

SUMMARIES IN ENGLISH

Peter Berliner: Social Responsibility and Psychology.

In this article it is shown how psychology contains a substantial opportunity for the promotion of social responsibility: Psychologists may oppose to whenever politicians misuse psychology to justify oppression, inequality and warfare. Through research psychologists are able to document how inequality, oppression, social exclusion, and violence have a harmful effect on mental health and the social fabric. This may be conveyed by (1) quantitative and qualitative studies of the harmful consequences of living in oppression and political and economic marginalisation; (2) evidence-based studies showing the positive effects of living in a life condition that respects civil and social Human Rights for everybody; (3) making it possible for the voices of the poor and oppressed in a global perspective to be heard as challenges of the dominant and powerful discourses; and (4) including the poor and oppressed in research programmes in order to enhance knowledge as well as redistributing resources and power within social science. The four aspects are discussed through examples of locally based endeavours to promote a *culture of peace* and to challenge discourses encouraging a *culture of war* as well as other examples of interventions promoting social responsibility.

Peter Berliner: The Social Responsibility of Epistemology: Post-poststructuralism – On Nini Praetorius' theory of the commitment of knowledge.

The article describes and discusses particular aspects of Nini Praetorius' epistemological theory, which includes analyses of speech acts, psychology of perception, and ethics. In the first edition of *Psyke & Logos* in 1980 Nini Praetorius wrote an article as topical as ever on the commitment all individuals to behave in a respectful and recognizing way towards all fellow human beings as they are persons – and logically seen, nobody can be understood as more of a »person« than others. Because of reflection mediated through language, we are responsible for our social behaviour towards others. Likewise, within philosophy, epistemology and research we have a social responsibility for the consequences of our theories, descriptions and arguments in terms of politically organised distribution of wealth, power and privileges.

Rolf Kuschel: 3 tons of irresponsibility

When the phenomenon of »brain washing« hit the newspapers after the Korean War, FBI and CIA agents started searching for the drug they believed created this change of mind. Soon attention turned to LSD. Could this be the secret drug used? Many creative ideas were tested. In one such experiment, an African elephant was injected with 273 mg LSD. The result was, according to the researchers, overwhelming ... or what?

Anders Lundkvist: Solidarity, Individualism and Democracy

In a democracy we all define, on an equal footing (one person, one vote), the majority, to which we then must yield. This political system thus implies political solidarity and excludes individual freedom, i.e. the right to do whatever the individual wishes.

Similarly, the universal welfare state implies economic solidarity, by securing health service, education and pension for all.

The solidarity of the welfare state constitutes the economic bases for the solidarity of democracy.

Christian Ydesen: Solidarity

Historically the idea of solidarity has been applied in many different connections and today the idea cannot be identified unambiguously. The purpose of this article is, however, to uncover what is specifically constitutive of the phenomenon of solidarity. The contingency – or ambivalence – of the idea is not tantamount to the phenomenon of solidarity being impossible to characterize, since an abstract phenomenon is highly conceivable to manifest itself in different connections. On this basis the article sets out to address and validate the universal outlines of solidarity as an unavoidable phenomenon in the human existence. An underlying intention with the article is thus to challenge current perceptions of solidarity from an analysis of the fundamental ontology of the phenomenon.

Hoar Klempe & Torbjørn Rundmo: Learning Strategies and Attitude Campaigns – How to Make Interventions Successful?

The present paper aims at discussing an evaluation study of two interventions to improve traffic safety carried out amongst adolescents. The first intervention was an attitude campaign and the second was based on behaviour modification. The results showed that there was a significant total effect of the interventions although the effect depended on the type of intervention. There were significant differences in attitude and self-reported behaviour only in the sample where the attitude campaign was carried out and no significant changes were found in the group of recipients of behaviour modification. These results are contrary to many studies concluding that attitude campaigns have small or insignificant effects. One of the reasons why many attitude campaigns conducted previously have failed may be that they have been carried out as traditional society-based public health programs. The countermeasures of the present study are based on five aspects: »Resistance against learning«, »affectivity«, »aesthetics«, »time« and »ownership«. Resistance against learning or change is a logical factor previously included into psychology. However, this principle has not been reflected extensively in the psychology of learning. Based on the classical ideas related to affectivity it will be argued that emotions are related to chaos and this in turn may cause mobilisation of strategies to aimed at interpretation and reaction. Aesthetics may anchor an impression to different kinds of expressions. Time opens up for that all the factors are working in the same direction, and if they do so, the result will be ownership.

