

SUMMARIES IN ENGLISH

Peter Thielst: Haunted by Interpretations

The evil is a human problem: both as cause and as effect – and thus it is something one must contemplate again and again, hoping for a solution. This is called interpretations, and the object of the article is to throw light on the different main traces of the mapping of the evil from the spheres of religion over those of philosophy/metaphysics to those of natural science. In the concluding part a few of the cultural occurrences are pointed out that one may have to bring at work if one actually is to explain the evil in its concrete expressions.

Johs. H. Christensen: The hidden faces of evil

Evil itself cannot be seen or registered, only its effects. The source of evil is assumed to be human selfishness and egoism, the narcissistic passion to be something special and extraordinary, reflected in the eyes of others. The question about the origin of evil is found in the definition of St. Augustin, who says, that evil comes from the perverted pleasure of doing it. In a short analysis of Shakespeare's tragedy »Macbeth« it is shown, how his ambition, at first unconscious, arouses a wickedness, that penetrates and poisons the whole cosmic order and destroys, de-humanizes both humanity and society, even time, sleep and feast.

In John Milton's epic poem »Paradise Lost« you find the most exact diagnosis of demonic evil in the figure of Satan, who intends to be nothing but a cold intellect devoid of any feeling or compassion and so of any conscience, practising instead a destructive passion.

It is apparent, how people normally and with out serious consideration are willing to forgive. »To understand all, is to forgive all«, says the proverb, which means, that responsibility for any vile actions is effaced. Of this the famous novel of Albert Camus, »The Stranger« is an illustration. Finally the concept of evil is located in the Christian idea of original sin, which is seen as an ontological category, not a moral one, and so the connection is established to the theory in the beginning of the paper about the relentless and unrestricted human selfishness as the source of evil. Opposed to this is the Christian faith and its demand of self-denying attention and self-sacrificing charity.

Peter la Cour: MALUM EXCLUSUM – MALUM INCLUSUM. Two essentially different relationships to evil

The relationship to evil seems to constitute two essentially different interpretations of life which are opposed in this study. The interpretations are described by opposing essential concepts in three different fields: 1. »gnosticism/orthodoxy« in the existential/religious field; 2. William James' typology »once-born/twice-born,« in the personality psychology field; and 3. »New Age/Danish Lutheran Church« in the social psychology field. Two groups of associated characteristics are identified in these fields; they may be designated *malum exclusum* and *malum inclusum* and refer to two different kinds of human striving, one trying to exclude evil from, the other trying to include evil in the basic understanding of life.

Erik Schultz: The nature of evil is a misdeveloped nature

Good and evil are substantially connected concepts, often used in normative language. For that reason they traditionally are not used in scientific disputes. The article, however, adheres to the notion of a moral dimension in human life, not to be avoided in science. In this moral dimension the concept of evil plays a natural part. To be good or bad you have to have either freedom of choice or to be susceptible to communicative influences. Through psychogenetic considerations the article illustrates, how freedom and communicative susceptibility have a take-off in the mammalian psyche and reach a qualitative higher level in humans. Based on this illustration the article concludes with reflections on good and evil communities as well as good and evil individuals. Through these reflections aspects of human religious nature are considered.

Ole Andkjær Olsen: Exit evil! From demonology to psychoanalysis.

In this paper a certain line of development concerning the understanding of evil is followed from classical demonology in the 15th, 16th, and 17th century to modern directions in psychoanalysis. The dominant developmental trend is a reinterpretation of demonic obsession in the direction of bodily and mental tensions as well as traumatic memories, and starting with Freud these ideas are unified in the theory of the Oedipus complex and the superego. An unintegrated part of evil called the demonic evil, however, does not fit into this theory, and it is demonstrated that it is deeply rooted in classical demonology. The emergent theory of the demonic evil is followed from Freud via Klein and Fairbairn to Bion and Grotstein.

