in and through my participation in *collectivist contexts interested in a critical perspective on everyday social normalities for the disciplining and the devaluation of the working-class engendered subjects.*

## ***Developing the Relevance of Critical Psychology in the Context of Chóros***

When my comrades started reproducing the dominant psy-discourse, all my critique of the mainstream PsyMarket as well as my suggestions for organizing autonomously and collectively, anti-commercialized therapeutic actions in line with self-help and consciousness raising groups seemed outdated and raised trust issues between otherwise fully committed comrades. They smelled the old and failed (Greek) anti-psychiatric initiatives as well as more collectivization (Marvakis, 2019) and the restrictions it implied for the “autonomization of the self” (Rose, 1998, p. 230). Moreover, they triggered the socially normalized division of labor: PsyMarket was for the (re)construction of an individual independent narrative *identity* (Silva, 2011) and Chóros for the (re)construction of a political *consciousness*. As a consequence, it was easier to cynically legitimize (the need for) any (mainstream) therapeutic treatment, due to the inevitable alienation, than to accept the meaningfulness of developing autonomous CP therapeutic actions. However, (a) *adjusting my CP knowledge interest* in Chóros’ *routinized means and ends* (e.g., public poster-ing and publications), (b) “*voicing*” (Holzkamp, 2013a, p. 331) frequently my “reason discourse” (Osterkamp, 2009) and *resisting* the psychologization of my distress, and (c) “*reinterpreting*” (Holzkamp, 2013a, p. 316) our ostensibly unscientific and even conflictual personal and political dialogues, as *consensual and mutually provoked cooperative introspections* on the CP relevance for Chóros’ everyday life subject matters, served our *comradely intersubjective comprehensibility* in the best possible “decentred” (Holzkamp, 2013a, p. 324) way. This led to the development of two initiatives<sup>14</sup> in relevance with CP: (a) the *Holzkamp’s Comet*—an action of public poster-ing and (b) the publication of two books.

The products of these initiatives that found the greatest appeal<sup>15</sup> were those which adapted relevantly to Chóros’ normalities in regard with either the traditional and solid “ideology critique” (Nissen, 2009) on dominant psychology and/or a pioneering textual knowledge in relation to the *everyday aesthetics of revolutionization*.<sup>16</sup> Meaning, the contemporary—everyday revolutionary (street) art<sup>17</sup> practice as a matter of a sloganistic, ironic, provocative, or surrealist “taste” (Gherardi, 2008, as cited in Axel et al., 2019), in contemporaneity with the reason discourse of today’s subjects as an “aesthetic experience [which] helps us connect our sensations [. . .] and their meaning for our social activities” (Axel, 2019). These were products moved by the appropriation of a “relational aesthetics” (Bourriaud et al., 2002, as cited in Bank et al., 2022) between CP and the social movement pointing to “proposals of a

shared world” (ibid, p. 9) beyond “common sense” (Bank et al, 2022, p. 18), through emotion as “a specific form of assessing the subjective relevance of actual possibilities of living” (Holzkamp, 2013b, p. 22).

Other products<sup>18</sup> were relatively disapproved of because of their relevance with a critique “directed at ourselves” (Nissen, 2000, p. 151) or because they contained images of *old-fashioned realism*. Nevertheless, the book “We Hate People” (2019)<sup>19</sup> proved to be of great significance for the development of CP in the psychotherapeutic context, since it was brought in sessions, initially by some of my clients and then by myself, as a point of reference for the development of a therapeutic joint “conceptual space” (Holzkamp, 2013a, p. 337) concerning the CP methodology.

In the following section I will outline how I try to reconstruct psychotherapy from a *comrade/ psychotherapist (inter)subjective perspective*, having a dual orientation: adapting relevantly to the dominant view of psychotherapy as one-hour individualized sessions as well as developing a CP view of psychotherapy as *an across-contexts intersubjective and comradely therapeutic practice*, part of the psychotherapist’s *critical* personal social practice.

### ***Critical Psychology and the PsyMarket***

Developing CP in the context of the PsyMarket, from a *comrade/ psychotherapist (inter)subjective perspective*<sup>20</sup> became possible for me when I started receiving requests for psychotherapy treatment by Chóros’ subjects.<sup>21</sup> The intersubjective reason discourse had already connected me to my comrades and then to my clients as *potential comrades*. On this basis, it proved reasonable for me to overcome the therapist’s *absolute, blank and typical* dependency on and compliance with the PsyMarket normalities for individualized “ethical acculturation” through standardized “adaptation strategies” (Handelsman et al., 2005).

As a consequence, and in support of Leonie Knebel’s (2019) suggestions for a critical-therapeutic orientation, I perceived “the reassessment of therapy’s parameters” (Totton, 2000, p. 154) as an everyday “common problem” (Holzkamp, 2013a, p. 337) between therapist and client, which could jointly be developed as an intersubjective conceptual space in a way that “a higher degree of issue related reflectedness” (p. 338) is allowed. Taking clients’ interventions or provocations seriously<sup>22</sup>—as voicings of subjective interests and “independent strategies for change” (Mackrill, 2008)—and *reinterpreting* the therapist’s normalized suspicion over the clients’ interest in co-controlling the therapeutic practice as part of a “ruling the roost” (Holzkamp, 2013c, p. 194) subjectivity, I was also empowered to realize my subjective

interests in their interests. This way, I *learn(ed) anew from/ with them* to contribute to this joint conceptual space by *mutually voicing* the “therapist’s subjective interests” (Dreier, 1991) as well (not less her financial interests), and by developing the therapeutic ethics on the basis of an *in-between social practices’ “interrelatedness”* (Holzkamp, 2013a, p. 293).

