

## SUMMARIES IN ENGLISH

*Henrik Skovlund: What happened to the Subject in (Social)psychology?*

In dominant postmodernistic approaches within social psychology the subject is considered to be a social construction, that is, an ideological and cultural construct, which is reproduced and distributed in multiple social relations. Implications of this standpoint tend to dissolve any notions of the self as a basically singular and historical entity, even those notions that have to be taken for granted in the field of psychotherapy. Given this contradiction, modern social psychology calls for approaches in which the singularity of the subject is the main premise for further analysis rather than the ambiguous plurality of the postmodernistic society. One traditional view, namely that of Alfred Schutz' social phenomenology, offers a position on both subjectivity and discourse, which in many ways can be contrasted to those of postmodernistic psychology. These contrasts are especially visible in the theoretical distinctions between prereflexive and reflexive intersubjectivity, because social phenomenologists presuppose the prereflexive subjectivity as condition for reflexive subjectivity, while postmodernistic views tend to deny any subjectivity beyond the reflexive. Consequently, postmodernistic views can not account for the anonymous use of social categories in our lifeworld, which are presupposed in our reflexive abstraction from this lifeworld. Neither do they allow any pre-predicative definition of a singular subject to whom this lifeworld is given in experience. In this article, Alfred Schutz' socialphenomenology will be outlined as a more moderate and adequate position on the relation between subject and discourse, that can and should be contrasted to those of postmodernistic social psychology.

*Dorte Marie Søndergaard: Subjectification and Desire – Concepts put to Empirical Work Academia*

I argue that an elaboration of the concept of desire, closely connected to socio-cultural and poststructuralist conceptualisations of subjectification, may show new and promising ways into an understanding of the more subtle dynamics involved in the in- and excluding forces of the academy, and in particular those, which interact with cultural constructions of categories for inappropriated others. The paper involves a case study drawn from a more comprehensive empirical data material, which consists of interviews with scientific staff from five different Danish universities. The case study deals with an assistant professor, and her exclusion from her university department. The analysis focus upon the incompatible forms of academic desires, with which she and parts of her environments came to encounter each other, and upon the premises for desire realisation, that can be found among the varieties of academic and political discourses at the universities.

*Morten Nissen: The Critical Subject*

In 1983, Klaus Holzkamp re-launched 'Critical Psychology' as a 'Science of the Subject', in a comprehensive theoretical argument for the recognition of the subject as a methodological and ethical a priori for an empirical-practical psychology. This gave Marxist psychology its first 'subject science' sui generis, a theory of and for the subject. It was a contribution which also helped carry the tradition's practical foundation from the ideology critique of the 70's and into the 'user orientation' of the 80's and the 90's. Here, however, it became hard pressed between neo-liberal autonomism and the academism of discourse theory, and a certain utopianism was impending. Facing this chal-

lenge, the argument returns to the ideology critique of the 70's, and – taking some of its older precursors into brief account – reviews how elements from a theory of subjectification may resolve some of the problems encountered. The idea is that the concepts of 'critique' and 'the subject' are intimately related, even mutually presupposing, not only methodologically, but ontologically; such that participation implies both power and self-transformation in generating self-consciousness, so that the subject is constituted neither inside nor outside of ideology, but, rather, in the continuous movement between them which might be termed critique.

*Jacob A. Cornett, Mirjam Høffding Refby, Bolette Weber Ulfeldt & Peter Berliner: Community Development and -Rehabilitation. The CDR-method in psychotraumatological intervention*

In the article an ongoing project providing psychological support to victims of robbery in smaller shops in an area of Copenhagen (Nørrebro) is presented and discussed. Critical incidents, reactions and intervention are re-interpreted within a Community Psychology framework, understanding subjectivity, witnessing, and recognising as dialogically constructed. Critical incidents are seen as a breakdown of a semiotic organised context, leaving the victim without chances to act or negotiate. Post-incident intervention should support the construction of an appreciative dialogue, which integrates the victim in the local community. Subjectivity is understood as an ongoing dialogical practise in and between different discourses – subjectivity is thus a boundary activity.

