

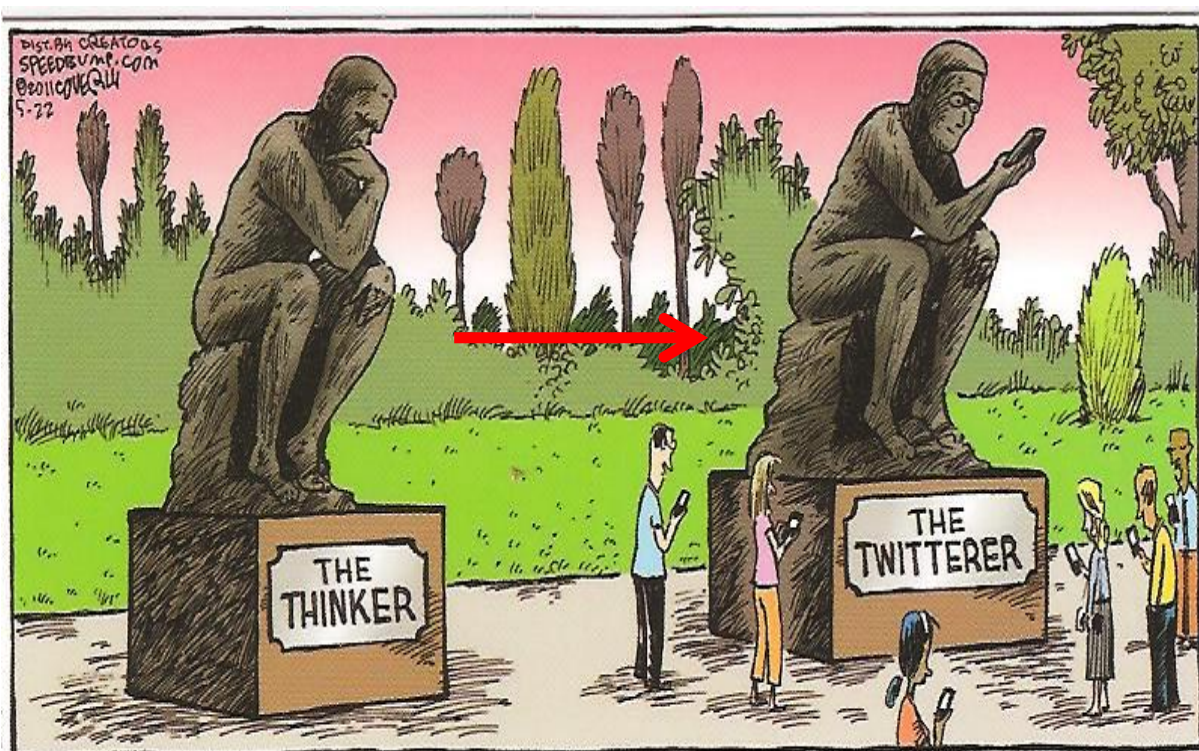
PSYCHOLOGY AT THE TWITTING CENTURY: Remarks on the History of Psychology

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IS THIS REALLY SO? WHAT HAPPENS IN-BETWEEN?



2

CENTRAL QUESTION TODAY:

**is psychology (as science) leading the knowledge
construction
about the *psyche* in a society,
or
is it following such knowledge charted out by
other institutions
(governments, mass media, etc.?)**

**AND HOW THAT SCIENCE-SOCIETY RELATION
CONTINUES ACROSS GENERATIONS**

3

**AND SINCE THESE PROCESSES TAKE LONG TIME (1732—
to today)**

**HOW ARE PATTERNS OF EVERYDAY DISCOURSE
and**

PATTERNS OF SCIENTIFIC DISCOURSE

carried over

FROM GENERATION TO GENERATION

?

