

SUMMARIES IN ENGLISH

Ole Andkjær Olsen: Freud's historical signification.

Freud stood behind a scientific revolution of psychology, but he did not create a work of perfection, and his historical position consequently is dependent on, how his successors continue his project. In the first part of the article the alternation of generations inside psychoanalysis is evaluated, especially the one prepared by Freud himself, and the conclusion is that he demonstrated his fatherly severity only against those pupils, who tried to score a profit through an ill-timed clarification and simplification of important psychoanalytic concepts. In the second part the major psychoanalytic borderlines are enumerated, i.e. the national, the organisational and the scientific, and in the third part some general lines are drawn up to decide how psychoanalysis can be carried on on a Freudian basis, without metapsychology and applied psychoanalysis being abandoned.

Judy Gammelgaard: Freud and the psychoanalysis in recollection and catharsis.

Classical Freudian analysis today has to compete with several hundred psychotherapeutic methods and techniques. In current discussion regarding the new forms of therapy, these are described as emotionally releasing or cathartic. It applies to proponents as well as critics of Breuer and Freud's cathartic method that the word catharsis is synonymous with emotional abreaction. The word is also understood thus among contemporary psychoanalysts. The author explains the simplified theory of emotion and psychic trauma which is the foundation of many of these modern therapy forms. It is argued that the idea of catharsis, introduced by Breuer and Freud, should be more broadly conceptualized. With reference to the discussions conducted on Aristoteles' Poetics, the author suggests a redefinition of the catharsis in psychoanalysis as analogous to the catharsis of the tragedy. The central significance of recollection and reconstruction in the psychoanalytical process is argued, and with reference to Freud's "Nachträglichkeit", an alternative to the medical trauma concept is introduced.

Inger Bernth: Freud and developmental psychology

Psychoanalytic theory tells us nothing about »real children«. Its sources of knowledge about childhood are deeply embedded in 1800-century ideas about development, especially as manifested in dated anthropology, and embryological and historical concepts. These lead to an image of children incompatible both with newer empirical knowledge and with the emerging image of man's connectedness with other persons through emotional bonds and human dialogue. Psychoanalytic investigate methods, however, with their tradition of emotional availability and interest in close observation of individuals have enriched developmental psychology.

Talli Ungar Andersen: Freud and sexology

Freud always sees sexuality as psychosexuality, but his broad concept of sexuality has been narrowed down in much later sexology: Firstly through the reduction of sexuality into genitality of Reich and the Sexual Reform Movement of the interwar period; later on through Kinsey's reduction of Freud's concept of normality into the question of statistical frequency and latest

through Masters & Johnson's reduction of sexuality into physical reactions. Freud's far-reaching, but complicated psychologic theory has been replaced by a simple, but restricted behaviorism, which cannot conceptualize the unconscious aspects of sexuality, by Masters & Johnson. Such reductions express a neglect of the psyche. If sexology took up Freud's theory of sexuality, it could avoid the pitfall of reductionism.

Bent Rosenbaum: Freud and psychiatry.

Freud viewed psychoanalysis as a basic psychological theory of psychiatry. At the same time he maintained that the concepts of psychoanalysis, its methods of observation and the causal explanations used in psychoanalysis were different from the concepts, methods and explanations used in psychiatry. In his article "The Questions of Lay-analysis" he attacked impetuously the doctors who performed psychoanalysis without having gained the necessary expertise by a formal education.

By ways of examples the article examines how psychiatrists today view psychoanalysis, how psychiatry and psychoanalysis influence each other mutually, and how this mutual influence can lead to progress in clinical treatment as well as to theoretical derailments as far as psychoanalytic theory is concerned. Lastly, the article refers to ethics as a field in which psychoanalysis and psychiatry are characterized by taking different positions.

Staf Callewaert: Freud and pedagogy.

The paper is about three main issues, concerning the relationship of Freud's psychoanalysis and education/educational theory. Starting upon an intuitive base, it is argued that psychoanalytic education is not a coherent project, although it may be part of most progressive pedagogics. By the presentation of recent french literature and an analysis of Freudian Texts the main thesis is further analysed. As a conclusion a possible outline of a development within the works of Freud over time is indicated.