Laurits Lauritsen: The Evil – as an attack on the symbolic order.

This paper has a double purpose: 1) A criticism of the ordinary or standard idea of the evil (evil as a transgression of a codex, a law), and of how we are struggling against it. This attitude can be shown to be quite naïve and tends to be a repression of the problem of the evil. 2) A proposal of a different conceptual framework, where the effect of the evil act is precisely the destruction of our possibilities of thinking-from-experience in ethical matters. Following the French psychoanalyst Jacques Lacan, this can be expressed as an attack on symbolic order, the very precondition of thinking. This proposal presupposes then an outline of ethical thinking, which is done by rendering explicit 3 different asymmetrical patterns in ethical thinking. These patterns are considered to be of a logical nature.

Ask Elklit: Meeting the evil in a psychotraumatological perspective

A crucial core experience for many victims of violent assault is the meeting with the perpetrator's intention of harming, injuring, or killing the victim. This meeting results in a number of psychological sequelae, some of which are common to other traumatic stressors, and some of which are specific to the accommodation of new schemata, integrating the concept of personal evilness in the individual's basic assumptions. For some victims anger, rage, or fantasies of revenge prevail, but for others secondary feelings of pity, understanding, and forgiveness prevail. Displacement of anger to available targets is common. Crucial themes in processing the meeting of evil are the capacity to defend one's life in an ultimate situation and the potential of containing evilness that matches the perpetrator's. Theories of attachment, control loss, secondary victimization, and cognitive processing contribute to understand the complexities of meeting the evil.

Susanne Damborg Sørensen & Ask Elklit: The forgotten generations

Intergenerational trauma transmission is a concept, which covers the situation where severe traumatized parents create a childhood environment, which exposes their children to a non-healthy adjustment with risk of pathological development. This article reviews this new research area based on clinical studies and empirical investigations of Jewish Holocaust survivors and their descendents. Psychological traumas are by nature interpersonal and affect all family members. Different stages in the traumatization process are described, as well as the meaning of social support. Sense of guilt is included and analysed as an essential factor. Main problems are found in the characterological conditions, which imply disturbed object-relations and attitudes toward work and the world. The generation of descendents is viewed from the perspectives of self-psychology and attachment theory. Various characteristics related to personality and gender are discussed. The need to extend our current knowledge is emphasized both in relation to treatment and prevention of severe war traumas in refugee families.

Sverre Varvin: Terrorist mindsets: destructive effects of victimisation and humiliation

Terrorist mindset is defined as a preparedness to hurt or kill innocent people for a »higher cause« (ideological, political or religious). It involves degrees of dehumanisation of other human beings and uses destructive and indiscriminate violence. Terrorist mindset may develop in individuals and groups in different contexts; in various terrorist groups (fundamentalist, political, vigilant etc), as state organised violence or in the context of organised military or paramilitary activity. Humiliation and traumatisa-tion of groups or nations are seen as producing preconditions for the development of terrorist mindsets.

Rolf Kuschel: Systematized evil: 'Brainwashing' and mind control

Until the 1960's evil behavior was regarded as psychopathological. Only after Stanley Milgram's social-psychological studies of obedience and Haney et als Stanford Prison experiment did psychology recognize that ordinary people under certain conditions would engage in evil behavior. Findings that were in accordance with the research about doctors who worked in Nazi-German's concentration camps and torturers who performed under the Greek junta regime. Unfortunately, even today one finds evil behavior performed by leaders of fundamentalistic cults towards their members in the form of mind control. The present article analyses similarities and differences between the psychological processes applied during 'brainwashing', as used during the Korea Wax, and mind control, as used by fundamentalistic cults.