For me, voicing meant making “sayable” (Holzkamp, 2013a, p. 330) my “positive critique” (Nissen, 2008), in a guilt-free, friendly and even funny way, emancipating myself, also, from the dominant aesthetics and the communication style or repertoire of the politically neutral, scientifically objective, problem-free, and (ab)normality-focused expert/ entrepreneur. Thus, reconceptualizing dominant views on self-disclosure (as those presented in Marais & McBeath, 2021), I learned to *normally and freely* voice: (a) my *trying to* work therapeutically with CP as a non-standardized paradigm based on the grounds of a cultural-historical/societal subjectivity and Marxism, having an emancipating orientation also, (b) my political perspective and participation or any (consequent) possible restrictions in rightly comprehending their subjective perspective, (c) my focus on the practical transformation of everyday life conditions in contrast to intellectually focused treatments of societal conflicts as individualized and mysterious psychological puzzles, (d) the ideologically mystified and normalized restrictive prescripts that we as subjects from a similar social position are expected to adjust to in the context of (dominant or not) social practices, (e) the practical insightfulness I develop in relevance with my personal social (and therapeutic) practice through their revolutionary/critical reflections and actions, and f) my comprehending of the reasonableness of everyday life (subcultural or psychopathological) (ab)normalities or delinquencies as societal possibilities for survival and/or resistance.

Gradually, I realized that through the therapeutic *and* political “social self-understanding” (Holzkamp, 2013a, p. 333) with these clients and the intersubjective (therapeutic) alliances I developed therein, I was also empowered to reconceptualize psychotherapy treatment as an *across-contexts and intersubjective and comradely therapeutic practice* following a double orientation—on the one hand, toward the development of across-contexts possibilities for action in relevance with the contents of sessions and on the other hand, toward the legitimization of the therapist’s *critical* personal social practice across (traditionally or normally) inter-excluded contexts. Apart from retaining some of the normalized practices of PsyMarket,<sup>23</sup> I was empowered to develop new, therapeutically relevant CP possibilities for action across the contexts of my personal social practice.

For example, (a) referring to comrades I trust for *social and political peer-supervision*, (b) practicing civil disobedience *with* my clients, (c) supporting

the clients' connection with (Greek or international) grassroots political collectives or CP practices by sharing contact information, brochures or academic papers, (d) *exchanging* interests on CP cultural participation (e.g., visual arts exhibition on emotional capitalism), (e) *renewing my vocabulary* (Batur et al., 2019) by "*translating [personalized and psychologized]*" statements into "scenes of everyday life conduct" (Holzkamp, 2013a, p. 339), using political, scientific, or even slang conceptualizations, and (f) sharing *new, personally practiced, (societal) possibilities* for everyday action are some of the micro-practices that I frequently perceive(d) to have a CP therapeutic impact on the boundary interests between revolutionization and adaptation.

These voicings and micro-practices are articulated as *understandings or suggestions from my (inter)subjective perspective*, upon which I invite clients to critically reflect, in order to approve of them or not, considering their comprehensibility or value for the development of their/our (therapeutic) possibilities for action. In other words, I explicitly call clients to participate consensually and reciprocally (Eriksson & Storgaard, 2022) in the *critical development* of my/our contributions asking for their understandings and suggestions, also, concerning possible relevant transformational actions they/we could develop in the context of our sessions as parts of their/our personal social practices.

From my perspective, such a practice is developed for me *and* the clients (Mackrill, 2009) as a *relational expertise* (Edwards, 2011) relevant with a CP self-help (Eriksson & Storgaard, 2022) *professional* practice. I believe that (a) the "interconnection between life and therapeutic goals" (Mackrill, 2011) of a subject struggling against disengaging from political struggles, (b) the explicit or implicit connection between psychotherapy and P/politics (Winter, 2021), (c) the feminist politicization of the personal, and d) the Marxist critique oriented toward the social conditions that produce "alienation as the expression of real suffering and as a protest against it" (Celikates, 2012) are not excluded but put under *consensual and mutually provoked cooperative introspections* to highlight both their connection to the personal social necessities or possibilities for revolutionization or adaptation and their consequences in developing a (inter)subjectively determined and emancipatory personal social (and therapeutic) practice.

In this therapeutic context, I was empowered to self-emancipate from the restrictive and alienating "guilt discourse" (Osterkamp, 2009) in the context of which conducting a personal social practice as a psychotherapist between Chóros and PsyMarket could be criticized as unethical according to the dominant codes of moral conduct (Pettifor, 2004). In other words, developing on Ute Osterkamp's (1976 as cited in Knebel, 2019) perspective in retaining a

personally engaged and distanced professionalism, I was empowered to professionally and personally distance myself from striving for a living through alienating psychoanalytically produced and therapeutically reproduced bourgeois disciplinary protocols and professional boundaries which normalize the psychotherapist's wordless, interest-free subjectivity.