*Carsten René Jørgensen: Find Yourself. Realize Yourself. Construct Yourself. The Human Self in Late Modern Self-Help Literature and Psychotherapy.*

The prevalent understanding of the self in late modern self-help literature and late/postmodern psychotherapy is outlined. Even though the conceptualisation of the self in self-help literature differs radically from that found in late modern psychotherapy, they both contribute to an enlarged understanding of our contemporary being in the world. They express central parts of the contemporary understanding of the human condition. At the same time, these conceptions of the human self are creating and communicate specific notions, values and norms concerning man's being in the world. Self-help literature and late modern schools of psychotherapy can be regarded as part of the predominant social discourse which support and legitimate a specific cultural logic. This is a logic based upon radicalized individualization and individualism.

*Peter Elsass: When the Self is replaced by Body and Spirit; Indomiability among Tibetan's Refugees*

Tibetan people are sometimes characterised as being »happy people«. But that might be an western form for romantization and in line with the so called »positive psychology«. Detailed analysis of tibetan torture survivors do show that they are suffering, but with an unique resilience. The buddhist cosmology do have a intersubjectivity, an embodiment and a spirituality which do not contain a western sense of self. That gives a corrective to the cultural psychology categorization of an individual and collective self and a perspective to the western view on human rights.

*Nadja U. Prætorius: Man in the Age of Product Development.*

The unilateral and excessive exploitation in present day »growth society« of particular human qualities, at the expense of other, equally necessary and vital qualities, leads to stress and burn-out among an increasing number of people. A consequence of this insufficient development of human potential is that an increasing number of people have difficulty in coping with interpersonal confrontations and unavoidable life crises alone, and thus consult a psychologist. Deficient and onesided development gives rise to physical as well as psychological imbalances, which render people fragile, vulnerable and depressive.

The prevailing economic growth ideology, whose fundamental parameters are growth, competition and success, not only dominates the organisation and management of commerce and industry, but increasingly spills over into state and educational sectors. The adaptation and training of the work force, beginning at school age and continuing into adult education and vocational training, increasingly shows tendencies – influenced by modern learning and management principles – towards a development of human resources and qualities as products on a par with other commodities.

With a point of departure in the theory of development of A. H. Almaas, based in part on a comprehensive knowledge of the dimensions and qualities of the »self« of traditional wisdom schools, and in part on the object relation theory of psychoanalysis, the paper suggests that the learning and developmental principles of modern management are based on narcissistic conceptions and ideals which, in the way they cultivate the ideal employee, produce narcissistic personality types.

*Arne Grøn: Subjectivity and Self-relation*

Subjectivity is a fundamental theme which, with variations, has run throughout European thinking since Descartes. This article begins with a historical outline emphasizing the ambiguity found in the history of the philosophy of subjectivity: subjectivity is not only a principle, but also a problem since it is itself characterized ambiguously (e.g. as both dependent subjectivity and independent subjectivity). This problem presages the significant renewal of interest in the theme of subjectivity, particularly within the last decade. This article then takes two basic intuitions as its point of departure: first, that the self is something that confers continuity in time, second that the self is determined as a process. Attempts to conceptualize these two intuitions, either by defining the self as substance or by defining it purely as a process, turn out to be problematic. Instead, the article argues for the notion that self *is* self-relation. The argument sketches a complex understanding of subjectivity as both activity and passivity, focusing on the phenomena of intersubjectivity and temporality. It is claimed that this notion of the self as self-relation can account for both intuitions.

