

Epilogue: Rommetveit

We have nothing more to say. But we find that Ragnar Rommetveit was way ahead of us a quarter of a century ago when he wrote the Foreword to the first author's book (O'Connell, 1988). We have excised in the following only Rommetveit's specific comments about the book itself. The point we wish to make is to finish with a statement of the transcendent value of human life and human enterprise, which we began in Chap. 8 on Social Responsibility in Spoken Dialogue. And so, with gratitude to Ragnar Rommetveit (1988), we publish once again the following excerpts from his Foreword:

Let me start this introduction to Professor O'Connell's [1988] *Critical essays on language use and psychology* with some reflections on psychologists and crabs. It so happens that the first professor of psychology in Norway had the middle name *Krabbe* ("Crab"). His full name was *Harald Krabbe Schjelderup*. Hence, the crab became our symbol for the psychologist. For many years a "crab feast" was held every autumn in Oslo in order to celebrate the material union of crabs and psychologists and ponder (symbolically and metaphorically) their shared fate.

A comparison between the predicament of the crab and that of the modern psychologist may indeed be illuminating, once we make certain assumptions about their unique epistemic missions and systematically explore the severe constraints on their heroic search for knowledge. The crab is ordained to unravel the mysteries of the ocean, yet doomed to crawl sideways on the bottom. His catch, alas, is most of the time mollusks and cadavers of sea creatures, and he cannot help envying the fish swimming freely above him.

The psychologist's mission is to unravel the mysteries of the human soul. His obligation to seek insight into essential and socially significant human problems is rooted in thousands of years of humanistic, philosophical and religious thought, whereas his notions of what constitutes proper scientific knowledge appear to be strongly influenced by admiration and unreflective imitation of his successful big brother, the (simplified and idealized) natural scientist. The modern, theoretically pretentious and methodological conscientious psychologist's actual attempts at assessing the depths of mind and the essentials of the human condition make him for that reason a slightly tragi-comical figure in the eyes of the poet and the sage: He is eagerly watching the rat in the maze and measuring human intelligence, yet most of the time catching merely meticulously quantified trivialities.

Current academic psychology may be described as a ramification into a wide range of conceptually and methodologically separated sub-disciplines of something that a hundred years ago constituted a global, multi-faceted and vaguely defined topic for significant

philosophical discourse. The field's identity has to be defined in terms of existing training programs and obligations to institutionalized professional psychological services rather than any underlying theoretical-methodological unity. The significance of psychological knowledge is to a considerable extent assessed in terms of its instrumental relevance to societies in pursuit of economical and technological progress....

Lack of theoretical unity is reflected in competition among alternative paradigms for psychological research, i.e., in lack of consensus with respect to the constraints inherent in human self-understanding and the nature of psychology as a science. Knowledge of a truly cumulative nature is scarce. Imitation of natural science paradigms and adoption of computer terminology, however, are reflected in deceptively deterministic accounts of human behavior. And popularized versions of such accounts make for a peculiar kind of human self-understanding that, in caricature, resembles an enlightened state of paralysis: The psychologically well-informed layman feels relieved from assuming responsibility and offering reasons for her or his conduct because the latter presumably can be "explained" as a necessary consequence of antecedent conditions *without any reference to her or his subjective agency*.

Popularization of mainstream psychology, it may be argued, thus tends to encourage human fatalism rather than self-control, freedom and dignity.... What remains true under conditions of complete silence, when there is nobody around to be impressed by what you say and no pressure upon you to play the game of the clever academician, may indeed bear little resemblance to the fashionable "truths" of modern psychology. Only the former kind of truths, however, can under optimal conditions be transformed into human wisdom.

In his excursions into the riddles of the human condition, Shakespeare, the fish, was free to exploit the whole range of semantic potentials of everyday language. By dissecting written language into nonsense syllables, Ebbinghaus, the crab, made psychology acceptable to scholars suffering from a phobia of human subjectivity. In order to develop a truly scientific psychology, it has been argued, we must cut all ties of dependency upon an understanding of our subjectively and immanently meaningful world *from within* – other than our reliance upon the mysterious and presumably infallible intuition of the native speaker-listener. "Postmodern man" is, in addition, a victim of the *divide et impera* of explosive scientific progress: The post-information-explosion academic scene is replete with information in terms of unrelated fragments of scientific-technological expertise.

To engage in psychological research in order to seek human wisdom is accordingly considered by a majority of psychologists today to be a symptom of extreme naivete and/or megalomania. It is indeed a futile venture – once we endorse the (often unreflectively taken for granted) philosophy of science and epistemological assumptions of mainstream cognitive psychology....

Engaging in empirical psychological research in a state of sincere and naïve human wondering and with the ultimate goal of attaining human wisdom requires humility, patience, tolerance of ambiguity, and even talents to cope with existential dilemmas. This is perhaps particularly cogently revealed in studies of ordinary language use: We are, as participants in language, a "form of life" in some significant sense imprisoned within human meaning, and yet, as researchers, capable of reflecting upon and investigating our very embeddedness... as scholars and morally responsible human beings. (pp. vii-xii)

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