Ivy Schousboe: Play and development of anti-social competences

All cultures have radically different norms for pro- and anti-social behaviour and in every culture there is a wish to socialize the rising generation into adopting the social repertoire of this particular culture and its manner of distinguishing between good and evil. Western culture at large shows great ambiguity with respect to the relation between good and evil and the inter-personal relations may be characterized as social-ly complex in this respect. An important way for children to explore social complexity is to enact or include it in play. This has not gone unnoticed by adults and below it will be illustrated how adults have tried and are still trying to use play as a develop-mental medium for children. The scholarly research in play is presented and the main-stream fields of interest and thinking about children and play are discussed. On this background it is emphasized that children include evil as well as good in their games and it is attempted to contribute to the theory of play in a manner which will enable it

to explain how play can serve as a social experimental laboratory. It will be illustrated that the participation in games with an openly aggressive content has different implications for different children. Finally it will be pointed out that it is beneficial for children to acquire even anti-social competence.

Paya Rauch Fenger and Peter Berliner: »The Evil«

The widespread use of essentialistic concepts within psychological theories may be of more than just an academic concern when we address constructed concepts such as »the evil«. When »the evil« is understood in objectifying concepts, which is embedded in the particularistic psychological discourse of the »person« as an explanation of, why and how evil actions are conducted, political oppression and violence may be simplified in a reductionistic way as just another »expression« of the personality. The psychological discourse may be criticised for this simplification, but it is even more important that this approach seems to be satisfied with just providing an explanation – and then leave to others to actively counteract politically organised violence and torture. As the prevalence of »evil acts« with strong statistical evidence is linked to poverty, marginalisation, and political oppression, theories within psychology have not contributed to the prevention of political violence, war or poverty. This article argues that a discourse psychological optic with an emphasised and open critic of the prevalent distribution of political power provides a theory, which may be useful in the political struggle against war, oppression, poverty and violence. This theoretical stance studies and deconstructs how the concept of »the evil« is produced in political, social processes. The article argues that the community psychological approach may be useful in constructing a psychological optic, which is not just preoccupied by the idea of retrospectively explaining peoples behaviour, but is engaged in an active, participatory action for the prevention of – and amelioration of – the suffering of the poor, the marginalised, and the victims of politically organised violence.

Jens Berthelsen: The Evil and the Revelations of Dilemmas

The transition to a new epoch demands that we change our ways to function professionally and privately. We often find our self in the dilemma between achieve new advantages and letting down our ideals – or fall behind.

This paper presents a model for personal development and change through dilemmas. Instead of being just an uncomfortable conflict the dilemma can be seen as a challenge and a shortcut to change approaches and paradigms.

The evil is in the paper considered as a construction created by society as adaptation mechanism to the industrial world. The unacceptable and prohibited have been defined as 'the evil' and have therefore been denied and repressed. It might appear, in connection to a shift in culture, that humans in the powerlessness of the dilemma can meet and take advantage of 'the evil' seen as the repressed recourses and through that free itself from the dualism either-or and approach a more containing both-and.

Preben Bertelsen: Evil and psychology. Evil as intention.

Does psychology need a concept of evil? Not, if the term is used as a synonym with certain of our clinical-diagnostic categories. If this is the case, then we can be content with the terms we already have. Furthermore, the problem is, that as a rule, psychology usually explains away evil by drawing attention to excusable circumstances, developing forces, and evolutionary history, of which we have no control. This article's hypothesis is, if psychology needs a concept such as evil, then it must be the concept for what remains, when we are unable to »explain away«, and can find no excusable

circumstances – a concept regarding human destructiveness, which we do intentionally of our free will and responsibly. A hypothesis is put forward of finding existing psychological phenomena, which we with our present psychology theories, methods and treatment, are unable to identify, conceptualise and treat – and for which we are in need of a new psychological concept: evil.

