SUMMARIES IN ENGLISH

Preben Bertelsen: Formations in and of Communities
The task of this article is to design a model of general education concerning the formation *of* community and the formation of personality and social activity *in* community. First a general conception of community is proposed. Then an integrative model of general formation based on general principles of Anthropological Psychology is designed. A central point in this model is that general formation is a multidimensional phenomenon. A person with general formation is a person who can move freely in and out of these dimensions and is attuned to changing social and societal tasks and their inherent values. Finally the model and its critical realism is tested against the problems in the notions of political equality we find in Rawls' liberalism.

Jan Tønnesvang: Levels of personality
Departing from D. P. McAdams' framework for studying persons (1996) the article developes a research model to be used in personality psychological investigations of adult development. It is argued that the differentiations between the having-, doing-, and making-sides of personality in the McAdams framework should be supplemented by a (motive-dispositional) have-doing-side located inbetween the having- and the doing-sides. The character of the relations between the different personality-sides is explained with an organisational-dynamical logic implying a medium version of downward causation. Working with an explicit have-doing side of personality clarifies why it is necessary to include considerations of internalised self-regulation in the investigations of the 'how' and 'why' of the different 'whats' of a persons behavioral, cognitive, and narrational manifestations. The research model establish a systematized background for investigating the potential relations between a manifold of different empirical and theoretical contributions to the understanding of personality and its development in adult life.

Peter Krøjgaard: Continuity and discontinuity in developmental psychology
The great, classical theories of development (e.g., Freud, Erikson, and Piaget) all endorsed the claim that development involved qualitative steps. However, this is no longer the prevalent view. Modern standard text books on developmental psychology clearly seem to favour the notion of development as a continuous process rather than a discontinuous one. In the present paper the critique of the classical stage theories will be outlined briefly. However, by means of presenting examples from infant and child psychology, I will subsequently argue that the idea that development exclusively should be conceived of as a continuous process, at least in some areas, is misleading. I order to retain the possibility of applying the notion of qualitative steps in development, while avoiding the drawbacks related to traditional stage theories, a new term – *domain specific turning points* – is proposed.

Jytte Nytofte: Erik Eriksons intergenerational theory of generativity
The article presents Erik Erikson's intergenerational theory of generativity. Having clarified the scientific query of Erikson's theory, the theory of generativity is situated in Erikson's epigenetic theory of development and the intergenerational aspect is elaborated.
In addition, Erikson's theory of generativity includes individual and collective ethics based on Erikson's particular formulation of 'The Golden Rule'.

Svend Brinkmann: The aesthetics and ethics of existence
This article describes two central dimensions of human existence: the aesthetical and the ethical dimensions. These are seen as providing direction for the adult person's development. The aesthetical dimension denotes the human aspiration for feeling well and having a life with pleasant experiences. In contrast, the ethical dimension denotes the human aspiration for doing well in relation to certain normative standards. A central demand in human life is to obtain a balance between the aesthetical and the ethical dimensions in the development of personality, as Kierkegaard said. The article argues that the aesthetical dimension today overshadows the ethical dimension, since modern society to a large extent has become an experience society, where the value of things depends upon their power to generate pleasant experiences in people. Furthermore, the question is posed if psychology, its theories as well as practices, functions as an »aesthetical« science at the expense of reflections concerning the ethical dimensions of existence. Finally, it is discussed whether, and how, psychology to a larger extent can include the ethical dimension in its explorations of human life.

Benny Karpatschof: Courage to face the power – a case analysis of the moral development of Sophie Scholl
The article is a case analysis based on the diaries and of letters of Sophie Scholl, who as member of the German resistance against Hitler was executed in 1943. The theoretical object of this analysis is to test my theory of the formation of personal morality, a theory both inspired by and opposed to the theories of Kohlberg and Gilligan. My theory is meant to evade the cognitive abstraction of Kohlberg in the emotive boundedness of Gilligan. The kernel of this theoretical alternative is a development through the stages: *attachment emotions, incarnated values* and *idealized values*.

