

THE SPIRITUAL DIMENSION OF LANDSCAPE AND NATURE



RUSSIAN ORTHODOX CHURCH SPIELBERG 25TH OF NOVEMBER 2012

**PHILOSOPHICAL IDENTITY IS CALLED SAMENESS OR
WHATEVER MAKES AN ENTITY DEFINABLE AND
RECOGNIZABLE – MANY CHALLENGES WITH THE CONCEPT
SUCH AS CHANGING PERSONAL IDENTITY OVER TIME, HOW
TO SEPARATE BETWEEN INDIVIDUALS (IF TWO PERSONS
SHARE IDENTITY ARE THEY THE SAME)**

SOCIOLOGICAL IDENTITY HAS TO DO WITH SELF-CONCEPTION, SOCIAL PRESENTATION AND THE ASPECTS THAT MAKES AN INDIVIDUAL UNIQUE AND DIFFERS FROM OTHERS (CULTURAL IDENTITY, GENDER IDENTITY, NATIONAL IDENTITY, RELIGIOUS IDENTITY AND SON ON)

PSYCHOLOGICAL IDENTITY INCLUDES THE SOCIOLOGICAL DIMENSIONS AS WELL AS INDIVIDUAL DIMENSIONS. DEPENDING UPON THE PSYCHOLOGICAL TRADITION THE CONSCIOUS, SUB CONSCIOUS AND SOCIAL DIMENSIONS WILL BE EMPHASIZED -

RELIGIOUS IDENTITY WILL FROM THE POINT OF THE RELIGION OR RELIGIOUS TRADITION BE UNDERSTOOD AS THE ACKNOWLEDGMENT OF THE SPIRITUAL AND THE IDENTIFICATION WITH THE RELIGIOUS TRADITION AND THE SPIRITUAL REALM

NATIONAL IDENTITY

CULTURAL IDENTITY IS THE IDENTITY OF A GROUP OR OF AN INDIVIDUAL AS FAR AS ONE IS INFLUENCED BY ONE'S BELONGING TO A GROUP OR A CULTURE

(CULTURAL IDENTIFIERS: LOCATION, GENDER, HISTORY, NATIONALITY, LANGUAGE/DIALECT, SEXUALITY, RELIGIOUS BELIEFS, ETHNICITY AND AESTHETICS, COMMON SOCIAL VALUES AND BELIEFS, OTHER TRADITIONS AND IMPORTANT POINTS OF IDENTIFICATION LIKE MYTHS/ HISTORY, LITERATURE AND SO ON)

INDIVIDUAL IDENTITY

GENDER IDENTITY

PSYCHOLOGICAL IDENTITY



THE SOGNEFJORD NORWAY 1 OF SEPTEMBER 2012 KINSARVIK CHURCH



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



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PSYCHOLOGICAL THEORIES FROM INDIA

THE INDIAN RESEACHER AND PHILOSOPHER

Jadunath Sing (1892 – 1978) PUBLISHED IN 1933

A SERIES OF BOOK ON IDIAN PHILOSOPHY

**EMPHASIZING THAT IT INCLUDED AN
INTEGRATED THINKING ON;**

- PHILOSOPHY/ THE SPIRITUAL**
- ETHICS**
- LOGICS**

- PSYCHOLOGY

Caroline Augusta Foley Rhys David (1857 – 1942)

Buddhist psychology (1914)

SANSKRIT TRADITIONS IMPORTANT BOTH IN BUDDHIST AND HINDU TRADITIONS

**CONFLICTING EMOTIONS ABOUT AN
OBJECT/SITUATION – CONSIDERED TO BE
INTELLECTUAL DISTURBANCES (Sing, 1996: Bind
II: 94).**

SANSKRIT GRIEF (sóka)

HYPOTETICAL THINKING (tarka)

FEAR (bhaya)

DOUBT



DELUSIVE FEELINGS (THE JAINA TRADITION)

(Sing, 1996: Bind II: 99).

ATTACHMENT (WHAT CONNECTS US) (RAGA)

AVERSION (DVESA)

**BASIC FEELINGS BEHIND ALL HUMAN ACTION
AND ALSO THE SAME FEELINGS THAT MAKES
SLAVES**

**WE HAVE TO DISTANCE OR BECOME INDEPENT
OF STRONG FEELINGS, SUCH AS GRIEF, IN ORDER
TO BE FREE (PHILOSOPHICAL EXISTENTIAL
ACKNOWLEDGMENT)**

Buddhagosa GRIEF A CONSUMING FEELING - BEING A MENTAL SUPPRESSION OF ALL OTHER FEELINGS (Sing, 1996: Bind II: 114 - 115).