Svend Brinkmann: The ontology of evil

The article discusses the existence of evil on an ontological level. It is demonstrated that evil, with few exceptions (e.g. in Freud), does not exist in psychology, which has followed David Hume's subjectivist philosophy of value according to which evil is simply what I do not like, while good is what I do like. Subjectivism, which denies that evil is ontologically real, is rejected, and a more adequate ontology is laid out in outline. This ontology places values in the world and not in the subjective psyche of humans. This framework is called »Moral-ecological« and is inspired by different thinkers such as Aristotle, Martin Heidegger, Wolfgang Köhler and James Gibson. Evil is here understood as an absence or a lack, and for that reason a »privative« theory of evil is put forward, which contrasts with theories that understand evil as a force in its own right. Evil is in the moral-ecological perspective understood as having no ontological existence apart from absence, which is why wickedness is interpreted as a form of ignorance. The article gives an account of the kind of knowledge a competent moral agent can be said to possess, and which the wicked person consequently lacks. Finally, an attempt is made to validate the interpretation of wickedness as a form of ignorance by considering Hannah Arendt's well-known analysis of Eichmann. The idea that Eichmann was wicked because he was out of touch with the moral dimension of reality, and therefore did not have moral knowledge, is rendered probable.

Asger Sørensen: Evil between ontology and inner experience – Georges Bataille

Bataille's concept of evil is connected to sadism, i.e. consciously willed and enjoyable destruction of another human being. Evil is both detestable and attractive, i.e. beyond good and evil (Nietzsche) and sacred (Durkheim-Mauss). Evil has significance for literary fantasy as well as for real action. Evil belongs to the kind of activities, where the goal is in the action itself, cf. the distinction between *praxis* and *poesis* (Aristotle). With this concept of evil the conception of evil as a mere lack and as a problem is criticised, including the religious problem of the *teodice* and the secular focus on suffering as a practical problem. Also evil as an impossible project (Sartre) and the banality of evil (Arendt) is criticised, just as it is shown that Bataille's concept of evil can find support in recent empirical research.

Jacob Dahl Rendtorff: Some conceptions of evil in recent continental philosophy

The article presents some conceptions of evil in recent continental philosophy as a reply to the metaphysical tradition's rationalisation and attempt to render meaning to evil by different forms of *teodice* explanations. These theories are characterised by a criticism of the attempt to explain evil as an expression of a divine plan or as an intentional demonic will. The discussion emphasizes three characteristic alternative conceptions, which explain evil as: 1) A stupid and banal thoughtless action. 2) A choice of good and evil in a concrete situation 3) A nihilistic play without conceptions of good and evil or a postmodern revolt against Western rationality. These three positions are presented with a discussion of the of Hannah Arendt, Jean-Paul Sartre as well as André Glucksmann and Jean Baudrillard.

Alice Theilgaard: The Creative Brain:

A short survey of neuropsychological functions relevant for creativity. Two different strategies are accentuated: 1) A synthetic, analogous, iconic and intuitive, 2) An univocal, digital, conceptual and abstract, corresponding to Freud's primary and secondary process thinking.- Without reducing one conceptual system to another parallels are drawn between neuropsychological and psychoanalytic phenomena. – The creative process is an active unmasking and structuring of unconscious thought, feelings and motives. Creativity may be looked upon as an interplay between unconscious scanning and conscious order.

Hanne Søndergaard, Helle Holmgren & Ask Elklit: Interpretation in therapy: Problems and qualifications demands

Due to the increasing societal demands of integrating ethnic minorities, it is important to formulate expectations and demands to that part of the therapeutic space, which interpretation constitute. The purpose of this article is to describe essential perspectives on interpretation in psychotherapy. The interpreter's role is seen as a culture mediator, who builds a bridge between two cultures within a context, which posits a number of demands regarding method and function. Focus is on the dynamic of the triadic relation, especially the complex transference- and countertransference relations. Other topics are the difficulties in neutrality and objectivity in a cross-cultural relation. The demands to linguistic competence, professional knowledge, and personal qualities are specified. The therapeutic refinement and precision in the work with refugees is only possible, if a parallel development and an upgrading of the interpreter's work takes place.