In a fundamentally conservative, capitalistic, and patriarchal society as the Greek one, such a "reformist emancipation" (Ratner, 2013) remains a vital emancipating, therapeutic societal possibility. Not only as a possibility for the individual's legitimization as an autonomous, self-determined, and normal CP-comrade agent but also for the legitimization of therapeutic *and* socio-political alliances, between grassroots, autonomous, and inevitably commoditized collective practices, developed roughly on the precarious, rocky, and bumpy grounds of solidarist ethics of Social Movements (Psimitis, 2017). In some therapeutic relationships such a therapeutic possibility was objectified as a kind of a painstaking but relieving and liberating practical methodology—which could also socially be voiced outside the therapeutic session—for realizing and overcoming oppressive normalities in the context of a personal social practice. In some, such a therapeutic possibility saved or enhanced autonomous political participation, and in others, it was a way out from a psychologizing, pathologizing, or victimizing and individualizing understanding of personal distress.

### ***Instead of a Conclusion: Challenges in Relation to the Development of CP Relevance***

Developing CP involved challenges in relation to the political implications of the everyday practical dilemmas in the therapeutic context. As Tsirtoglou et al. (2023) conclude, such dilemmas can be "made sayable in different [individualized] ways [in the context of] the session culture [and reflection upon them can lead to] new micro-possibilities for action." However, "dipoles [of] societal inconsistencies [are implied where] individualization [vs.] collectivization [is manifested as] a new political stake" (ibid). Following this line, it became meaningful for me to continue here by reflecting on my overarching challenge in the way Nissen (2008) makes it sayable, i.e., "how we conceive and constitute ourselves [...] as critical collectives [...] forged in a struggle for recognition [...] not beyond (CP as a) discipline."

Hence, problematizations of (epistemic) objectification, generalizability, kinds of relevance (technical, emancipatory, or societal), and "a suspicion of ideology" (Nissen, 2000, p. 154) concerning the presented "boundary practice" (Nissen, 2000, as cited in Nissen, 2000) (research and

therapeutic) kept arising as *legitimizing CP guidelines*. Defining, for example, the *anti-but-still-methodical* qualities of my practice (Nissen, 2003), identifying the “non-identical commonalities” (Dreier, 2019, p. 187) in between different social practices and subjects (therapists, comrades or clients), perceiving and securing the possibility of developing all kinds of relevance for all the co-researching subjects (Chimirri, 2015), and detecting the “distribution” (Nissen, 2009, p. 82) of power relations in any implicit claim of mine for “authentic” CP practice (Nissen, 2009, p. 82) came to the fore as alternative normalities of a CP social practice. That is, adaptation to the standards of a science from the standpoint of the subject—not less to the standards of writing the present paper—became another necessity for me to achieve a minimum of recognition as a normal, CP participant.

Reflecting on this necessity, considering my subjective position I realized that my interests in being recognized as normal CP participant cannot be reduced to reproducing a CP social practice irrelevantly of the intersubjective alliances I form between Chóros and the PsyMarket. In contrast, meeting the above CP standards in an individualized way should only count as a *partial “aspect”* (Nissen, 2009, p. 73), a necessary “movement” (Nissen, 2000, p. 168) between various other movements necessary for the development of a *practical-scientific relevance*<sup>24</sup>.

Moreover, even if the (re)production of CP in a local context could be objectified as a “prototype” (Nissen, 2009), this would only be in the context of current ideological struggles for relevance(s), in the messy *spectrum of everyday life dialectics between old and new normalities and critiques*. This means that while the presented practice is produced as an ideology critique for the transformation of “given typicalities” (Nissen, 2009, p. 80) in relation to the PsyMarket’s “(dominant) social requirements” (Marvakis, 2019, p. 29), it is also produced as any other ideology for the arena of capitalistic labor competitions for the recognition and the exploitation of labor productivity and/or individuality (Marvakis, 2019). Thus, the social necessity/possibility for developing CP for the Greek context could be objectified as a prototype against several other dialectically intertwined prototypes of ideological critiques to the mainstream PsyMarket, i.e., the recent development of conservative or right-leaning therapeutic practices critical to the dominant PsyMarket as liberal or leftist<sup>25</sup>.

Therefore, a meta-critical cooperative analysis (including not only practitioners but also comrades) seems to me of the outmost necessity: not only in order to ensure that critique in between social practices for revolutionization and adaptation will not end up being developed as a non-conventional, “top-down differential normality” (Marvakis, 2019, p. 26) but for the development

of a *solidarity, comradely, practically, and scientifically relevant CP*. That is, a CP relevant not only to individual (co)researchers and practitioners but also to the fainting memory of an emancipatory and partisan collectivization against capitalist interdisciplinary oppressions.