Bhagavad Gita the body might die, but the self cannot die. The consciousness is from before the body and will remain after the body. A person in control of his sensory can control his body in that way influence sickness and mental reactions

Sanskrit traditions were very important for early European and American psychology.

HUMANS PART OF NATURE IN THE SAME WAY AS ALL OTHER LIVING BEINGS

WE ARE PART OF NATURE AND THE VERY CONCEPT OF NATURE IS IN A WAY MEANINGLESS

WHAT HAPPENS TO OTHER LIVING BEINGS WILL THEN HAVE THE SAME POSSIBLE EMOTIONAL IMPACT

COGNITIVE PSYCHOLOGY

**BUDDHIST AND INDIAN PSYCHOLOGY AS
INSPIRATION AND MODEL FOR TRAINING OF
EMPATHIC PRESENCE AND MEDIATIVE
TECHNIQUES**

**MINDFULNESS TRAINING (Segal, William og
Teasdale, 2002 og Kabat-Zinn med flere, 1993)**

**SELF – EMPATHY / SELF SENSITIVITY (Kabat-Zinn,
2003).**

PSYCHOANALYSIS

**BUDDHISM UNDERSTOOD AS A MENTAL WAY OF
UNDERSTANDING OR RELATING TO**

**ERICH FROMM (1900 – 1980) CONNESTS
PSYCHOANALYSIS TO ZEN BUDDHISM**



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



AUGUST 2012 THE TIME OF CLOUDBERRY PICKING SAKSUMDAL NORWAY





27th OF JUNE 2012 SAMSØ DENMARK

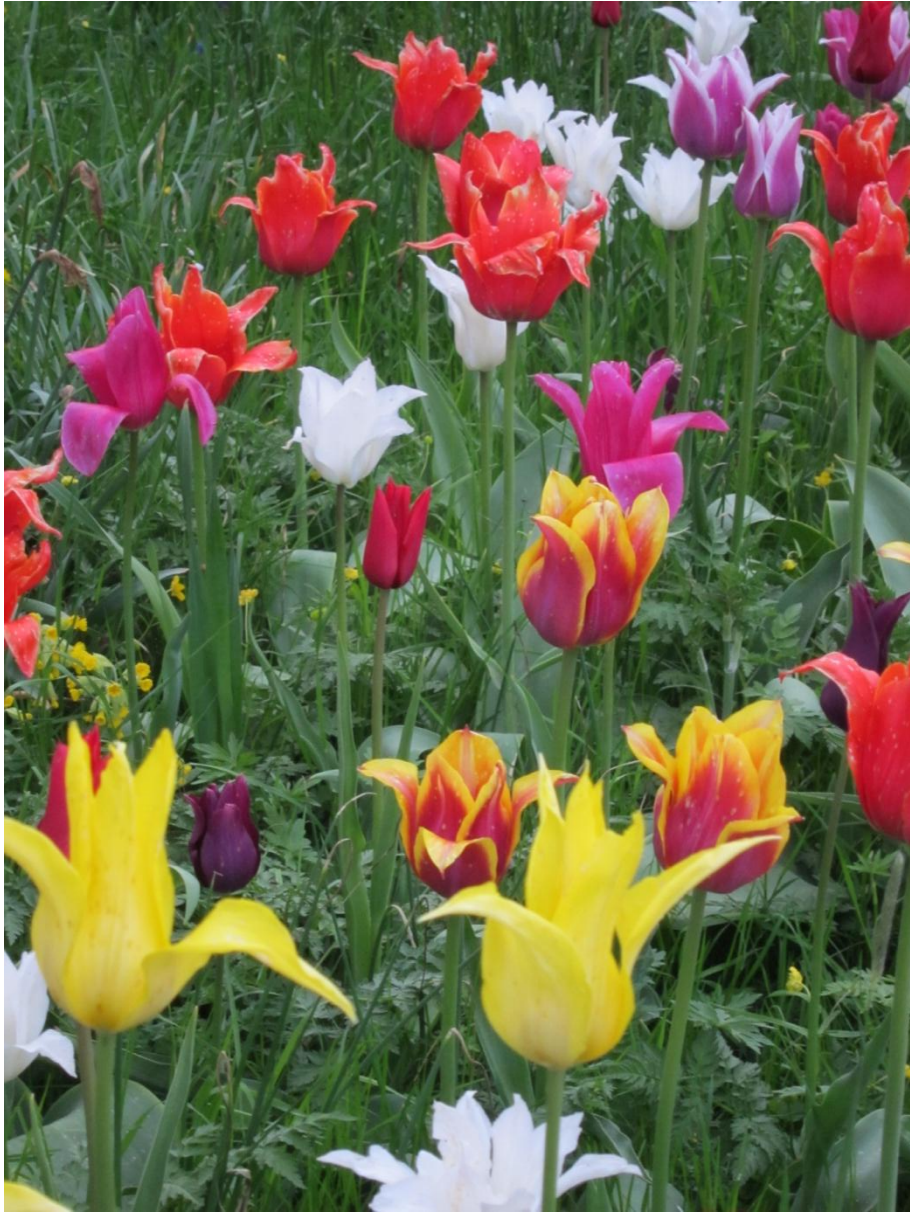


27th OF JUNE 2012 SAMSØ DENMARK



STAUNS CHURCH 27th OF JUNE 2012 SAM SØ DENMARK









ETHICS, VALUES, ACTION AND IN-ACTION

**THE VALUES AND MORALS BEHIND DECISIONS AND
ACTION INVOLVING THE ENVIRONMENT**



**IN PSYCHOLOGY EMPATHY IS OF CRUCIAL IMPORTANCE
IN ORDER TO DEVELOPE GOOD COMMUNICATON**

LACK OF EMPATHY IS THOUGHT OF AS A PROBLEM

FOR A THERAPIST EMPATHY IS OF CRUCIAL IMPORTANCE

- 1. In daily life empathy is necessary to understand and interact with others. Empathy can be;**
 - cognitive and/or affective**
 - automatic and/or controlled by the cognitive**
- 2. Empathy can be understand as part of the personality**