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...reveals new knowledge, but the new vision that accompanies it is not knowledge. It is *less* than knowledge, for it is a guess; but it is *more* than knowledge, for it is a foreknowledge of things yet unknown and at present perhaps inconceivable. Our vision of the general nature of things is our guide for the interpretation of all future experience. Such guidance is indispensable. Theories of the scientific method which try to explain the establishment of scientific truth by any purely objective formal procedure are doomed to failure. Any process of enquiry unguided by intellectual passions would inevitably spread out into a desert of trivialities (Polanyi, 1962, p. 135)

FOUR CENTURIES– EACH WITH SPECIAL FEATURES:

18th Century-- move from religiosity towards Romanticism
Christian Wolff 1732 and 1734 ----
Johann W. Goethe

19th Century-- unification of German lands– by *Zollverein* and railway

20th Century-- ideologies at wars (WW-I and WW-II)

21st Century-- entertainment (by war and peace) and social contagion (**‘the TWITTER CENTURY’**)

Passion is central for pursuing knowledge

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Abb. 71 *Amor und Psyche*, Porzellanmanufaktur Meissen, Ende 18. Jh.

ROMANTICIZING SUSPENSE
(restoring Apuleius' **AMOR AND PSYCHE**
on its romantic rather than pragmatic
side)



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IN CONTRAST TO ROMANTICISM: Immanuel Kant

“...he seeks nature in order to find man in it.” (Cassirer, 1981, p. 5)



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Friedrich W. Schelling



Johann Gottlieb Fichte



Georg W. F. Hegel

Every external effect on the organism is an indirect effect (Schelling, [1799] 2004, p. 63)
[Iede äussre Wirkung auf den Organismus ist indirect Wirkung—Schelling, 2001, p, 128]

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...does not result from the a posteriori experience of things-in-themselves; rather “things” are themselves manifestations of will (Fichte), imagination (Schelling), or reason (Hegel). There are no two spheres of knowledge, the rational and the empirical. Rather all knowledge or “science” (*Wissenschaft*) is one; all knowledge can be reached by the same method; all knowledge can form a system. In fact, since reality is ultimately unitary... knowledge *must* form a system if it is to be complete and whole. (Leary, 1980c, pp. 299-300)

... but the COUNTRY (Germany) was not unified politically,

only culturally (the German language)