## Notes

- 1 Chóros in Greek literally means “space.” The concepts “scene” or “milieu” (Kitis, 2015), radical “lifestyle politics” (Portwood-Stacer, 2013; Salmenniemi, 2019) and “urban everyday politics” (Beveridge & Koch, 2019) could serve the clarification of today’s Chóros.
- 2 For example, political posters and publications, riots, squatting, social centers, neighborhood assemblies and cooperative structures, civil disobedience, anti-austerity mobilizations, and grassroots alternative repertoires oriented in the provision of welfare services (Daskalaki, Fotaki & Sotiropoulou, 2019; Malamidis, 2020).
- 3 The concepts “psy-industry” (Rimke, 2016; Vos, 2013; Zhang, 2014) and “psy complex” (Pulido-Martinez, 2014) are also familiar. By referring to the PsyMarket I put an emphasis on everyday participation including contexts and participants which may secondarily be linked to those having the prefix “psy,” i.e., not only psy-offices, psychotherapists, etc. but also well-being contexts or practitioners, clients’ relatives, etc.
- 4 <https://ec.europa.eu/eurostat/web/products-eurostat-news/-/ddn-20181205-1>.
- 5 I mainly draw on German-Nordic Critical Psychological methodologies where the connection of subjectivity and social practice is on the forefront. See the relevant work of Dreier (2008), Fahl & Markard (1999), Nielsen (2008) and Nissen (2000).
- 6 See also the relevant discussion on “ethical discourses” in Teo (2015).
- 7 Regular participants in the various political groups of Chóros refer to each other as comrades. They are young adult females, males, or lgbtq+ subjects, from their late teens to the late middle age. Comrades are also frequently connected to each other with various social bonds.
- 8 The texts in italics are the writer’s (first person) self-reflections, produced through the cooperative introspections with co-participants in the particular social practices.
- 9 For example, the brochure about panic attacks which was widely reproduced in political events around Greece. <https://delirium.espivblogs.net/wp-content/blogs.dir/852/files/2013/11/se-kairous-krisis-panikou.pdf>
- 10 Mainly women 25 to 40 years old, with whom I am affiliated with in the context of weekly, inner political assemblies (held in a university squat).
- 11 Some initiatives in Athens: [https://issuu.com/radicalma/docs/radical\\_\\_1st\\_is\\_sue](https://issuu.com/radicalma/docs/radical__1st_is_sue), <http://criticalpsy-net.blogspot.com/>, <http://protovouliapsy.blogspot.com/>, <https://orlandolgbt.gr/>, <http://psi-action.blogspot.com>.
- 12 For a presentation of the SCE where I develop the presented therapeutic practice see Tsirtoglou et al. (2023).
- 13 *Autonomia*, as part of Chóros, is a kind of an organized community of political groups (<https://www.autonomiagr.net/>).
- 14 My participation in these initiatives cannot be easily recognized. My main concern was avoiding to implicitly utilize these initiatives for my professional self-promotion.

- 15 The poster “Vaccination for Loneliness” (2021) (<https://www.facebook.com/AntifaLive/posts/806001433324593/>) and the book *On the digital couch: Covid-19 and mental health apps* (Traverso Magazine, 2022).
- 16 For a presentation of Autonomia’s aesthetics, see Galimberti (2022).
- 17 See also Awad et al. (2017) and Teo (2017).
- 18 Posters 2 and 3 at <https://antifacommunity.gr/category/%CE%BA%CE%BF%CE%B-C%CE%AE%CF%84%CE%B7%CF%82-holzkamp/>
- 19 Holzkamp’s writing “Racism and the Unconscious as Understood by Psychoanalysis and Critical Psychology” included in (Holzkamp, 2013c) translated by the writer, with an introduction on Kritische Psychologie <https://www.politeianet.gr/books/holzkamp-klaus-leschi-kataskopon-21ou-aiona-misoume-tous-anthropous-294953>. The title of the book is a quotation included in the writing.
- 20 The perspective developed either through the intersubjective understanding between different subjects (e.g., a comrade and a psychotherapist) or through “one single person’s implicit intersubjectivity” (Holzkamp, 2013a, p. 291) due to her participation in the world from various subjective positions in the context of diverse social practices, e.g., the position of psychotherapist and the position of comrade.
- 21 With whom I was not personally affiliated with.
- 22 For example, interventions or provocations expressing need for friendliness, reciprocity, resistance, experimentation, informality, transparency, deconstruction of psychologization, adjusting to psychologized normalities, understanding social oppression, scientific knowledge, radicalization, and (autonomous) political participation.
- 23 For example, (peer-) supervision, advocacy for social rights, acknowledging the need for adjustment to dominant (psychologized) social practices or recognizing the need for functionality.
- 24 See also Chimirri (2015).
- 25 For a relevant discussion, see Abrams (2022), Feltham (2021) and the Directory for Conservative Psychotherapists.

## References

- Abrams, Z. (2022, March 1). Navigating thorny topics in therapy. *Monitor on Psychology*, 53(2). <https://www.apa.org/monitor/2022/03/career-navigating-therapy>.
- Argyriadis, A. (2013, February 6). *Enantia stin psychologiopoiisi tou Nikou Romanou* [Against Nikos Romano’s psychologization]. Lifo. <https://www.lifo.gr/arxeio/enantia-stin-psychologiopoiisi-toy-nikoy-romanoy>
- Avdi, E. (2011). Psychotherapy training and practice in Greece. *European Journal of Psychotherapy and Counselling*, 10, 51–80.
- Awad, S. H., Wagoner, B., & Glaveanu, V. (2017). The street art of resistance. In N. Chaudhary, P. Hviid, G. Marsico, & J. W. Villadsen (Eds.), *Resistance in everyday life: Constructing cultural experiences* (pp. 161–180). Springer Science + Business Media. [https://doi.org/10.1007/978-981-10-3581-4\\_13](https://doi.org/10.1007/978-981-10-3581-4_13)