- 3. Empathy can be used as part of the professional work of a therapist and can be regarded as a sophisticated skill**

Empathy altruistic or egocentric self interest?

- Obviously speaking doing something towards other gives some kind of emotional reward**
- The presence of altruistic motives are heatedly discussed**
- There are many examples of people doing deeds towards others and the environment that seem to be against their material self interest.**

EMPATHY FROM A RELIGIOUS PERSPECTIVE

- **DO TOWARDS OTHERS LIKE THE SAME AS YOU WANT THEM TO DO TOWARDS YOU**
- **CARE OF THE OTHER IS A MORAL OBLIGATION**
- **THE THOUGHT OF HUMANS AS CUSTODIAN OF NATURE**
- **THE THOUGHT OF RESPONSIBILITY**



EMPATHY AS PART OF THE HUMAN BIOLOGY – AS A PART OF BEING HUMAN

EMPATHY AS PART OF DEVELOPMENT / PART OF GROWING UP (DEVELOPMENTAL PSYCHOLOGY)

Hoffman (1990) :

- Global empathy
- Egocentric empathy (from about one year)
-
- Empathy for the emotions of others (2 – 3 years of age) Part of role taking
- Empathy for the living conditions of others .

INTERSUBJECTIVE CONSCIOUSNESS Daniel N. Stern (1934 -
(Stern i Sameroff og Emde 1989

- **AFFECTIVE**
- **SYNCRONIZING AND DEPENDENT OF THE
INTERSUBJECTIVE INTERACTION**

Questions

1. Can we and do we interact with the environment in the way that we develop empathy for the environment, other living species and even physical landscape?
2. In case will that empathy enable us to altruistic deeds ?



THE COMPLEXITY OF EMPATHY

THE SWEDISH PSYCHOLOGIST ULLA HOLM (1995) DIVIDES THE USE OF THE CONCEPT EMPATHY IN;

A. THE PROCESS OF EMPATHY (COGNITIVE AND EMOTIONAL)

B. PREDICTIVE EMPATHY

C. SITUATIONAL EMPATHY

D. "TRAIT EMPATHY"



THE DIFFERENCE BETWEEN EMPATHY AND SYMPATHY

Empathy is sometimes used as equivalent to sympathy

However those who separate define empathy as the ability to understand from the others point of view and sympathy with how to feel like the other.