and also not by religious background—

THE PRIMACY OF NORTH <> SOUTH DIVISION

in the German language area

ONE NEEDED

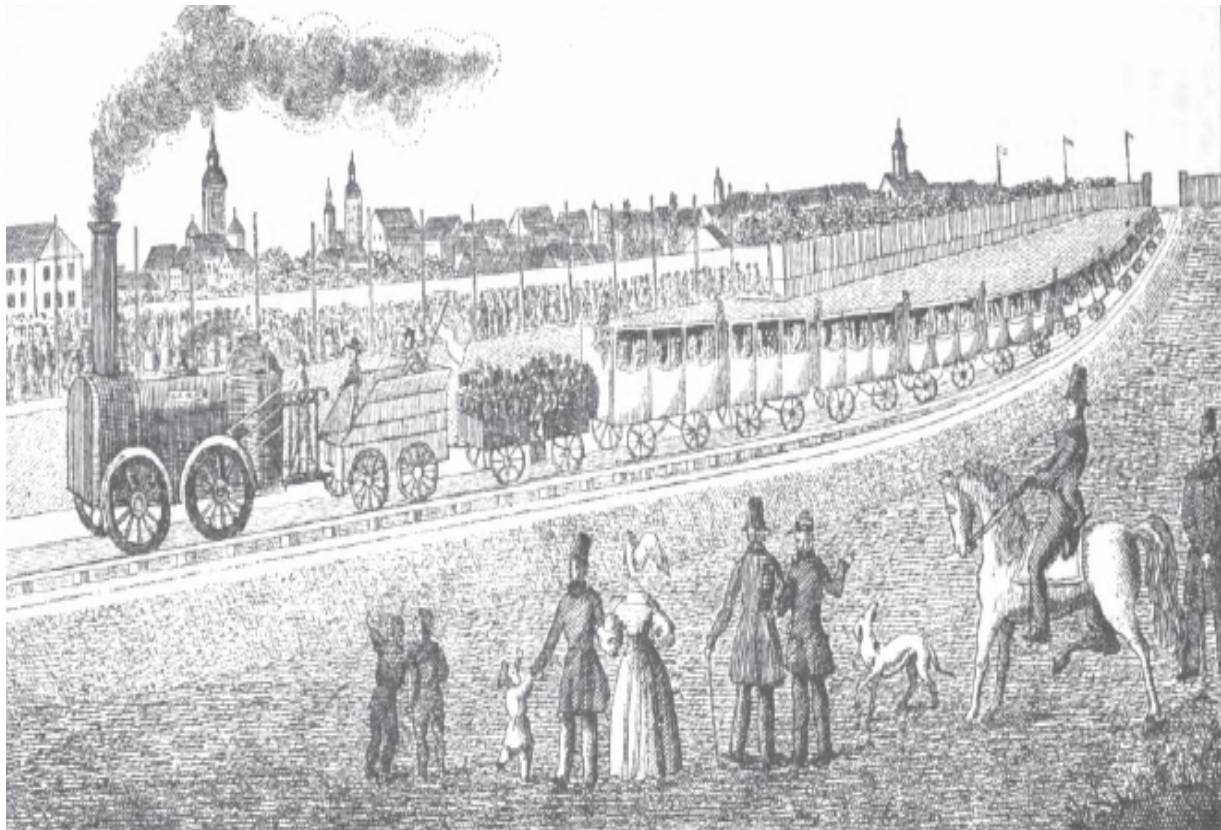
A RAILWAY

A ZOLLVEREIN

(and later a Bismarck)

FOR SUCH UNIFICATION

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PSYCHOLOGY AS A DISCIPLINE

BEGINS IN YEAR

1806

(J.F. Herbart's first lecture course on psychology at university level)

By 1820s psychology becomes a TOPIC FOR EXAMINATIONS

In Prussia

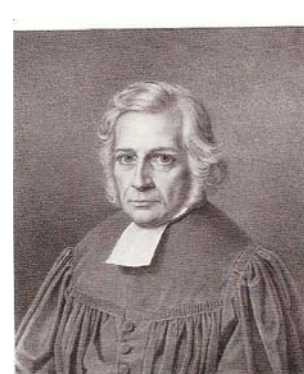
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Eduard Beneke



Carl L. Michelet



FRIEDRICH SCHLEIERMACHER

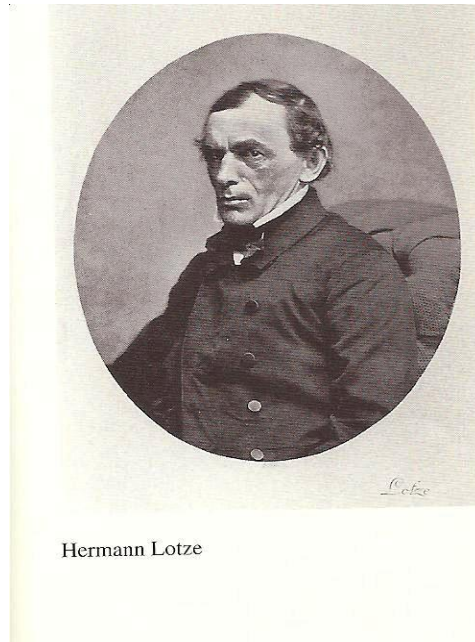
Friedrich Schleiermacher



Arthur Schopenhauer

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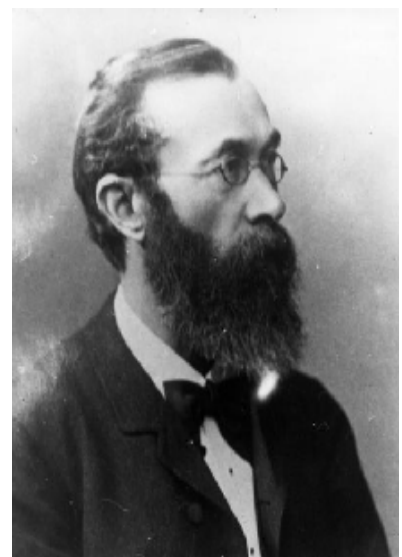
KEY FIGURE IN 19th CENTURY PSYCHOLOGY:



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1874

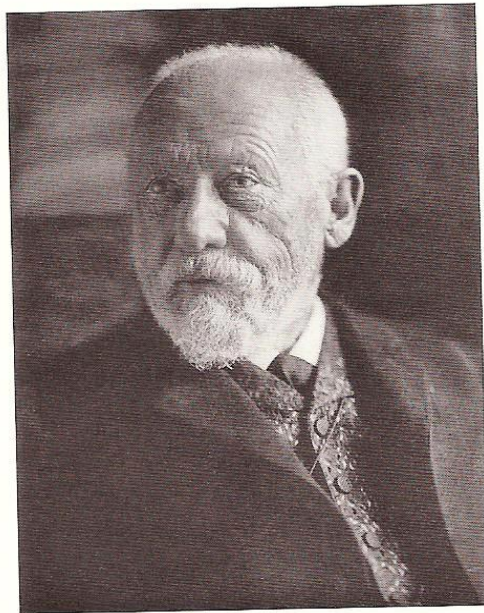


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FROM 19th TO 20th CENTURY:



Wilhelm Windelband



Wilhelm Dilthey

19



20



Planche XIX.