Bo Jacobsen: The psychology of love from an existential point of view.
The article describes the phenomenon of love with special reference to its role in adult life and adult development. From the point of view of existential and humanistic psychology love is seen as a crucial dimension of human life. The central area of human love is accounted for and also more periferical forms of love are delineated. Also love as a cultural phenomenon is analyzed and the question is raised whether our present society is sufficiently love-oriented. Lastly the article points out what possibilities the adult individual has to promote his or her own love through adult development, and what possibilities we have as psychologists to assist in that process.

Mogens Pahuus: Emotional Development in a Philosophical Perspective.
The emotions – here divided into agitations, inclinations and moods – are regarded as ways of approaching and handling the situation and are therefore seem as a kind of action, that can be more or less adequate in relation to the situation. Emotional development towards ripeness can now be defined as development towards adequateness, a union of emotion and reason. Agitations as f.i. anger are developed or ripe in the same degree as the person is in them in a modelling way – through his openness to the situation and his active handling of it. Inclinations as f.i. love and feeling for nature are developed ad ripe when the person is in them I synthezising way, uniting the different components in these emotions. Moods are developed and ripe, when the person lets himself be carried out to the world through them and not only indulges in them (the example here is boredom and acedia).

Finally the article discusses the classical idea of human development as phase-divided into thesis, antithesis and synthesis, and it is shown that this model applies to both the overall emotional development and to more specific types of development.

Hans Henrik Knoop: Flow in adult life
Mihaly Csikszentmihalyis construct of flow being of essential importance in positive psychology, the article presents the basic elements of flow, and explores the conditions for finding flow in adult life in the perspectives of the pleasent, the engaged, and the meningful life as conceptualized by Martin E. P. Seligman.

Hans Vejleskov: Great humour – Philosophy of life. Mature trait. Social cognition
Following a brief account of the main conceptions of humor in philosophy and modern psychology, Kierkegaard's and Høffding's conceptions are introduced as points of view that – unlike most contemporary humor psychology – consider humor not only as a personality trait but as a philosophy of life or world view. Thereafter the paper deals with the question whether this might inspire us to adopt a more nuanced conception of humor in »ordinary« children, adolescents and adults (in contrast to Kierkegaard's exceptions and an advanced philosopher like Høffding) – a conception that connects certain kinds of humor with a relatively advanced social cognition as well as personal maturity. Three different accounts of traits that seem to characterize the mature personality are commented on, and the role of humor is discussed. Furthermore, some recent works that reject or support the idea of humor as a mature trait, as well as various sense-of-humor tests are presented, and 12 contrasts are introduced, the understanding of which is thought to indicate a more advanced social cognition. Finally, the importance of »subjective uncertainty« as well as of the realization of the fact that human beings occasionally »make fools of themselves« is stressed. In Section 6, the problem of humor, social cognition, and personal maturity is continued.

Peter la Cour: Religious maturity – seen in relation to time and health
Religious maturity is often considered as a completely normative and religiously relativistic concept, but its identification may be approached by juxtaposing it with religious independent factors such as (mental) health and a psychological timeline (development).
With the purpose of identifying how religious maturity has been understood, this article reviews central theories and empirical findings of psychology of religion during the last century. It is a characteristic that ideas of more or less mature religiousness can be traced in all theories and empirical work.
In relation to the criteria of health and development and on the basis of the theories and empiric work presented, religious maturity may be conceptualised as a) faith in religious symbols rather than literal religious beliefs (associated with mental health) and b) faith which includes the possibility of a transcendent structure in the world (associated with psychological timeline).