*Laurits Lauritsen: The Unconscious Subject – in Lacan's Psychoanalysis*

The unconscious subject is a pervading term in the psychoanalytical theory of the French psychoanalyst Jacques Lacan (1901-1981). It has many different analytical layers of meaning, and several, also philosophical (Descartes, Hegel) identifiable sources. The starting point is the freudian unconscious, but understood as a system, i.e. characterized by a particular internal connectedness. This subject is fundamentally »divided«, not by something exterior, but by its own discourse function – »lacking« or »incomplete« in sustaining its psychic function. This subject appears in the process of a psychoanalysis, i.e. in the discourse transition, from something like an archaic signifier (S1), to another signifier (S2), serving as a point of »knowing« to the first one. »A signifier represents a subject for another signifier« (Lacan).

*N. Praetorius: Conditions for the Inter-subjectivity of Public Knowledge and Personal Experience*

Following a discussion of the status of our cognition and description of things in publicly observable physical material reality, and of our internal states, such as our thoughts, emotions and feelings of pain, it is argued that conditions exist which apply equally for the inter-subjectivity of cognition and description of both publicly observable things and internal states. It is shown that on these conditions rest the possibility of persons together developing criteria or standards for determining and distinguishing between what is and what is not publicly observable. These same conditions, so I argue, rule out any consistent notions of private cognition and languages. On these conditions, furthermore, rely the possibility of persons talking about their individual differences – concerning both what is and what is not publicly observable, and thus for a person to be a person different from other persons. The paper concludes by outlining the consequences for traditional assumptions about the acquisition and development of knowledge and language within Philosophy and Cognitive Science.

*Dan Zahavi: Can Phenomenology be Naturalized?*

In recent years more and more people have started talking about the necessity of reconciling phenomenology with the project of naturalization. Is it possible to bridge the gap between phenomenological analyses and naturalistic models of consciousness? Is it possible to naturalize phenomenology? In their long introduction to the book *Naturalizing Phenomenology* the four co-editors, Jean Petitot, Francisco Varela, Bernard Pachoud, and Jean-Michel Roy set out to delineate what might be seen as a kind of manifesto for this new approach. The article discusses their proposal, raises some objections, and sketches some possible alternatives.

*Oliver Kauffmann: Subjectivity and Consciousness*

'Subjectivity' and 'consciousness' are intimately related concepts. Many thinkers have argued that consciousness *par excellence* exemplifies subjectivity in a sense which raises problems for a naturalistic account of consciousness and have taken Thomas Nagel's dictum 'that there is something it is like to have an experience' as an illuminating point of reference for such problems.

I argue that Thomas Nagel's mark of subjectivity covers several different senses of subjectivity which should be properly distinguished when arguments pro or *con* naturalism are built and evaluated. In the light of these distinctions the relational account of consciousness is sketched and an objection from an intrinsic conception of consciousness briefly discussed.

*Jesper Brøsted: The Alien-hand Experiment, body schema and body image.*

The article re-introduces a phenomenological experiment called »The Alien-hand Experiment«, developed at the Psychological Laboratory in Copenhagen by Torsten Ingemann Nielsen back in the 1960's. New experiments have been carried out using most of the old design. The subjects were presented with a drawing task, i.e. to follow a straight line on a piece of paper inside a box. Without their knowledge, they were actually looking at the experimenter's hand drawing (a non-straight line) via a special mirror-setup. Most subjects experienced the alien hand as their own, even though it performed non-intended movement. Examples of the subjects' verbal reports are presented along with possible interpretations. The experiment can be thought of as a qualitative study of the subjects' body schema in its close relation with the body image.

*Søren Nagbøl: Analysis of experience and subjectivity*

The article engages with the relational theme between the analysis of experience and subjectivity. Alfred Lorenzer's interpretation of Sigmund Freud's earlier neuro-physiological texts and meta-psychological work is taken as the departure point. Lorenzer's continued development of Freud's work leads to a theoretical socialization concept, centered on the notions of *scene*, *subject* and *the unconscious*. His materialistic understanding of psychoanalytic theory and practice clears the way for a deep hermeneutical approach. This approach is relevant and of use in connection with psychoanalytical studies of cultural institutions of socialization. Through the analysis of architectural staging scenes a model of interpretation is developed, called the *experience analysis*.