In Clara Hill (2004) understanding sympathy means feeling pity for the other and thus will always be from a superior powerful point of view.

A SIMPLIFIED PRACTICAL UNDERSTANDING OF EMPATHY

- 1. ACKNOWLEDGEMENT OF THE FEELINGS AND REACTIONS OF THE OTHER**
- 2. AFFECTIVE UNDERSTANDING**
- 3. COGNITIVE UNDERSTANDING**

COGNITIVE AND EMOTIONAL EMPATHY Hoffman (1978 og 1990)

- 1. COGNITIVE EMPATHY**
- 2. EMOTIONAL EMPATHY**

Piaget (1995)

AFFECTIVE THINKING

COGNITIVE THINKING

AFFECTIVE CONSCIOUSNESS

COGNITIVE CONSCIOUSNESS



RIG – REPEATED INTERACTIONS THAT ARE REPEATED OVER TIME (Daniel N. Stern)

INTERACTIONS WITH HUMANS AND THE TERRAIN, NATURE OR OTHER LIVING THINGS WILL HAVE IMPORTANCE IN DEVELOPING OVER PERSONALITY AND OUR SENSITIVITY

EXHIBITION 2011 BRNO

HANS-JØRGEN
WALLIN
E I H E

COLLATERAL DAMAGE
UNKNOWN DESTRUCTION

STRATEGIC AND ALTRUISTIC EMPATHY

**INTUITIVE CARING Nel Noddings (1929 -) SYMPATHY RATHER THAN
EMPATHY**

ETHICAL CARING Nel Noddings (1929 -)

INTUITIVE EMPATHY

ETHICAL EMPATHY

**ACCURATE EMPATHY Truax og Carkuff (1967) - IN RELATION TO HUMANS IT
MEANS THAT WE ARE ACCURATE IN OUR UNDERSTANDING OF THE OTHER
OR TO OUT IT LIKE THAT WE UNDERSTAND THE OTHER AS THE OTHER ONE
UNDERSTAND HIM/HER SELF**

CONGRUENCE THE STATE ACHIEVED BY COMING TOGETHER, THE STATE OF AGREEMENT. IF COMMUNICATION IS CONGRUENT PARA VERBAL SIGNALS THE SAME.

THE UNEASINESS WE SIGNAL – THE LACK OF CONGRUENCE SIGNALS CONFLICTING VALUES OR EVEN IDENTIFICATION

RECORDED EMPATHY – SIGNS OF EMPATHY

Hall og Bernieri (2001) "*Interpersonal Sensitivity - Theory and Measurement*"

- VERBAL SIGNALS
- NON VERBAL SIGNALS
- PRACTICAL ACTION
-

THE FEELINGS OF GOOD WILL AS DISTURBANCE AND AS NOISE

- EMPATHY CAN DISTORT COMMUNICATION IN THE SENSE THAT WE ARE NOT ABLE TO BE ANALYTICAL (Preben Berthelsen Aarhus University Denmark)

THE PSYCHOTERAPIST Heinz Kohut (1913 – 1981) CLAIM THAT ALL COMMUNICATION WILL HAVE TO INCLUDE EMPATHY OTHERWISE COMMUNICATION WILL BE DISTORTED (Kohut 1959).