- Axel, E., Berthou, J., & Jacobsen, P. H. (2019). The aesthetic as an aspect of Praxis – architectural design as a cooperative endeavor. *Outlines – Critical Practice Studies*, 20(1), 26–46.
- Bank, M., de Neergaard, E. S. B., & Nissen, M. (2022). Aesthetic motifs and the materiality of motives. *Theory and Psychology*, 32(6), 848–867. <https://doi.org/10.1177/09593543221119207>
- Batur, S., Kessi, S., Marvakis, A., Painter, D., Schraube, E., Strohm Bowler, E., & Trivila, S. (2019). Kritische psychologie: Refining theory, methodology and empirical research. *Annual Review of Critical Psychology*, 16, 3–9.
- Beattie, P. (2019). The road to psychopathology: Neoliberalism and the human mind. *Journal of Social Issues*, 75(1), 89–112. <https://doi.org/10.1111/josi.12304>
- Beveridge, R., & Koch, P. (2019). Urban everyday politics: Politicising practices and the transformation of the here and now. *Environment and Planning D: Society and Space*, 37(1), 142–157. <https://doi.org/10.1177/0263775818805487>
- Celikates, R. (2012). Karl Marx: Critique as emancipatory practice. In K. de Boer & R. Sondereger (Eds.), *Conceptions of critique in modern and contemporary philosophy* (pp. 101–118). Palgrave Macmillan. [https://doi.org/10.1057/9780230357006\\_7](https://doi.org/10.1057/9780230357006_7)
- Dafermos, D., Marvakis, A., & Trivila, S. (2006). (De)constructing psychology in Greece. *Annual Review of Critical Psychology*, 5, 180–191. [www.discourseunit.com/arcp/5](http://www.discourseunit.com/arcp/5)
- Daskalaki, M., & Fotaki, M. (2017). The neoliberal crisis: Alternative organizing and spaces of/for feminist solidarity. In A. Pullen, N. Harding, & M. Phillips (Eds.), *Feminists and queer theorists debate the future of critical management studies* (pp. 129–153). Emerald Publishing.
- Daskalaki, M., Fotaki, M., & Sotiropoulou, I. (2019). Performing values practices and grassroots organizing: The case of solidarity economy initiatives in Greece. *Organization Studies*, 40(11), 1741–1765. <https://doi.org/10.1177/0170840618800102>
- della Puppa, A. G. (2016). Writing conflicts: Sketching a new approach to urban conflicts: Fieldnotes from Exarchia, Athens. In Ch. Tsavdaroglou, V. Makrygianni, M. Kapsali, M. Karagianni, F. Mamali, E. Kapetanaki, O. Pangalos, K. Athanasiou, & E. Vasdeki (Eds.), *UniConflicts in spaces of crisis: Critical approaches in, against and beyond the University* (pp. 50–60). <http://urbanconflicts.wordpress.com/>
- Denzin, Norman K., and Yvonna S. Lincoln, eds. 1994. *Handbook of qualitative research*. Thousand Oaks, CA: Sage.
- Dreier, O. (1991). Client interests and possibilities in psychotherapy. In C. Tolman & W. Maiers (Eds.), *Critical psychology: Contributions to an historical science of the subject* (pp. 196–211). Cambridge University Press.
- Dreier, O. (1999). Personal trajectories of participation across contexts of social practice. *Outlines. Critical Practice Studies*, 1(1), 5–32.
- Dreier, O. (2008). *Psychotherapy in everyday life*. Cambridge University Press.

- Dreier, O. (2019). Generalizations in situated practices. In C. Højholt & E. Schraube (Eds.), *Subjectivity and knowledge: Generalization in the psychological study of everyday life* (pp. 177–194). Springer.
- Edwards, A. (2011). Building common knowledge at the boundaries between professional practices: relational agency and relational expertise in systems of distributed expertise. *International Journal of Educational Research*, 50(1), 33–39. <https://doi.org/10.1016/j.ijer.2011.04.007>
- Eleftheriadis, K. (2015). Queer responses to austerity: Insights from the Greece of crisis. *ACME: An International Journal for Critical Geographies*, 14(4), 1032–1057. <https://doi.org/10.14288/acme.v14i4.1159>
- Eriksson, K., & Storgaard, A. (2022). Talking, listening and emancipation: A Heideggerian take on the peer-relation in self-help. *Outlines. Critical Practice Studies*, 23(1), 74–104. <https://doi.org/10.7146/ocps.v23i1.126354>
- Fahl, R., & Markard, M. (1999). The project “analysis of psychological practice” or: an attempt at connecting psychology critique and practice research. *Outlines. Critical Practice Studies*, 1(1), 73–98. <https://doi.org/10.7146/ocps.v1i1.3846>
- Feltham, C. (2021, May 11). Is psychotherapy a safe space for “political dissidents”? *Critical Therapy Antidote*. <https://criticaltherapyantidote.org/2021/05/11/is-psychotherapy-a-safe-space-for-political-dissidents/>
- Galimberti, J. (2022). The metropolis and its monsters: Autonomia’s aesthetic and political iconography. In J. Galimberti (Eds.), *Images of class. Operaismo, autonomia and the visual arts (1962–1988)* (pp. 292–349). Verso.
- Geiger D. (2009). Revisiting the concept of practice: Toward an argumentative understanding of practicing. *Management Learning*, 40(2), 129–144.
- Gherardi, S. (2008). Situated knowledge and situated action: What do practice-based studies promise? In D. Barry and H. Hansen (Eds.), *Handbook of New Approaches in Management and Organization* (pp. 516–25). SAGE.
- Hamel, J. (1997). Sociology, common sense, and qualitative methodology: The position of Pierre Bourdieu and Alain Touraine. *The Canadian Journal of Sociology / Cahiers Canadiens de Sociologie*, 22(1), 95–112. <https://doi.org/10.2307/3341565>
- Handelsman, M. M., Gottlieb, M. C., & Knapp, S. (2005, February). Training ethical psychologists: An acculturation model. *Professional Psychology: Research and Practice*, 36(1), 59–65. <https://doi.org/10.1037/0735-7028.36.1.59>
- Hodgetts, D., Rua, M., King, P., & Te Whetu, T. (2015). The ordinary in the extraordinary: Everyday lives textured by homelessness. In E. Schraube & C. Højholt (Eds.), *The psychology of everyday life* (pp. 124–144). Routledge.
- Holzkamp, K. (2013a). Psychology: Social self-understanding on the reasons for action in the conduct of everyday life. In E. Schraube & U. Osterkamp (Eds.) *Psychology from the Standpoint of the Subject* (pp 233–341). Palgrave Macmillan. [https://doi.org/10.1057/9781137296436\\_13](https://doi.org/10.1057/9781137296436_13)