Preben Bertelsen: Social responsibility for human conditions

Social responsibility is fundamentally a responsibility for maintenance, critical development of the values and human conditions which form the constitutive base in our common life. A general psychological model with an interdisciplinary aim (to social sciences in general and political science in particular) is described. This model deals with (1) the types of values and conditions for which we are social responsible – (2) how we in a psychological sense can and will perform as social responsible participants in maintenance and development of these values and conditions – (3) how we can operationalize this general model.

Peter Krøjgaard: The child's understanding of intentions as a developmental prerequisite for social responsibility.

In order to be able to act socially responsible, a range of prerequisites have to be fulfilled. The present article concerns a very basic one of these prerequisites, namely the ability to conceive his or herself as well as other people as intentional beings – a topic that has gone through major advances during the last three decades. Initially we will take a look at the first verbal manifestations of an understanding of intentions in the ontogenesis, which for years was considered the most reliable indicator. The following section deals with non-verbal manifestations of understanding of intentions. The latter studies have left the impression that the development of understanding of intentions begins somewhat

earlier in the ontogenesis than hitherto thought. However, subsequently we will consider an investigation indicating that some aspects of the understanding of intentions will not be in place until rather late in the ontogenesis. Thus, it will consequently be argued that the understanding of intentions can not be designated to a specific point in time in the ontogenesis. Rather, the development should be seen as an accumulative process in which the child understands further and further aspects of his or her own intentions as well the intentions of others.

Dorthe Staunæs: The zombies and clones of diversity.

The past decades have presented different kinds of professional approaches towards socio-cultural diversity. One of these approaches is diversity management, which implies a thorough reorganisation and steering of the organisation funded on the idea of socio-cultural diversity as an economical resource. The diversity approach combined with a focus on individual competencies could result in eliminating the classical socio-cultural categories (e.g. ethnicity, gender, race) as important mechanisms of differentiation. On the contrary the categories might work in more subtle ways. By combing different foucauldian inspired theories on technologies of management, subjectification, sociocultural diversity and intersectionality this article analyse video - with the purpose of teaching and informing about diversity and thereby schooling the staff in how to understand and manage diversity. The video is composed of different and ambivalent story lines on for instance neoliberalism and standpoint theory. It disturbs the traditional tellings on the appropriate staff but on the other hand it produces well-known hierarchies of otherness and sophisticated forms of cultural cloning of sameness while the classical socio-cultural categories as ethnicity, race and gender seems become zombies refusing to die. In the end the article initiates discursive openings for alternative narratives on how to understand and manage socio-cultural diversity.

Faezeh Zand: A struggle against windmills

The slow handling of applications for family reunification by the Danish Immigration Service may cause serious psychological problems for newly arrived refugees, who are then offered professional help in order to deal with these issues. The often multifaceted psycho social problems, combined with the long-drawn-out application process, put the treating psychologists in a position where they cannot live up to their professional and ethical responsibilities. This dilemma will be discussed here in the form of a case study.

Johannes Lang: The Psychology of Military Massacre

Can we always require that individuals display social responsibility? Is this a realistic demand even in the most extreme situations, as in the case of military massacre? Two instances of military massacre will be investigated here in order to discover how people actually behave under these circumstances. It is clear that the ability to take moral responsibility does not belong to a certain personality. Instead, it is a question of how social contexts reduce the moral restraints that exist on violent behaviour. This reduction begins as the military system creates a context in which the violence is perceived as something that is officially authorized and therefore morally defensible. The perpetrator feels absolved of any personal responsibility. Within this system he then gradually habituates to the use of violence, while simultaneously getting indoctrinated to the value of obedience. Thereafter, the soldier is supplied with a dehumanized image of the future victims as »the enemy.« The military mass murder of civilians thus becomes a real possibility. But even in this extreme situation, there are people who refuse to obey malignant orders and insist on following their own conscience. It is these people that create the foundation for the legal demand concerning accountability – and the moral hope that it is possible to change the system, and the world, into something better and less destructive.

Ole V. Rasmussen: Movement, thinking and organization in professional work.

