

SUMMARIES IN ENGLISH

Arne Grøn: Self in Kierkegaard

Kierkegaard's concept of the self seems to be twofold: the self is the process or the act of relating oneself to oneself, and the self is the given »self«. In this article it is argued that the self is self-relation. In addition, a »phenomenology of the self« is outlined. Kierkegaard describes »phenomena«, i.e., ways in which a self is related and relates to itself, e.g., despair, pride and envy. It is argued that these phenomena are ethically significant and are ways of relating oneself to time.

Peter Thielst: The Self in the History of Ideas

The Self in the history of ideas is closely attached to the development of the concept of the soul (versus the body; dualism) and the individual personality as it happened in the Greek Antiquity. Since Socrates and his philosophy of knowing yourself the rational potential is strongly focused on (reaching its climax by Spinoza and Locke), and by Jesus/the Christianity the meaning of conscience is introduced and at the same time the selfish (qua egoistic selfishness) is being tabooed. In Søren Kierkegaard a synthesis appears that emphasizes both the ethical (the consciousness) and the impassioned of the Self, that is defined as »a relationship that relates itself to itself«. Finally the de- and reconstruction of the Self in the psychoanalysis (Freud) and the existentialism (Sartre/Camus) is discussed.

Preben Bertelsen: Forever connected. General psychological potentials in the self psychology of Kohut.

Self psychology is occupied with the psychodynamics which come into existence with self reflection – that is the intentions which come into existence with introspection. Thus, self psychology has a conception of psychodynamics which differ from that of psychoanalysis. It is a notion which is much closer to the phenomenological-existential thoughts about psychodynamics. In this paper we shall have a closer look on how we can develop a general psychological model of intentional introspection (the self) on the grounds of the self psychology by Kohut – and thus a model of one of the central organisational principles of the being human.

In the first part of the paper I will try to show the basic phenomena which the concept of the self identifies – phenomena and conceptions which have special relevance for the contribution of Kohut's self psychology to general psychology. In the second part I will go through Kohut's vision of a self psychology and in the third part I will have a closer look at what may be of general psychological substance in Kohut's thinking about self psychology. Of special interest is the distinction between 1) a self psychology based on intentionality (and self organisation) as the core psychodynamic force and 2) psychoanalysis which is based on the opinion that the core psychodynamic forces are biological functions (and not intentions). I will finish the paper with some additional perspectives on self psychology concerning the basic general psychological conceptions of self, of life project, and of activity.

Søren Willert: The contact-field as a resource in professional helping relationships. Self, identity, and personal development.

In the first part of the article an analysis is made of the three concepts of self, identity and personal development. Moving beyond theoretical differences related to the endogenous-exogenous dichotomy a systems theoretical perspective is arrived at in

which »self« relates to a principle of guided change, i.e. »development«, »identity« to a principle of relative stability. In the second part of the article the socratic »mid-wifery«-method is described as being based on a dialogic contact-game in which the helped person meets his own self in what he believes to be a meeting with the Other, i.e. with the helper. The special relevance of this helping approach in present day Western societies is seen as a consequence of specific pressures towards personal individuation as the proper way of developing.

Preben Grønkjær: C.G. Jung's concept of the self

For Jung the idea of the Self is intimately connected with the experiences of the process of individuation, of selfrealisation. It is stressed that, according to Jung, individuation has nothing to do with individualism, which is often claimed by critics; on the contrary it leads to greater collective solidarity. The article deals with this and other severe misunderstandings regarding Jung's concept of the Self. It is for instance shown that the Self is not a metaphysical speculation but a tool for apperception of experiences of psychic totality. Further the relation of the Self to the Super-Ego and the Shadow is discussed. And finally the question of spiritual and religious aspects of the Self-experience is elaborated.

Dion Sommer: The self as a preverbal category. Daniel Stern's Infant

Historical perspectives about the changing self are introduced in order to make relative any theory about the self. Daniel Stern's position within psychoanalysis and developmental psychology is discussed, particularly as contrasted by Margaret Mahler. Selected dimensions of Stern's theory are presented and discussed in relation to the development of pre-verbal selves. Stern's theory is located within an universal and essentialist tradition. Problems connected with this paradigm are discussed in the light of contextual and cross-cultural psychology. An extrapolation of Daniel Stern's theory is attempted within a contextual framework.

Arne Poulsen: The Self ?

Some uses of the words self and the self are examined and discussed, i.e. their use in ordinary language, psycho-babble, the interaction self, the ecological self, the self-concept, the self as that to which you are attached, the self as the pre-reflectively given, the transcendental self, and the »authenticity self«. It is argued that some of these uses are linguistic mystifications that do not refer to real psychological processes or entities, whereas others refer to psychological entities that do not exist.

Lars Hem: The theory of knowledge and the psychology of knowledge

I argue in the article for the classical distinction between a theory of knowledge, understood as the philosophical arguments put forward in support of scientific methods, on the one hand, – and the psychology of knowledge, understood as the empirical study of how humans in practice cognize their world, on the other. With this distinction as the point of departure, Jens Mammens concept of the specific human sense of the concrete is discussed. I maintain that on the one hand Mammens conceptualisation clarify an important and general human capacity. On the other hand I try to show how Mammens lack of distinction between the theory of knowledge and the psychology of knowledge makes it difficult to develop and investigate empirically the insight he has formulated as the specific human sense of the concrete.

FORFATTERPRÆSENTATION

Talli Ungar Andersen er ansat ved Psykologisk Center, Vestergade 18.

Julio Arenas, født og opvokset i Chile, er ekstern lektor ved Psykologisk Laboratorium, Københavns Universitet, og grundlægger af bl.a. Transkulturelt Terapeutisk Team for unge indvandrere og flygtninge.

Preben Bertelsen er ph.d. og lektor ved Psykologisk Institut, Aarhus Universitet.

Arne Grøn er lektor ved Teologisk Fakultet, Københavns Universitet.

Preben Grønkjær er idéhistoriker og underviser i analytisk psykologi ved Folkeuniversitetet i Aarhus.

Lars Hem er lektor i klinisk psykologi ved Psykologisk Institut, Århus Universitet.

Jens Mammen er docent ved Psykologisk Institut, Aarhus Universitet, og dr.phil på afhandlingen Den menneskelige sans.

Arne Poulsen er lektor i almen psykologi og udviklingspsykologi ved Psykologisk Laboratorium, Københavns Universitet.

Stig Poulsen er ansat ved Studenterrådgivningen i København.

Dion Sommer er lektor i udviklingspsykologi, Aarhus Universitet.

Peter Thielst er mag.art i idéhistorie, free lance forfatter og redaktør for »Det lille Forlag«.

Asger Vestergaard, psykolog, døde 9.5.1992.

Søren Willert er seniorkonsulent i DanEduc a/s.

Ulric Neisser er professor emeritus ved Emory University, Atlanta, USA