- Holzkamp, K. (2013b). Basic concepts of critical psychology. In E. Schraube & U. Osterkamp (Eds.) *Psychology from the Standpoint of the Subject* (pp. 19–27). Palgrave Macmillan. [https://doi.org/10.1057/9781137296436\\_2](https://doi.org/10.1057/9781137296436_2)
- Holzkamp, K. (2013c). Racism and the unconscious as understood by psychoanalysis and critical psychology. In E. Schraube & U. Osterkamp (Eds.) *Psychology from the Standpoint of the Subject* (pp. 172–209). Palgrave Macmillan. [https://doi.org/10.1057/9781137296436\\_11](https://doi.org/10.1057/9781137296436_11)
- Holzkamp-Osterkamp, U. (1991). Action potency, education, and psychotherapy. In C. Tolman & W. Maiers (Eds.), *Critical psychology: Contributions to an historical science of the subject* (pp. 134–159). Cambridge University Press. doi:10.1017/CBO9780511664045.009
- Hybholt, L. (2015). Routines and concerns in conduct of everyday life. *Outlines. Critical practice studies*, 16(2), 88–102.
- Kambouri, N. (2015). Gender and the New Coalition Government in Greece. *Femina Politica - Zeitschrift für feministische Politikwissenschaft*, 24(2), 101–105. <https://nbn-resolving.org/urn:nbn:de:0168-ssoar-457585>
- Kanaveli, E. (2016). *Chartografisi tou feministikou kinimatos stin Ellada: ideologikopolitikes anazitiseis kai i syneisfora tou ston dimosio choro kai logo* [Mapping the feminist movement in Greece: Ideological-political searches and its contribution to public space and discourse]. Kentro Gynaikeion Meleton kai Erevnon Diotima. <https://diotima.org.gr/feministiko-kinima-ellada/>
- Kitis, E. D. (2015). The anti-authoritarian chorus: A space for youth socialization and radicalization in Greece (1974–2010). *Journal for the Study of Radicalism*, 9(1), 1–365.
- Knebel, L. (2019) What can psychotherapists learn from a materialist science of the subject? *Annual Review of Critical Psychology*, 16, 1178–1208.
- Kouki, H., & Chatzidakis, A. (2021). Implicit feminist solidarity(ies)? The role of gender in the social movements of the Greek crisis. *Gender Work Organ*, 28, 878–897. <https://doi.org/10.1111/gwao.12540>.
- Kousholt, K., & Thomsen, R. (2013). Dialectical approaches in recent Danish critical psychology. *Annual Review of Critical Psychology*, 10, 359–390.
- Krzyżanowski, M. (2020). Normalization and the discursive construction of “new” norms and “new” normality: Discourse in the paradoxes of populism and neoliberalism. *Social Semiotics*, 30(4), 431–448. DOI: 10.1080/10350330.2020.1766193
- Levine, B. E. (2013, June 14). Psychiatry’s oppression of young anarchists - and the underground resistance. <http://brucelevine.net/psychiatrys-oppression-of-young-anarchists-and-the-underground-resistance/>
- Mackrill, Th. (2008). Exploring psychotherapy clients’ independent strategies for change while in therapy. *The British Journal of Guidance & Counselling*, 36(4), 441–453. <https://doi.org/10.1080/03069880802343837>
- Mackrill, Th. (2009). A cross-contextual construction of clients’ therapeutic practice. *Journal of Constructivist Psychology*, 22(4), 283–305. 10.1080/10720530903113839