The starting point is a vision on professional thinking with movement, creativity and common composition, when professionals meet in praxis, producing categories and action – working with task around »children in troubles«. The field of this vision is professional work with children in schools and kindergarten – a work with different professionals in action such as psychologist, social workers, teachers and pedagogues, among others. When children are having troubles (with there surroundings and key-adults) they often are thought about and worked with in terms of problem-essences, formulated in abstract professional and specialist discourses. In praxis the professionals are having difficulties working creatively with common and adequate concepts, and descriptions that can promote common action and change. In relation to this situation the professionals often think in dualistic terms as »either – or«: either inclusion or special education, either consulting the teacher or investigate and treat the child a.s.o. Also the resources for helping are formed in this dualistic ways.

In the article the organisational and professional reasons for this situations and problems are focused on – and new ways of thinking are introduced and reflected on. Thoughts from different organizational researchers and specially philosophers as Spinoza, Marx and Foucault and critical psychology, helps the author to formulated new ways of professional move-ability and a will to meet and think different - that bring forward the possibility of creative concept creation and experienced intuition – when professionals meet »on the spot« and »just in time« – in relation to children and parents in troubles.

Kirsten S. Hviid, Claus Bonde Andersen, Tryggvi Kaldan & Peter Berliner: Family classes in Elsinore, Denmark.

The Family Class programme creates a sustainable change in the options for pupils who do not use their full potential in the framework of schooling. The programme provides a shared learning space in which the parents are important resource persons in this process of schooling. There are only two professionals in the programme, which is open for a number of families, i.e. parents and pupils in the same classroom. The reference process is very easy – in comparison to a clinical intervention – as the programme is educational. There are no special requirements, only a class room is necessary.

The family class programme encourages the parents' influence through an open dialogue. The programme's bearing approaches (and principles) are (1) to make the school context meaningful to all participants; (2) to provides all participants with the opportunity to share their problems with others; (3) to create change through participation by seeing all participants as resourceful; and (4) to set out well-defined goals and measures for what the participants want to accomplish. The article presents the theoretical background of the programme, descriptions of observations and narratives of parents, which have been involved in the family class. The positive outcome of using the 4 principles are substantiated in the narratives of participants and are in line with recent research on result of educational and psycho-social programmes for vulnerable groups.

By creating solutions that promote possibilities and a feeling of human dignity, the family class can be seen as practising social responsibility in a specific area, i.e. the school.

Jan Tønnesvang & Timo Bohni Nielsen: 'Psychological oxygen' in leadership-relations.

The article aims at showing some practical implications of a self-self object theoretical conceptualization of the self and its connectedness for the understanding of leadership relations. Part I describes some of the basic elements in general self-self object theory, which in part II are turned into considerations of how a leader with his personal style and vision for the organization he is in charge of; his interest in the intentions of the employees; his contributions to the social climate among the employees; and his way of

handling differences in employee-capabilities, sustain the formation of a 'psychological oxygen' that might support, elevate and vitalize the engagement and productivity of the employees. Part II also discuss how the task of being a leader-self object might challenge a leader's self-knowledge, self-care and self-reflection, and how his being in a surplus or deficit self-organizational position influences his ability to sustain the creation of 'psychological oxygen'. Although 'social responsibility' is not explicitly used as a core term in the article, the content of article relates to the form of personal and social responsibility, which is nested in a leaders attempt to create and sustain a work climate that vitalizes the self worth, commitment, productivity, organizational consciousness and sociality of the employees as individuals and as a group.

Rashmi Singla, Lydia Akora, Jasbir Panesar & Kaisa Lindstrom: Cultural Integration of Migrant Citizens: A Social Responsibility Learning Project.

This article presents some aspects of an action research based on a transnational EU project, which aimed at increasing adult migrant learners' capacity to play a full active role in the society. The project attempted to develop an enhanced sense of social responsibility among the adult learners at several levels by making them more aware of their rights and duties as citizens, as parents and as persons. The basic rationale of the project was concept of empowerment, focusing on the processes through which underprivileged groups improve their abilities to create, control and wield material, social, cultural and symbolic resources. Informal approaches for learning such as dialogical psycho social workshops, creative writing workshops and film production were employed in different contexts, primarily an NGO in Copenhagen, Denmark, NGO in London, United Kingdom and Folk High School in Mikkeli, Finland in the period 2003-2006.