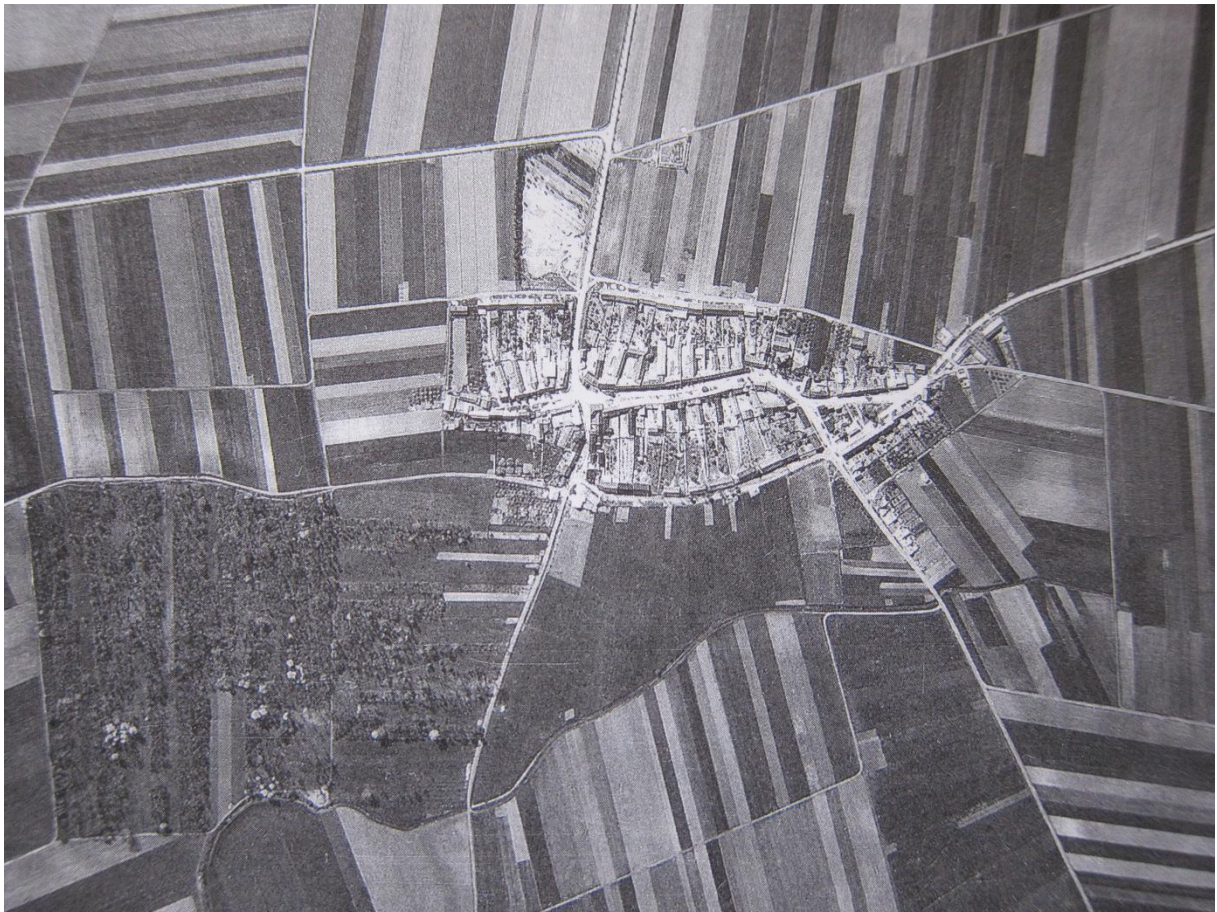
SELECTIVE EMPATHY Peschel og Peschel (Spiro 1993)