- Mackrill, Th. (2011). Differentiating life goals and therapeutic goals: Expanding our understanding of the working alliance. *British Journal of Guidance & Counselling*, 39(1), 25–39. <https://doi.org/10.1080/03069885.2010.531382>
- Malamidis, H. (2020). The greek wave of anti-austerity mobilizations in context. In *Social Movements and Solidarity Structures in Crisis-Ridden Greece* (pp. 65–104). Amsterdam University Press. doi:10.1017/9789048551460.003
- Maltezou, R. (2015, September 4). Ahead of Greek election, Syriza's lost generation deserts Tsipras. Reuters. <https://www.reuters.com/article/uk-eurozone-greece-youth-idUKKCN0R416K20150904>
- Marais, G., & McBeath, A. (2021). Therapists' lived experience of self-disclosure. *European Journal for Qualitative Research in Psychotherapy*, 11, 72–86. <https://ejqrp.org/index.php/ejqrp/article/view/88>
- Marvakis, A. (2014, January 9). Einai i krisi ethniki psychopathologia [Is crisis a national psychopathology]? Efsyn. <https://left.gr/news/einai-i-krisi-ethniki-psyhopathologia>
- Marvakis, A. (2019). The neoliberal framing of (critical) psychology. *Annual Review of Critical Psychology 2019*, 16, 22–52.
- Nielsen, K. N. (2008). Learning, trajectories of participation and social practice. *Outlines: Critical Practice Studies*, 10(1), 22–36. <https://doi.org/10.7146/ocps.v10i1.1965>
- Nissen, M. (2000). Practice research: Critical psychology in and through practices. *Annual Review of Critical Psychology*, 2, 145–179.
- Nissen, M. (2003). Objective subjectification: The antimethod of social work. *Mind, Culture, and Activity*, 10(4), 332–349. [https://doi.org/10.1207/s15327884mca1004\\_5](https://doi.org/10.1207/s15327884mca1004_5)
- Nissen, M. (2008). The place of a positive critique in contemporary critical psychology. *Outlines: Critical Social Studies*, 1, 49–66.
- Nissen, M. (2009). Objectification and prototype. *Qualitative Research in Psychology*, 6(1), 67–87.
- Osterkamp, U. (2009). Knowledge and practice in critical psychology. *Theory & Psychology*, 19(2), 167–191.
- Papanikolopoulos, D., & Rongas, V. (2020). Movement, party and electoral dynamics. Syriza's electoral success as a movement effect (2010–2015). *Elliniki Epitheorisi Politikis Epistimis*, 45(1), 181–203. <https://doi.org/10.12681/hpsa.22316>
- Papanikolopoulos, D. (2012). Synedrio Antisystemika kai extremistika fainomena stin Ellada tis krisis [Conference Antisystemic and extremist phenomena in Greece during crisis], Thessaloniki, 7–8 June 2012. <https://www.academia.edu/28912887>
- Pettifor, J. L. (2004). Professional ethics across national boundaries. *European Psychologist*, 9(4), 264–272. <https://doi.org/10.1027/1016-9040.9.4.264>
- Phillips, N. L., Adams, G., & Salter, P. S. (2015). Beyond adaptation: Decolonizing approaches to coping with oppression. *Journal of Social and Political Psychology*, 3(1), 365–387.

- Pomini, V., Legaki, A. M., Melos, L., Pantazi, Z., Pappa, X., Soldatou M. & Tomaras V. (2017). Oikogeneies kai therapeftes sti dini tis oikonomikis krisis. Prokliseis kai efkairies [Therapists and families in the vortex of the economic crisis: challenges and opportunities]. *Systimiki Skepsi & Psychotherapeia*, 10. Θεραπευτές και οικογένειες στη δίνη της οικονομικής κρίσης: Προκλήσεις και ευκαιρίες.
- Portwood-Stacer, L. (2013). *Lifestyle Politics and Radical Activism* (1st ed.). Bloomsbury Publishing. <https://www.perlego.com/book/838351/lifestyle-politics-and-radical-activism-pdf>
- Psimitis, M. (2017). *Koinonika kinimata stin kathimerini zoi. Taftotita, allilengyi kai proeikonisi se sygchrones kosmopolitikes koinotites* [Social movements in everyday life. Identity, solidarity and prefiguration in contemporary cosmopolitan communities]. Tziolas.
- Pulido-Martinez, H. C. (2014). Psy-complex. In: Teo, T. (Ed.) *The Encyclopedia of Critical Psychology*. Springer. [https://doi.org/10.1007/978-1-4614-5583-7\\_254](https://doi.org/10.1007/978-1-4614-5583-7_254)
- Ratner, C. (2013). Emancipation. In T. Teo (Ed.), *The encyclopedia of critical psychology*, Springer. <http://www.sonic.net/~cr2>
- Reicher, S. (2014). Policing normality and pathologising protest: A critical view of the contribution of psychology to society. *The Journal of Critical Psychology, Counselling and Psychotherapy*, 14(3), pp. 136–142.
- Rimke, H. (2016). Introduction – mental and emotional distress as a social justice issue: Beyond psychocentrism. *Studies in Social Justice*, 10(1), 4–17.
- Rimke, H., & Brock, D. (2012). The culture of therapy: Psychocentrism in everyday life. *Power and everyday practices*, 182–202.
- Rose, N. (1998). *Inventing Ourselves: Psychology, power and personhood*. Cambridge University Press.
- Rutherford, A. (2018). Feminism, psychology, and the gendering of neoliberal subjectivity: From critique to disruption. *Theory & Psychology*, 28(5), 619–644.
- Salloum, C. N. (2021). Syriza's inclusionary populism: A challenge to exclusionary populism in Europe. *Major Papers*. 185. <https://scholar.uwindsor.ca/major-papers/185>.
- Salmenniemi, S. (2019) Therapeutic politics: Critique and contestation in the post-political conjuncture. *Social Movement Studies*, 18(4), 408–424, DOI: 10.1080/14742837.2019.1590692
- Schraube, E. (2014). First-person perspective. In T. Teo (Eds.), *The encyclopedia of critical psychology*, (pp. 733–736). Springer. [10.1007/978-1-4614-5583-7\\_113](https://doi.org/10.1007/978-1-4614-5583-7_113).
- Siapera, E., & Theodosiadis, M. (2017). (Digital) Activism at the Interstices: Anarchist and self-organizing movements in Greece. TripleC: communication, capitalism critique. *Open Access Journal for a Global Sustainable Information Society*, 15(2), 505–523. <https://doi.org/10.31269/TRIPLEC.V15I2.768>
- Souzas, N. (2015). Stamata na milas gia thanato moro mou. Politiki kai kouloura sto antagonistiko kinima stin Ellada 1974–1998 [Stop talking about death, baby. Politics and culture at the Greek Antagonist Movement 1974–1998]. Naftilos Eleftheriakos Ekdoseis.