Establishing contact across the ethnic, educational and national borders, involving the migrant learners' voices and conducting on-going evaluation were part of the project. The limitations of this time-restricted project are also discussed in the article. In spite of the differential dominant focus on the parental empowerment in Denmark, better job prospects and entrepreneur skills in United Kingdom and improved societal adjustment in Finland, the commonality was that the adult learners could reflect upon their definition of citizenship in the context of multiculturalism and post-modernism. Besides there were cross cutting themes where equal opportunities, social inclusion and racism within each country had been explored in terms of what does this mean for adult learners and what can be adopted to deal with racism in their everyday life. Furthermore the article delineates that the transnational exchanges and dissemination of knowledge through conferences led to empowerment and enhanced sense of responsibility not only among the adult learners but among the professionals as well.

Steen Steen Clausen: Social responsibility – a matter for everybody

Based on extensive experience from conflict resolution and reconciliation, outlines for a best practice within these fields are devised and explained through a description of learning materials and processes. Through a particular method of using large scale graphic models, the participants in the conflict resolution may literally move from areas of conflict to areas of reconciliation. The objective of the training is to reflect upon the ways by which an individual or a community can become responsible for maintaining supportive relationships and networks.

Pernille Ianev & Peter Berliner: Social responsibility in psycho-education with refugee families.

This article describes and analyses two interviews with participants of a psycho-education programs at Red Cross in Denmark. The background and the content of these programs are described as well as what the participants found important. The conclusion of this qualitative study is that the experience of solidarity between

participants and feeling seen and respected as co-creators is very important to the interviewed. Being able to give to others and to receive others' experiences, recognition and respect is meaningful. Thus psycho-education promotes and creates social responsibility as participants attempt to take care of each others' life and well-being as well as each his own life.

Ane Moltke: Distorted experiences of the body are important aspects of the picture of symptoms among people suffering from schizophrenia.

The article illuminates the meaning and depth of having an injured conception of the body. A phenomenological approach is chosen to describe the body, which is viewed as an integrated and inseparable part of human being, with a point of origin from the understanding of 'the lived body' by Merleau-Ponty, and from the concepts of 'body schema' and 'body image', which are involved as defined by Shaun Gallagher. Cognitive deficits are in this article conceived of as a flaw of the body schema, which at the level of body image might imply an imperfect and overwhelming conception of one's own body and of the surroundings. The body is moreover conceived of as being basic for the construction of meaning and thinking. Bodily distorted structures are on this background viewed as having a fundamental importance to the way of being in the surrounding world. Case descriptions from psychiatric practice are reflected upon in the article. The reflections should be viewed as a test of the perspective mentioned above, in an attempt to understand what is at stake during experiences of the body among people suffering from schizophrenia. It is the basic argument of the article that use of one's body increases the ability of »feeling« oneself, and that this might contribute to a »strengthening« of the presence of the body image and of the feeling of being. Displaying of the body is on this background conceived of as a possibility of relating constructively to schizophrenia in the perspective of recovering.

FREUD-SECTION:

Lilian Munk Rösing: The Insistence of the Unconscious

This essay claims with Lacan that the state of Freud's unconscious is ethical. The question is not to know if the unconscious exists but that it insists. Taking responsibility for the unconscious, responding to its insistence, is the ethical demand of psychoanalysis. The concept of the unconscious qualifies the universalism of psychoanalysis as a universalism claiming any (individual or population) to be marked by a strangeness in its midst.

Signe Holm Pedersen, Katrine Zeuthen, Judy Gammelgaard: Attachment and seduction

Contemporary psychoanalytical theories have in different ways taken up the challenge of supplementing classical instinct-theory with the theory of the object. In the present paper is discussed Peter Fonagy's attachment theory and Jean Laplanche's theory of seduction, and it is argued that the first mentioned theory demonstrates, how the object constitutes the consciousness of the subject while the second theory demonstrates, how the object constitutes the unconsciousness of the subject.

Bernadette Buhl-Nielsen: Attachment theory as modern evolution theory: Is there room for Oedipus?

A fundamental aim of attachment theory was to formulate psychoanalytical ideas in a way which could open them up to empirical investigation. This paper discusses attachment theory as formulated by Bowlby and its success in a variety of fields. The integration of attachment theory with psychoanalysis has always been controversial especially

with regard to key elements of psychoanalytic theory such as the Oedipus theory. The possibilities of integration of traditional psychoanalytic ideas such as the Oedipus theory and attachment theory are discussed. Oedipal theory is seen to be useful in understanding the relationship between attachment theory and psychoanalysis.