PÉRIODE TERMINALE : DÉLIRE MÉLANCOLIQUE

21



22

Entering 20th Century

23



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PSYCHOLOGY IN THE SCHLOSS
THE SCHLOSS DESTROYED (1950)... ALSO
PSYCHOLOGY... over the 20th century



26

AND OUR OWN— 21st

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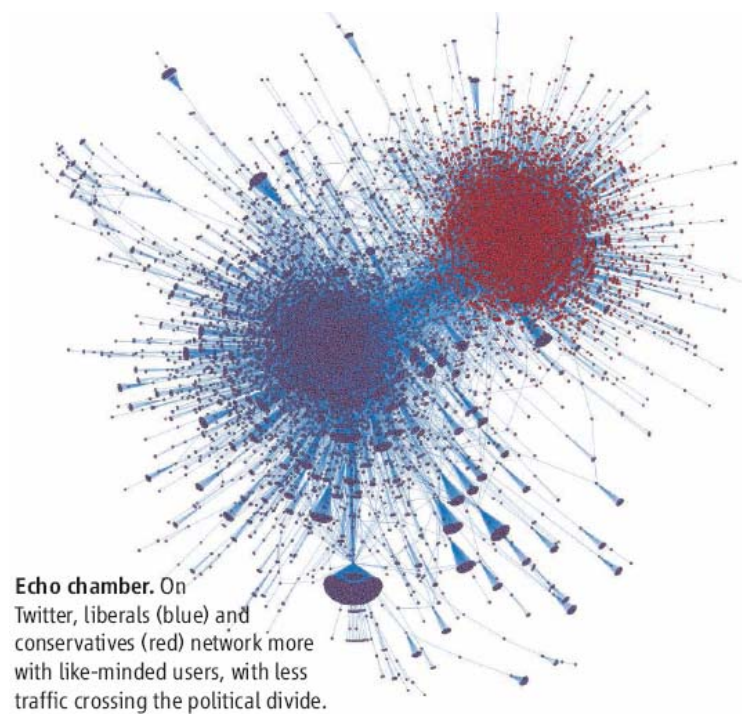


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BORDERS WITHIN NEW FREEDOM: WHAT TWITTING AFFORDS:



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TRANSFER FROM OUR PAST-- FEAR OF KNOWLEDGE:

More than any other kind of knowledge we fear knowledge of ourselves, knowledge that might transform our self-esteem and our self-image. A cat finds it easy to be a cat, as nearly as we can tell. It isn't afraid to be a cat. But being a full human being is difficult, frightening, problematical. While human beings love knowledge and seek it—they are curious—they also fear it. The closer to the personal it is, the more they fear it. (Maslow, 1966, p. 16)

CONCLUSIONS:

- 1.HISTORY OF PSYCHOLOGY IS EMBEDDED IN THE CULTURAL-HISTORICAL PROCESSES**
- 2.THESE PROCESSES SELECTIVELY PRIORITIZE ONE OR ANOTHER DIRECTION IN PSYCHOLOGY, CREATING WAYS OF CONSTRUCTING KNOWLEDGE.**
- 3.TECHNOLOGY ALLOWS TO UNIFY– AND DISUNITE– HETEROGENEOUS KNOWLEDGE SYSTEMS**
- 4.FROM GENERATION TO GENERATION THE SAME TENSION-- BETWEEN THE OLD, THE NEW, AND THE IMPORTANT– IS BEING RE-CONSTRUCTED**
- 5.PSYCHOLOGY HAS FOLLOWED SOCIETAL DEMANDS– RATHER THAN BEEN ON THE FOREFRONT OF CREATING PREVIOUSLY UNACCESSIBLE KNOWLEDGE**