Laurits Lauritsen: Philosophy and psychoanalysis.

A situation of armed neutrality or of prosperous diversity?

The basic questions in philosophy and in psychoanalysis overlap in many respects: both want to take the human word, dialogue and thinking fully seriously – also in the poetic dimension. Because of the likeness and the ambition for truth in both, there is a danger of mixing up the particular qualities inherent in either. The ongoing philosophical discussion in Denmark, which in part reflects the international discussion on the same topics, show the formal conditions for a clarification of the relation between philosophy and psychoanalysis. The status of empirical science, of theory and explication, of the human subject and the cartesian cogito, of the use of concepts, partial reflexivity and words as metaphors, is, thereby, discussed and analysed.

Jørgen Dines Johansen: Psychoanalysis and the study of literature.

In this article the relationship between psychoanalysis and the study of literature is concretely related to the dimensions and levels of the literary text. It is shown how the mimetic level of the text may be described from a psychoanalytical point of view, and how its mythical and fantasmatic levels are analyzed in the same way. A psychoanalytical approach to the study of the narrator and the voices of the text is sketched, and so is an approach to the author. It is claimed that a general feature of literature is the tension between narcissistic fantasies of omnipotence and those of impotence and guilt, the latter being occasioned by the transformation of objects and emotions into a fixed verbal form. As addressed to an audience literature attempts to establish a libidinal bond between author and reader. Finally, it is claimed that the reading of literature is strongly cathected emotionally, because literature offers multiple

possibilities for identification with different elements and structures provoking desire and anxiety. Thus reading contains a "turning round upon the subject's own self".

Bent Fausing: 'Déjà Vu – on Freud, psychoanalysis, visuality and the pleasure of looking'.

The unconscious expresses itself through images. It manifests itself via the pictorialization in dreams, fantasy, creativity and psychosomatic illnesses. Freud saw this. Yet at the same time he had a very distant relation to images. This comes through in his theory of dreams where the visual principle is made into words, and in his interpretation of the symbol – as well as in his view on visual arts.

The first sight – the maternal gaze and body – is especially discussed in the article in relation to the Freudian psychoanalysis and its emphasis on the verbal. The dilemma in the theory between the dependence on the visual utterances from the unconscious, on the one hand, and, on the other hand, the neglecting of the image and its qualities (the pre-verbal and non-verbal) is seen in relation to more general suppression of the first sight and the first, other body – whereby an 'I' and a 'sight' are made into a 'not-I' and a 'not-sight'.

Through discussion of and inspiration from Freud's paradox, theories are established throughout the article about 'images of dreams', 'the pleasure of looking', 'the perceiving body', 'the images in-between' (the beholder and the picture), 'the sight as experience', 'the silent images' – and more. The article closes with a discussion of how to approach the non-verbal with words – the paradox of the article itself – and at the same time how to pay respect to the meaning that cannot be verbalized: the wordless is not without meaning, because it is without words.

Finn Korsaa: Psychoanalysis in Denmark

The present article is a view over the history of psychoanalysis in Denmark during the period 1909-1989. The greatest importance is attached to the psychoanalytic societies and their relations to the scientific institutions. Lines are also drawn between psychoanalysis and society in general including cultural life. The expound is disposed in four sections. First section covers the period from 1909 until 1929, in which the rise of psychoanalysis and the receipt is being discussed. Second section is going through the period from 1929 until 1950 and is characterized by the fact that psychoanalysis was drawn into the cultural radicalism and sexual reform movement. It includes also the first psychoanalytical societies and their mutual strifes. Third section goes from 1950 until 1970 and in this period the american ego-psychology became dominant, which appears in the fact that the *Danish psychoanalytic Society* became associated to *IPA*, while *Danish psychoanalytic Association* and the *Society of dynamic Psychoanalysis* was driven into a sidetrack. A new interest in psychoanalysis was showing up in the literature in the so-called modernism, but otherwise there was silent about psychoanalysis during these years. The fourth section is dealing with the renaissance of psychoanalysis caused by the counter culture in general and more specifically by the rebellion of the students in 1968. These events arose a general interest in psychoanalysis, which temporarily has culminated in the 1980es.