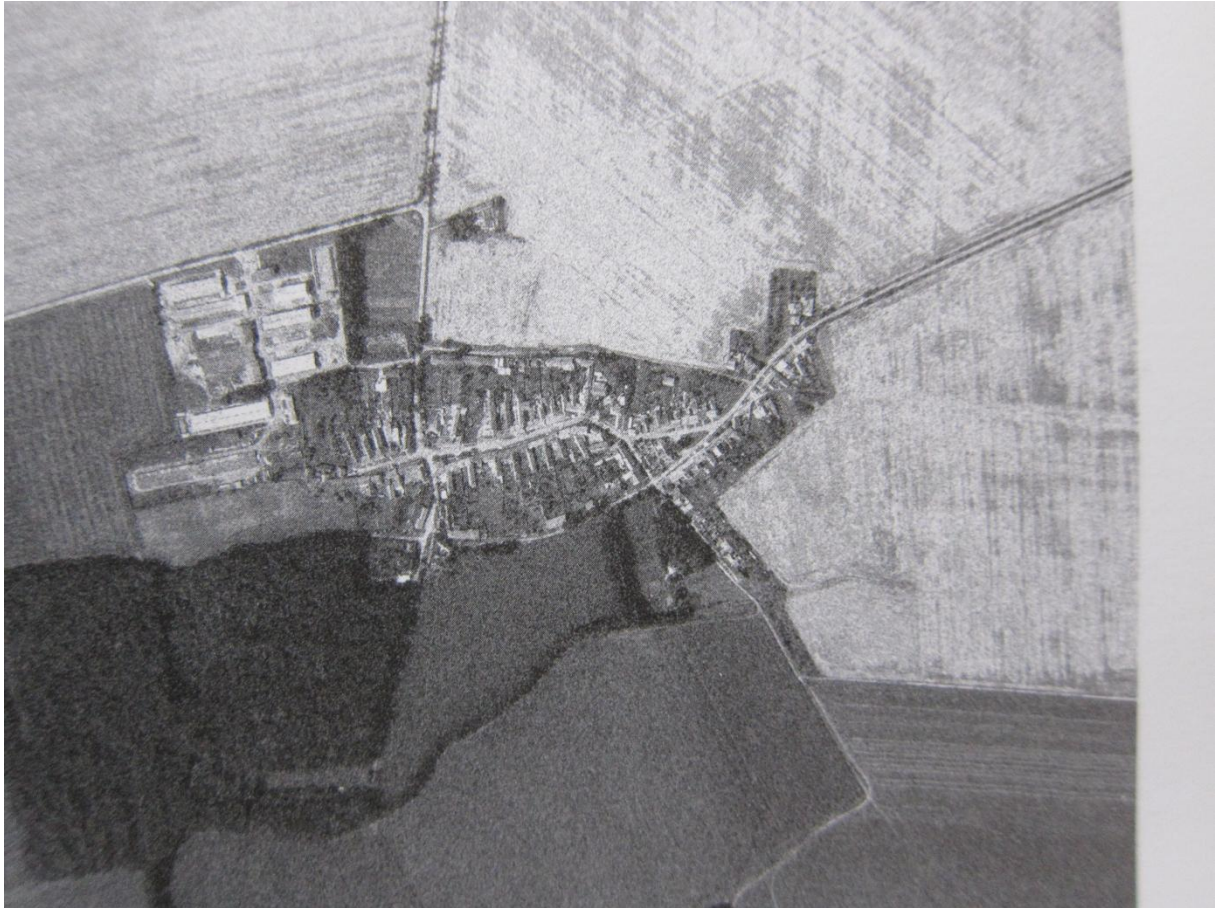
EMPATHIC ANGER John Stuart Mill (1806 – 1873)

- WE HAVE TO ACT OR FEEL THE URGE TO REACT
- IN MILLS UNDERSTANDING POLITICAL ACTION IS OFTEN MOTIVATED BY A SENSE OM EMPATHIC ANGER

THE AMERICAN PSYCHOLOGIST Martin L. Hoffman (1990 USE EMPATHIC DISCOMFORT TO DESCRIBE THE SAME. HIS RESEARCH TOUCHES AREAS AS

- **EMPATHIC AVERSION**
- **ANGER**
- **SYMPATHY**
- **FEELING OF INJUSTICE**
- **GUILT**





**CHANGED LANDSCAPE MODERN MONOCULTURE REPLACES PREWAR MULTI -
CULTURE AGRICULTURE**

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**TO DESCRIBE THE SITUATION OF THE OTHER FROM THE IMAGINED
PERSPECTIVE OF THE OTHER IS OBVIOUSLY DIFFERENT FROM BEING
IN THEIR POSITION Adam Smith (1723 – 1790)**

THE POLITICAL DIMENSIONS OF IDENTITY OR IDENTIFYING WITH

**George Herbert Mead (1863 – 1931) SYMBOLIC INTERACTION – TO TAKE THE
PERSPECTIVE OF THE OTHER**

**WHAT WE CHOOSE TO SEE AND WHAT WE CHOOSE NOT TO SEE
– OR RATHER NOT TO RELATE**

**Lipsky (1980) emphasize the power among people working on
street – level in making priorities, choosing to see or ignore**

.

THE TECHNOLOGICAL BONDS AND DISTANCE BETWEEN HUMANS

**Zygmunt Bauman (2003 og 2004) Liquid Love – on the frailty of human
bonds – TECHNOLOGY MAKES DISTANCES BETWEEN HUMANS AND
BETWEEN HUMANS AND THE ENVIRONMENT**

SYSTEMS WITH GOOD INTENTIONS

SYSTEMS WITH NO MORAL AND GOOD ROUTINES

THE TECHNICAL SOLUTIONS



Hans-Jørgen

Wallin
eihe

Saksumdal 2010

Undressed realities

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