Birgit Bork Mathiesen: Neuro-psychoanalysis

Neuro-psychoanalysis is the designation of an interdisciplinary co-operation which, in principle, took its beginning with Freud. Since the nineteen-nineties, centres, world congresses, and publications have appeared, where the neurosciences converge with psychoanalysis in dialogue. At least three lines of research can be identified: To understand the neuro-psychodynamic development of personality from infancy, to identify the cerebral underpinnings of the 'psychic apparatus', and to understand the processes behind consciousness and subjective experience.

Søren Aagaard: The technical concepts of psychoanalysis with special reference to Jungtim, techne and research

The technical concepts of psychoanalysis stand between tradition and renewal. They have proved to be more durable than many of the theoretical assumptions of psychoanalysis. The article describes the Jungtim-requirement put forward by Freud and the classical concept of techne as two clinical and epistemological aspects that contribute to the plasticity and dynamics of the psychoanalytic technique. Within the last years the psychoanalytic concepts have been designated a specific field of research by IPA. The article closes with a short review of the work of the appointed committee.

Susanne Lunn: The impact of psychoanalysis on psychiatry and clinical psychology

The impact of psychoanalysis can be assessed in different ways: from a historical point of view, a theoretical, in the light of its influence on treatment in clinical practice, by presentation of a chosen few psychoanalysts and their work etc. In this paper, Freud's radical understanding of psychopathology and its development is taken as the starting point and discussed in relation to psychodynamic psychiatry and actual discussions of diagnoses and categorisation of psychic diseases. The influence of psychoanalysis is then viewed in relation to psychological testing, a field that is seldom associated with psychoanalysis. Finally three psychoanalysts, Thorkil Vanggaard, Otto Kernberg and Peter Fonagy, who in different way have left their mark on psychiatry and psychology, are presented.

Per Magnus Johansson: The art of symbolizing

The article addresses the question of difference within the work of Sigmund Freud. The author claims that, in connection with the analysis of artistic talent and human creativity, Freud emphasizes the things that are common to human beings. In Freud's technical writings the focus tend to drift towards the difference: e.g. the difference between doctor and patient. In spite of the fact that the idea of a didactic analysis goes against the idea of a clear distinction between people, the difference is apparent in the technical writings. Within the traditional frame of treatment, there is a need to establish a clear distinction between doctor and patient. Freud – himself a doctor, but a doctor who never completely identified himself as such – and his thought oscillate between these two positions.

Bent Rosenbaum: 'Das Unheimliche' ('The Uncanny') and the possibility of integrating the stranger in oneself

The paper retells Freud's essay »Das Unheimliche« which emphasises the stranger in oneself, leading the individual towards distorted conceptions of self and reality. Attention is drawn to the viewpoints of two sociologists writing about the stranger, Alfred Schutz and Georg Simmel. Schutz describes the reactions of the 'in-group' to the stranger who

is viewed as marginal but at the same time supposed to understand the viewpoint of the group regardless its lack of logic and lack of consideration for the stranger. For Simmel, on the contrary, the stranger produces a radical, 'unheimlich', marginalized position with the help of which an effect of knowledge emerges that would not have been possible to produce from any other position. In this sense the analyst's position is similar to the position of the stranger. The paper ends with reflections on the transgenerational structure of the trauma and its function, linking symptom and psychopathology in the perspective of 'Nachträglichkeit'. The relationship with the stranger encompasses the experiences of assimilation, accommodation and integration, but also signifies a meeting with something uncanny in the intersubjective field that can never be integrated.

Gert Rønsby: Poet and researcher. Arthur Schnitzler og Sigmund Freud

The article gives a short biography of Arthur Schnitzler. Next follows a review of one of his most important short stories, *Traumnovelle*. Finally the story is interpreted as seen from a dynamic-psychoanalytic point of view, in which the importance of the interaction between the married couple is emphasized, and the drive of the narration tentatively understood as caused by the disturbance of a balance, which have hitherto marked their life together. The article takes exception to often referred thoughts about a particular interest of Schnitzler's in the concept of Thanatos.