- Stavrakakis, Y. (2015) Populism in power: Syriza 's challenge to Europe. *Juncture*, 21, 273–280. <https://doi.org/10.1111/j.2050-5876.2015.00817.x>
- Stylianidis, S. (2019, Aprilios 9). Psychotherapeies stin Ellada simera: Poioi, me poia ekpaidefsi, gia poies anagkes [Psychotherapies in Greece today:Who, with which training, for which needs]? Athens Voice. <https://www.athensvoice.gr/epikairotita/politiki-oikonomia/535237/psychoperapeies-stin-ellada-simera-poioi-me-poia-ekpaideysi-gia-poies-anagkes/>
- Syriza, (2015). Theseis Tmimatos Feministikis Politikis/Fylou gia ta themata fylou kai isotitas [Feminist/Gender Policy Department positions on gender and equality issues]. <https://tomov.gr/2015/01/15/oi-theseis-tmimatos-feministikis-politikis-fyloy-syriza/>
- Teo, T. (2015). Are psychological “ethics codes” morally oblique? *Journal of Theoretical and Philosophical Psychology*, 35(2), 78–89. <https://doi.org/10.1037/a0038944>
- Teo, T. (2017). Subjectivity, aesthetics, and the nexus of injustice: From traditional to street art. In S. H. Awad & B. Wagoner (Eds.), *Street art of resistance* (pp. 39–62). Cham, Switzerland: Palgrave Macmillan.
- Ta paidia tis Galarias. (2018). To Antiminimoniako Kinima kai o Rolos thw Aristeras tou Kefalaίου mesa se afto [The anti-memorandum movement and the role of the Left capital in it]. *Ta paidia tis Galarias*, 18, 58–61. [https://www.tapaidiatisgalarias.org/?page\\_id=66](https://www.tapaidiatisgalarias.org/?page_id=66)
- Theodosiadis, M. (2015, April 8). The Greek December Revolt and its Current Relevance. Perspectives on Anarchist Theory. <https://anarchiststudies.org/the-greek-december-revolt-and-its-current-relevance-by-michail-theodosiadis/>
- Totton, N. (2000). *Challenging the therapeutic relationship*. SAGE Publications Ltd, <https://dx.doi.org/10.4135/9781446218143>.
- Traverso Magazine (Eds.), (2022). *Sto psifiako divani: covid-19 kai efarmoges psychikis ygias* [On the Digital couch: Covid-19 and mental health apps]. <https://antifacommunity.gr/traversoekdoseis/>
- Triliva, S., & Marvakis, A. (2019). Neoliberal psy-practices in Greece. In: L. Huerta & J. M. F. Osorio (Eds.). *Las ciencias sociales al otro lado del discurso neoliberal. Benemérita Universidad Autónoma de Puebla*.
- Tsirtoglou, Y., & Anagnostopoulou, E. (2013). *The psychologist's personal social practice: Structuring the neoliberal inconsistencies in the “fow” of everyday life. International conference Psychology and the Conduct of Everyday Life*. Roskilde University. June 26-28.
- Tsirtoglou, Y., Anagnostopoulou, E. & Karatzaferis, L. (2023). Is it just plain psychotherapy? Reflecting on the political meaning of the psychotherapist's everyday practical dilemmas. Accepted for publication in *Annual Review of Critical Psychology*, 17.
- Tsomou, M. (2020). Gender Politics in Greece. What has changed for Greek women since the crisis? Athens Goethe-Institut. <https://www.goethe.de/ins/us/en/kul/wir/fem/21269245.html>

- Vasilaki, Rosa (2017-04-17). We are an image from the future: Reading back the Athens 2008 riots. *Acta Scientiarum. Education*, 39(2), 153–161. doi:10.4025/actascieduc.v39i2.34851
- Varvarousis, A. & Tsitsirigkos, G. (2019). Social enterprises and their ecosystems in Europe. Updated country report: Greece. Luxembourg: Publications Office of the European Union. <https://europa.eu/!Qq64ny>
- Vavvos, A., & Triliva, S. (2018). The neoliberal myth of austerity: Debt and solidarity in the forefront of public space. *Journal of Social and Political Psychology*, 6(2), 315–330. <https://doi.org/10.5964/jspp.v6i2.740>
- Vos, J. D. (2013). Therapeutic culture and its discontents: Christopher Lasch’s critique of post-war psychologization. In J. D. Vos (Eds.) *Psychologization and the subject of late modernity* (pp. 73–97). Palgrave Macmillan. [https://doi.org/10.1057/9781137269225\\_4](https://doi.org/10.1057/9781137269225_4)
- Weiner, T. R. (2019). Billable services and the “therapeutic fee”: On the work of disavowal of political economy and its re-emergence in clinical practice. *Anthropological Quarterly*, 92(3), 697–728. doi:10.1353/anq.2019.0055
- Winter, L. A. (2021). Swimming against the tide: Therapists’ accounts of the relationship between p/Politics and therapy. *Counselling and Psychotherapy Research*, 21, 303–312. <https://doi.org/10.1002/capr.12401>
- Zhang, L. (2014). Culturing psychotherapy in postsocialist China. Culture, medicine, and psychiatry. *An International Journal of Cross-Cultural Health Research*, 38(2), 283–305. <https://escholarship.org/uc/item/4nq1f95n>