Anders Klostergaard Petersen: Religious maturity or Sancho Pancha riding Clavileño
The essay examines the conditions pertaining to the philosophy of science with regard to the questions of religious maturity within the studies of humanities and social sciences at the diachronic as well as at the synchronic collective levels. Subsequent to the Kantian revolution it is argued that the ramifications for discussing this subject matter ought to be confined to the domains of ethics (ethical quality of a particular world view

and its practical entailments) and aesthetics (complexity of a given symbolic universe). It is no longer a viable endeavour to deal with the topic regarding the issue of absolute truth. In compliance with William James and Alfred Schutz it is argued that 'mental balkanization' (Paul Veyne) – that is the ability simultaneously to adhere to and to vacillate between mutually contradictory representations of reality – should be seen as a foundational token as well as a fundamental condition of religiosity. Those strands of modern Protestant Christianity that have turned balkanisation into a pivotal hallmark of their theological thinking are emphasised for the religious maturity reflected by their worldview. The very fact that they are capable of expressing their own potential misrepresentation of 'ultimate reality' and that they have been able to integrate this intellectual earnestness into their own theological thinking is emphasised as a testimony of aesthetic complexity or, in fact, a token of religious maturity.

Karsten Skipper: Adult development and spirituality

The contemplative traditions that exist within all of the great religions, contain substantial wisdom that might have relevance for contemporary people in their search for wholeness and meaning. However, this wisdom is interpreted and passed on within cultural contexts that make them difficult to access for many people of today – cultural contexts that often conflict with modern and postmodern worldwievs. The article presents a meta-theory – the socalled AQAL model – that among many things may be used for integrating the insights of the contemplative traditions with those of modern developmental psychology and neurology. Using *Spiral Dynamics*, key aspects of development in the cultural context of interpretation are outlined, and by means of the AQAL these aspects are connected to persistant features in the phenomenological descriptions of spritual experience. This integral approach enable us to acknowledge ancient wisdom regarding our possibilities as human beings, without disregarding genuine modern advances such as the scientific approach and democracy.

Christian W. Dalgas: Meditation, ego-death and adult development

Abstract: This article describes the spiritual phenomenon known as ego-death as a possible developmental path in the life of adults. The main theoretical focus is A. H. Almaas' self-psychologically inspired description of ego-death as a gradual process consisting of a development beyond the basic narcissistic need to identify with self-images. This process consists of a gradual deconstruction of the ego-identity combined with a recapturing of the feeling of being one with being which all people, according to Almaas, experience as infants. Almaas' theory is further seen in relation to Bertelsen's theory about the self's levels of directedness, and Wilber's theory about the levels of spiritual development. Finally some critical remarks are made on the tendency in some academic articles to depict self-realisation as a basically selfish and self-centred preoccupation.

Mimi Y. Mehlsen: The paradoxical life satisfaction of old age

Empirical studies have shown that in relation to old age, older adults prefer earlier periods of their lives. But studies have also shown that older age is not always associated with more dissatisfaction with life, and in general, older adults are actually no less satisfied with life than younger adults. This apparent paradox is examined using different theoretical approaches to the concept of life satisfaction. It is concluded that life satisfaction in old age may be a result of adaptive psychological processes applied by the aging

individual to adjust his or her expectations to the conditions of old age. These processes develop over the life course and life satisfaction can therefore be conceptualized as a dynamic construct.

Charlotte Mathiassen: Experiences of confinement: Constraints and development –attempts to become free. Seen from the perspective of long-term prisoners.
This article describes how it is possible to understand personal development for men having been incarcerated for between 5 - 8 years. The crime they have committed being severely voilent. I have talked to the men, who participated in the study behind this article, for a period of appoximately three years. They all try to set and pursue goals in life – even though they have had considerable psychological and sociomaterial difficulties and constraints. The article does not take its part of departure in the forensic psychological discourse. Rather 'normality' and 'development' is discussed from an antropological psyhcological and activity therorecical perspective. Therefore I do not discuss if, how and why they 'are' disturbed, psychopatic and so forth. The perspective of the article is primarily that of the participants'. They are understood as 'participants', engaging in life and lifeprojects – or small intentional moves. They participate and exist in a life which occurs to them – more or less constrained.

Stig Helweg-Jørgensen: It's never too late to learn an emotion
This article starts out from a thesis that has its roots in Dialectical Behavior Therapy, which holds that individuals with borderline personality disorder has problems with pervasive dysregulation of their emotional response. This is then synthesised with the concepts from Leontjews activity theory that differentiates different phylogenetic levels of psychic reflection. Its argued that borderline personality disturbed individuals, at high levels of arousal, phylogenetically regresses to a less advanced stages of psychic reflection in the sense of brain functionning, and that these levels first corresponds to the leontjew's »level of perceptive psyche«, and at the highest arousal levels regression corresponds even to the »level of elementary sensoric psyche«.
In sense of developmental psychology, this article discusses how healthy and patologic development comes about. Its argued that the child first needs to learn to handle reactions at instinct level, and that these needs to be associated with accept, and be given an adaptive direction in relation to the milieu in which the child is born into.
Its stated that emotion that is not associated with accept is pushed towards different levels of behavioural and mental emotional avoidance. Finally it is argued that accept is central to both healthy psychogenesis and in psychotherapy of individuals with borderline personality disorder. Self accept is a nessary ingredient in self-control of the emotional reaction.

Gudrun Olsson: Gravel in the machinery – poor moments in psychotherapy
The purpose of this qualitative study is to investigate how psychotherapists characterize those situations in which they think that something therapeutically unfavourable has occurred in a psychotherapy. How do psychotherapists' self representations appear in their narratives about poor moments, and what moral can be extracted from the narratives? Strategies used to maintain self-respect when asked to remember something bad are especially noticed.

Claus Haugaard Jacobsen: Didactic aspects of psychotherapy supervision
This article examines didactic aspects of psychotherapy supervision seen as reflections on aims, contents, methods and media in the organization and design of psychotherapy supervision. Drawing upon theories of apprenticeship, role model learning and Dreyfus & Dreyfus' five-stage model of skills development, the article discusses how the intermediate aims, content, frame, and form could be organized to optimize the learning of the supervisee. In this relation, the article also discusses the influence of the supervision material and the use of audiovisual media. It is argued how the use of parallel processes may become elements of the supervisee's development of psychotherapeutic skills in several ways. Finally, the article suggests how the dichotomy between supervision as either a didactical or a therapeutic activity could be put to a closure.

Peter Musaeus & Ole Steen Kristensen: Transformative and expansive learning i two adult learning environments
The article argues that adult learning should be conceived both in terms of transformation of the adult's perspective and expansion of an entire community of practice. The article investigates two adult learning theories: Transformative learning theory (Mezirow) and the notion of expansive learning in activity theory (Engeström). While transformative learning theory conceives of learning and change in terms of critical self reflection, activity theory views learning and changes in terms of structural contradictions between or within systems mediated by dialogue and artefacts. The theories are situated by analysing examples of a horizontal learning environment versus a vertical learning environment. The examples derive from a reanalysis of two case studies. It is concluded that adult learning can be enhanced by developing communities of practices and that the adult's reflexive relation to self and world must be viewed in terms of expansion of social practice rather than subjective conditions for learning and self-reflection.

Asger Sørensen: The pathology of labour – and the miraculous inhumanity of sovereignty according to Bataille
The pathology of labour is discussed departing from Locke and Hegel, who each by themselves gives good reasons to value and hail labour. A strong contrast to this is offered by Georges Bataille (1897-1962), who to many is announcing post-modernity. The point of departure becomes an analysis of the miracle as an expectation, which dissolves into nothing, and which in those cases, where the outcome is better than expected, can result in happy tears. The miracle breaks with what is planned, and that leads to the concept of sovereignty, which signifies everything contrary to labour, planning and instrumental rationality. Man is reified through labour, as for instance Lukács has described it. Labour, however, is in principle pathological in every society, not just the capitalist; but man is as sovereign more than just a thing. In the centres of post-modern capitalism what is valuable is consumption and immediate enjoyment, not production, and this change in valuation reflects a pathological inequality in the distribution of pathological labour, which must be criticised and fought politically.